Ibn Sa'd, Muhammad

IBN SA'D'S

KITAB AL-TABAQAT AL-KABIR

Volume I

Parts I & II

English Translation

by

S. MOINUL HAQ, M.A., PH. D.

assisted by

H. K. GHAZANFAR, M.A.

PAKISTAN HISTORICAL SOCIETY

30 NEW KARACHI HOUSING SOCIETY

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NOTE ON TRANSLITERATION

ا	= a	ض	= ḍ
ب	= b	ط	= ṭ
ت	= t	ظ	= ẓ
ث	= th	ع	= ‘
ج	= j	غ	= gh
ح	= ḥ	ف	= f
خ	= kh	ق	= q
د	= d	ك	= k
ذ	= dh	ل	= l
ر	= r	م	= m
ز	= z	ن	= n
س	= s	و	= ū; w; aw
ش	= sh	ه	= h
ص	= ṣ	ى	= ī; y; ay

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Long vowels: ā, ī, ū
Short vowels: a, i, u

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* On page 578, *read* "coats of mail" *for* "mail coats" in line 8 from bottom.

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PREFACE

In view of the importance of Ibn Sa'd's *Kitāb al-Ṭabaqāt al-Kabīr* as one of the earliest works on the biographical literature of Islām and a valuable source of information for the students of Islamic history as well as scholars engaged in research, the Society has decided to publish an English translation of this voluminous book. The Urdu translation of the *Ṭabaqāt* was published by the Translation Bureau, Hyderabad Deccan, in 1944; this however is now out of print. Moreover, it does not contain the full chains of narrators as given in the original.

No doubt, many of the narrations included in the *Ṭabaqāt* are fabricated and untrustworthy and cannot be accepted as authority, but the book is a vast mine of information, and the modern reader will find considerable material which is useful for the early history of Islām.

The Pakistan Historical Society is grateful to the Government of Pakistan for giving a special grant for this project. Without this aid it would have been difficult for the Society to undertake the publication of this work.

Karachi, 1967. S. MOINUL HAQ

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INTRODUCTION

Ibn Sa'd[1] is one of the greatest authorities on Islamic biographical literature but very little information has come down to us about his own life. However, on the basis of references in Arabic works some facts have been collected by later writers. He was born in 168 H. at al-Baṣrah; subsequently he migrated to Baghdād where he joined his preceptor, al-Wāqidī, after whom he has come to be known as *Kātib al-Wāqidī*. Then he visited Kūfah and Madīnah, where, he says, he heard *Ḥadīth* from some eminent scholars in 189 H. He must have left Madīnah before 200 H. since all the narrators, on whose authority he has reported, had passed away by that time. He died on Sunday, 26 Jumāda al-Ākhirah, 230 H., and was buried outside the Damascus Gate which was also known as Bāb al-Shām (Syrian Gate).

It is stated that Ibn Sa'd had collected considerable information and compiled several books, but the names of only three of his works—*al-Ṭabaqāt al-Kabīr*, *al-Ṭabaqāt al-Ṣaghīr* and *Akhbār al-Nabī*—are mentioned. Of these the second is an abridged edition of the first, and the third covers information contained in the first two volumes of the first book. Thus, actually there is only one book. The famous scholar, Suyūṭī, abridged the *Ṭabaqāt* under the title, *Injāz al-Wa'd il-Muntaqā min Ṭabaqāt Ibn Sa'd*.[2]

Ibn Sa'd met a number of scholars of his time, many of whom were trustworthy narrators of *Ḥadīth*. Of his preceptors Sufyān Ibn

1 His full name was Abū 'Abd Allāh Muḥammad Ibn Sa'd Ibn Manī' al-Zuhrī al-Baṣrī, and he is mentioned as a *Mawlā* of Banū Hāshim. See al-Dhahabī, *Tadhkirat al-Ḥuffāẓ*; Vol. II, p. 13; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, Vol. IX, p. 182.

2 See *Kashf al-Ẓunūn* (Istambul, 1945), col. 1103.

'Uyaynah, Abu al-Walīd al-Ṭayālisī, Muḥammad Ibn Sa'dān al-Ḍarīr, Wakī' Ibn al-Jarrāḥ, Sulaymān Ibn Ḥarb, Hushaym, al-Faḍl Ibn Dukayn, al-Walīd Ibn Muslim, Ma'n Ibn 'Īsā etc. are counted among trustworthy narrators. Moreover, Ibn Sa'd, who holds an eminent position among the historians and biographers of Islām, used to examine the narrations carefully before including them in his work. Among his many pupils the names of al-Balādhurī, al-Ḥārith Ibn Abī Usāmah and al-Ḥusayn Ibn Fahm may be mentioned. The last two are the transmitters of Ibn Sa'd's *Ṭabaqāt*.

Ibn Sa'd's monumental work—*Kitāb al-Ṭabaqāt al-Kabīr*—was published from Leiden (1904 to 1921). Prof. E. Sachau collected its manuscripts from various libraries and edited the text with the help of a group of scholars.[1] The editors have divided the book into eight volumes, some of which have two parts. The first two volumes of the *Ṭabaqāt* contain narrations dealing with the life of Prophet Muḥammad ﷺ; subsequent volumes contain classified biographies of selected Companions and their successors up to the author's time.[2]

One of the prominent features of the *Ṭabaqāt* is that it contains chains of authorities for each narration. This enables

---

1 The editors of Part 1 of Vol. I, are Von Eugen Mittwoch; and Prof. Sachau.

2 The *Muḥaddithīn* of Islām have classified the Companions under twelve categories: (1) Those who were the first to embrace Islām, as for instance, the four rightly-guided Caliphs; (2) Those who embraced Islām at the Dār al-Nadwah; (3) Those who migrated to Abyssinia; (4) Those who offered *bay'ah* at 'Aqabah (i); (5) Those who offered *bay'ah* at 'Aqabah (ii); (6) Those who migrated (to al-Madīnah) after the *ghazwah* of Badr and before the peace of Ḥudaybiyah; (7) Those who offered *bay'ah Riḍwān* under the tree; (8) Those who migrated up to the conquest of Makkah; (9) Those who embraced Islām after the conquest of Makkah; (10) Children who saw the Prophet ﷺ at the conquest of Makkah; (11) Those who saw the Prophet ﷺ at the *Ḥajjah al-wadā'*; (12) others.

See *Kashf al-Ẓunūn*, col. 1103.

the reader to judge for himself the authenticity or otherwise of a particular narration by determining the trustworthiness of the narrators mentioned in the chain.

Ibn Sa'd is generally considered to be a trustworthy and reliable transmitter of *Ḥadīth*. Eminent writers, like Ibn Ḥajar,[1] Dhahabī,[2] Khaṭīb Baghdādī,[3] and Ibn Khallikān[4] have declared him to be trustworthy. The orientalists also have accepted his authority, but it is an admitted fact that three of his preceptors—al-Wāqidī, Hishām Ibn Muḥammad Ibn al-Ṣā'ib al-Kalbī and Abū Ma'shar were not trustworthy. Al-Wāqidī is said to have fabricated about twenty thousand narrations. In spite of this, certain critics find no harm in accepting his narrations relating to *Sīrah* and *Maghāzī* . A modern writer, however, cannot agree with this principle. It is necessary to determine the trustworthiness of every narrator before accepting his statement, no matter to what subject it relates. Nevertheless, some writers, al-Jumaḥī, for instance, considered al-Wāqidī to be one of the most learned men of his time. They also say that even Imām Mālik consulted him when he was in difficulty. Muṣ'ab al-Zubayri never saw a scholar like him. The majority of critics have however declared him to be entirely untrustworthy. The untrustworthiness of al-Wāqidi has not affected the veracity of Ibn Sa'd. 'Allāmah Shiblī is therefore right in his remark that his narrations based on the authority of al-Wāqidi should not be accepted without further investigation[5].

Ibn Sa'd was also considered to be a prominent scholar of *Fiqh* by his contemporaries. It has been stated that he was one of the seven top-most jurists whom Caliph Mā'mūn had invited to give their opinion on the question of the *Khalq Qur'ān* (creation of *Qur'ān*). All of them corroborated the Caliph's view that the *Qur'ān*

1 *Tahdhīb al-Tahdhīb*, Vol. IX, pp. 182-3.
2 *Tadhkirat al-Ḥuffaz*, Vol. II, p. 13.
3 *Tārīkh Baghdād*, Vol. V, p. 321-2.
4 See *Wafāyāt al-A'yān*, No. 619.
5 *Cf.* Sīrat al-Nabī, (Kānpūr, 1918), pp. 18-19.

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was created. For this reason some of the *Muḥaddithīn* were displeased with him. Aḥmad Ibn Ḥanbal, the greatest opponent of the doctrine of *Khalq Qur'ān*, had, however, cordial relations with him and used to borrow a portion (جزائين) of al-Wāqidī's narrations every Friday returning it after perusal on the following Friday.[1]

* * *

Ibn Sa'd's book is a store of information, but the reader has to be careful in selecting trustworthy and authentic narrations from the mass of material which he has left for us.

An attempt has been made in the translation to be as faithful to the original as possible; this has resulted in constant repetition of some words and phrases, but it has the advantage of presenting an almost true picture of the Arabic version. In the original direct form of speech has been used in the statements of every narrator, but in the English rendering it became impossible to insert the inverted commas. We have therefore put a colon to indicate where a particular narration begins; at the end there is a simple full stop mark.

In each case a new narration begins with a fresh paragraph. The following expressions have been used for the Arabic terms used by the narrators:

حدثنا = he related to us.

اخبرنا or انبانا = he informed us.

روى = he narrated.

These expressions are invariably followed by قال (he said). The preposition عن (on the authority of) presents another difficulty. In this case the possibility of an intermediary narrator cannot be ruled out. There was again a difficulty when an *'an* (عن) was followed by another *'an* (عن) or when there was a series of *'ans*. In such cases we have used the expression, 'he on the authority of,' which means that the information has been transmitted either

1 *Cf.* 'Abbās Iḥsān: Introduction to the Beirut edition of the *Ṭabaqāt* (1957), p. 8.

on the basis of the direct statement of the narrator or information coming through him. An exception has however been made in narrations where *'an* (عن) precedes the name of the Prophet ﷺ. In these cases we have rendered it thus: He learnt from the lips of the Prophet ﷺ.

The early Muslim historians and biographers repeat with every narration the full name of the person with his genealogy so that he might not be confused with a name-sake, if any. We have also retained these names as given in the original.

As the book contains biographical notices of all the narrators and authorities of Ibn Sa'd it has not been considered necessary to add an index of proper names.

The English translation is based on Prof. Sachau's edition (Leiden, 1904-21), but a few variants noticed in its Beirut reprint (1956) have been mentioned.

In conclusion it may be noted that the present text of the *Ṭabaqāt* has come down to us through a chain of transmitters, the last of whom was al-Dimyāṭī.[1]

S. MOINUL HAQ
H. K. GHAZANFAR

1 *Cf.* Text, p. 1.

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THE CHAIN OF NARRATORS OF THE BOOK

O GOD MAKE IT EASY AND HELP (US)!

The shaykh, the imām, the ḥāfiẓ, the most learned, the well versed in genealogies, Sharaf al-Dīn (the glory of religion) Abū Muḥammad 'Abd al-Mūmin Ibn Khalaf Ibn Abi al-Ḥasan al-Dimyāṭī (may God show him mercy) informed us, and I was hearing; he said: The shaykh, the imām, the *Muḥaddith* of Syria and the trusted Shams al-Dīn Abu al-Ḥajjāj Yūsuf Ibn Khalīl Ibn 'Abd Allāh al-Dimashqī related before us; he said: Abū Muḥammad 'Abd Allāh Ibn Dahbal Ibn 'Alī Ibn Kārah related before us; he said: *Al-Qāḍī* Abū Bakr Muḥammad Ibn 'Abd al-Bāqī Ibn Muḥammad Ibn 'Abd Allāh al-Anṣārī related before us; he said: Abū Muḥammad al-Ḥasan Ibn 'Alī Ibn Muḥammad Ibn al-Ḥasan Ibn 'Abd Allāh al-Jawharī narrated on the authority of Abū 'Umar Muḥammad Ibn al-'Abbās Ibn Muḥammad Ibn Zakariyyā Ibn Yaḥyā Ibn Mu'ādh Ibn Ḥayyawayh al Khazzāz (silk merchant), from (i.e. on the authority of) Abu al-Ḥasan Aḥmad Ibn Ma'rūf Ibn Bishr Ibn Mūsā al-Khashshāb (timber merchant); from (i.e. on the authority of) Abū Muḥammad al-Ḥārith Ibn Muḥammad Ibn Abi Usāmah al-Tamīmī from (i. e. on the authority of) Abu 'Abd Allāh Muḥammad Ibn Sa'd Ibn Munī' (may God show him mercy); he (i.e. Ibn Sa'd) said:

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THE GENEALOGY OF THE PROPHET ﷺ

Muḥammad Ibn Muṣ'ab al-Qirqisānī informed us ; he said : Al-Awzā'ī informed us, on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Abū Hurayrah ; (*second chain*) he (Ibn Sa'd) said : al- Ḥakam Ibn Mūsā informed us ; he said : Hiql Ibn Ziyād informed us on the authority of al-Awzā'i ; he said : Abū 'Ammār narrated to me ; he said : 'Abd Allāh Ibn Farrūkh narrated to me; he said: Abū Hurayrah narrated to me ; he said: The Apostle of Allāh said : I am the chief of the children [P. 2] of Adam.[1]

Muḥammad Ibn Muṣ'ab informed us; he said : Al-Awzā'ī informed us on the authority of Abū 'Ammār Shaddād ; he on the authority of Wāthilah Ibn al-Asqa', he said : The Prophet ﷺ said : Verily God chose Ismā'īl from the children of Ibrāhīm, He chose Banū Kinānah from the children of Ismā'īl, He chose the Quraysh from Banū Kinānah, He chose the Banū Hāshim from the Quraysh, and He chose me from the Banū Hāshim.[2]

Abū Ḍamarah al-Madanī Anas Ibn 'Iyāḍ al-Laythī informed us ; he said : Ja'far Ibn Mūḥammad Ibn 'Alī informed us on the authority of his father, Muḥammad Ibn 'Alī Ibn Ḥusayn Ibn 'Alī Ibn Abī Ṭālib, who said : Verily the Prophet ﷺ said : God divided the earth in two halves and placed (me) in the better of the two, then He divided the half in three parts, and I was in the best of them,[3] then He chose the Arabs from among the people, then He chose the Quraysh from among the Arabs, then He chose the Banū Hāshim from among the Quraysh, then He chose the children of 'Abd al-Muṭṭalib from among the Banū Hāshim, then He chose me from among the children of 'Abd al-Muṭṭalib.

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1 *Sunan* Abū Dāwūd : al-Muḥammadi Press, Delhi, Vol. II, p. 286; see also *Tahdhib*, Vol. V, p. 356.

2 'Alī Ibn Burhān al-Dīn al-Ḥalabī al-Shāfi'ī ; *Insan al-Uyūn fī Sirah al-Amīn al-Māmin* generally known as *Sīrah al-Ḥalabiyah*, Vol. I, pp. 28-29.

3 *Sīrah al-Ḥalabiyah* ; Vol. I, p. 30.

'Ārim Ibn al-Faḍl al-Sudūsī and Yūnus Ibn Muḥammad al-Muwaddib (tutor) informed us ; they said : Ḥammād Ibn Zayd informed us on the authority of 'Amr i.e. Ibn Dīnār, he, on the authority of Muḥammad Ibn 'Alī ; he said : The Prophet of God said : Verily God chose the Arabs, then from among them He chose Kinānah, or Naḍr Ibn Kinānah, then from among them He chose the Quraysh, then from among them He chose the Banū Hāshim, and from them He chose me.

He (Ibn Sa'd) said : Ya'qūb Ibn Isḥāq al-Ḥaḍramī informed us ; he said : Al-'Alā Ibn Khālid informed us; he said : 'Abd Allāh Ibn 'Ubayd Ibn 'Umayr informed us ; he said : The Prophet ﷺ of Allāh said : Verily Allāh chose the Arabs, then He chose the Kinānah from among the Arabs, then He chose the Quraysh from among the Kinānah, then He chose the Banū Hāshim from among the Quraysh, and He chose me from among the Banū Hāshim.[1]

He (Ibn Sa'd) said : Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the authority of Yūnus, he on the authority of Ḥasan ; he said : The Prophet ﷺ of Allāh said : I am superior among the Arabs.

Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās, in the course of the commentary of the verse : "he is a Prophet ﷺ from among yourselves." [2] He said : O people of Arabia you have given him birth.

Abū Nu'aym al-Faḍl Ibn Dukayn informed us ; he said : Al-'Alā Ibn 'Abd al-Karīm informed us on the authority of Mujāhid ; he said : The Prophet ﷺ was travelling by night with a guide, suddenly he heard a singing camel-driver and his kinsmen were with him, then he said to his comrade : . "What a lucky meeting, if we happen to approach them ; thereupon we hastened and joined these men. The Prophet ﷺ of God asked them to which tribe they belonged. They replied that they

1 *Sīrah al-Ḥalabiyah*, Vol. I, p. 28.
2 *Al-Qur'ān*, Sūrah 9 : 128.

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belonged to Muḍar. He, then, said : I also belong to Muḍar, our singing camel-driver had grown weak, so hearing your singing camel-driver we came to you.

'Ubayd Allāh Ibn Mūsā al-'Abasī informed us; he said: Sufyān Ibn Sa'īd al-Thawrī informed us on the authority of Ḥabīb Ibn Abī Thābit, he, on the authority of Yaḥyā Ibn Ja'dah; he said: [P. 3] The Prophet ﷺ of Allāh met a party of riders and asked them as to which tribe they belonged. They replied that they belonged to Muḍar. Then he said: I also belong to Muḍar. Thereupon they said : O Prophet ﷺ of Allāh, every two of us are riding one camel and we have no provision except *al-aswadān* (date and water). He (the Prophet ﷺ) said ; Likewise every two men of us are riding one camel and also we have no provision except date and water.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us; he said : Ḥanẓalah Ibn Abī Sufyān al-Jumaḥī informed us on the authority of Ṭāwūs ; he said : The Prophet ﷺ of Allāh, while going on, heard the voice of a singing camel-driver, he went towards it and approached them and said : Our singing camel-driver has grown weak and we heard the voice of your singing camel-driver and we came here to hear him. Then he asked them as to which tribe they belonged. They replied that they belonged to the Muḍar. He, the Prophet ﷺ, said : I also belong to the Muḍar. They said :O Prophet ﷺ of Allāh the first man who first sang in driving camels was a slave whom, in a journey, his master struck at his hands with a stick which broke. The slave began to say : O my hands ! O my hands ! move on ! move on ! Hearing this voice the camels began to move on.

Ma'n Ibn 'Īsā al-Ashja'ī al-Qazzāz (silk-merchant) informed us ; he said : Mu'āwiyah Ibn Ṣāliḥ informed us on the authority of Yaḥyā Ibn Jābir who had seen some Companions of the Prophet ﷺ; he said : The people of the Banū Fuhayrah came to the Prophet ﷺ and said to him : You belong to us. He replied : Verily, (the archangel) Gabriel has informed me that I belong to Muḍar.

Yazīd Ibn Hārūn informed us, saying: Al-'Awwām Ibn Ḥawshab informed us; he said: Manṣūr Ibn al-Mu'tamar related to me on the authority of Rib'ī Ibn Ḥirāsh, h. on the authority of Ḥudhayfah; he mentioned Muḍar in his speech in which he said that the chief (*sayyid*) of mankind, i.e. the Prophet ﷺ, belonged to them.

'Affān Ibn Muslim informed us, he said: 'Abd al-Wāḥid Ibn Ziyād informed us; he said: Ma'mar informed us on the authority of al-Zuhrī; he said: A deputation of Kindah, members of which had put on striped garments with brocade, covered collars and sleeves, waited on the Prophet ﷺ who asked them if they had embraced Islām; they said: Yes; thereupon he ordered them to take off the garments. He (Zuhrī) said: They said to the Prophet ﷺ; 'O children of 'Abd Manāf! you are the descendants of (*the king*) Ākil al-Murār; He (Zuhrī) said: The Prophet ﷺ said to them: Discuss this point of genealogy with 'Abbās and Abū Sufyān. He (Zuhrī) said: They said that they were not prepared to discuss with any one else; thereupon (the Prophet ﷺ) said: We the descendants of al-Naḍr Ibn Kinānah are not prepared to prefer any one else to our mother, nor to claim a spurious father.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhrī informed us on the authority of his father, he on the authority of Ṣālih Ibn Kaysān, he on the authority of Ibn Shihāb; he said: We have been informed that the Prophet ﷺ said to the deputationists of Kindah, who waited on him at Madīnah and who considered Banū Ḥāshim to be a branch of their tribe: We the descendants of al-Naḍr Ibn Kinānah will never prefer anyone else to our mother nor shall we claim anyone other than our father (i.e. trace our genealogy to any person other than our father).

He (Ibn Sa'd) said: Ma'n Ibn 'Īsā informed us; he said, Ibn Abī Dhi'b informed us on the authority of his father that it was said to the Prophet that there were certain people of the (tribe of) [P. 4] Kindah who believed him to be one of them. Thereupon the

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Prophet ﷺ said: Al-'Abbās Ibn 'Abd al-Muṭṭalib and Abū Sufyān Ibn Ḥarb asserted this in Yaman for safety's sake; God forbid that we may charge our mothers with adultery or disown our fathers; we are the descendants of al-Naḍr Ibn Kinānah and he is a liar who says otherwise.

'Affān Ibn Muslim informed us; he said: Ḥammād Ibn Salamah informed us; he said: 'Aqīl Ibn Ṭalḥah informed us on the authority of Muslim Ibn Hayṣam; he on the authority of Ash'ath Ibn Qays; he said: I waited on the Prophet ﷺ with a deputation of the (tribe of) Kindah which did not consider me the best of them, but I said to the Prophet ﷺ: We believe you belong to our tribe; he replied: We are the descendants of al-Naḍr Ibn Kinānah, we do not disown our mother, nor do we deny our father. Thereupon al-Ash'ath said: I shall not like to hear from any one denying the Quraysh as being descended from al-Naḍr Ibn Kinānah, otherwise I shall flog him in punishment.

He (Ibn Sa'd) said: Ma'n Ibn 'Isā informed us; he said: Ibn Abī Dhīb informed us on the authority of one who is not suspected of untrustworthiness; he informed us on the authority of 'Amr Ibn al-'Āṣ that the Prophet ﷺ said: I am Muḥammad ﷺ Ibn 'Abd Allāh. And he traced his lineage till he reached al-Naḍr Ibn Kinānah, so whoever tells otherwise speaks a lie.

Yazīd Ibn Hārūn and 'Abd Allāh Ibn Numayr informed us; they said: Ismā'īl Ibn Abī Khālid informed us on the authority of Qays Ibn Abī Ḥāzim that a man came to the Prophet ﷺ, while standing before him, he began to tremble in terror; the Prophet ﷺ said to him: Be patient, I am not a king, I am only the son of a Qurayshite woman who used to eat *qadīd* (sliced meat dried in sun).

He (Ibn Sa'd) said: Hushaym Ibn Bashīr informed us: he said: Ḥuṣayn informed us on the authority of Abū Mālik, he said: The Prophet ﷺ had relationship with all the branches of the Quraysh and there was no sub-tribe which had not a share in his relationship; it is why God said to him: Say (O Prophet ﷺ!), I do not

want a return for my solicitations but that you should show considerations for my relationship and protect me.

He (Ibn Sa'd) said: Sa'id Ibn Manṣūr informed us; he said: Hushaym informed us; he sad: Dāwūd informed us on the authority of Sha'bī; he said: There were divergent interpretations of this verse قل لا اسألكم عليه اجرا الا المودة فى القربىٰ [1]; so it was written to Ibn 'Abbās who replied that the Prophet ﷺ had relationship with all the branches of the Quraysh and there was no sub-tribe which had not a share in his genealogy, so God the Most High and Exalted revealed to him: Say (O Prophet ﷺ!). I want no return for my solicitations except the relationship that subsists between us, you should have a consideration for it and protect me.[2]

Ya'qūb Ibn Isḥāq al-Ḥaḍramī informed us; he said: 'Amr Ibn Abī Zā'idah informed us; he said: I heard 'Ikrimah interpreting the verse of God قل لا اسالكم عليه اجرا الا المودة فى القربىٰ. He said: There was scarcely a sub-tribe of the Quraysh, which had not a relationship with the Prophet ﷺ; so he said to them if they were not protecting him for what he had brought to them, they could protect him for his relationship.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; he said: Isrā'il informed us on the authority of Sālim, he on the authority of Sa'id [P. 5] Ibn Jubayr in the interpretation of the verse قل لا اسالكم عليه اجرا الا المودة فى القربىٰ. He interpreted it thus: Show me consideration of my relationship with you.

He (Ibn Sa'd) said: Wakī' Ibn al-Jarrāḥ informed us on the authority of his father, he on the authority of Isrā'īl, he on the authority of Abū Isḥāq, he on the authority of al-Barā Ibn 'Āzib; (*second chain*), he (Ibn Sa'd) said: 'Ubayd Allāh Ibn Mūsā al-'Abasī, Qābīṣah Ibn 'Uqbah al-Suwā'ī and al-Ḍaḥḥāk

1 *Al-Qur'ān*, 42 : 23.

2 Ibn Jarīr al-Ṭabarī, *Tafsīr*, Vol. XXV, p. 15.

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Ibn Makhlad al-Shaybānī informed us; they said: Sufyān al-Thawrī informed us on the authority of Abū Isḥāq, he on the authority of al-Barā Ibn 'Āzib; (*third chain*) he (Ibn Sa'd) said: Wahb Ibn Jarīr Ibn Ḥāzim, 'Affān Ibn Muslim and Hishām Abu al-Walīd 'Abd al-Malik al-Ṭayālisī said: Shu'bah informed us on the authority of Abū Isḥāq; he on the authority of al-Barā Ibn 'Āzib, that he heard the Prophet reciting on the day of Ḥunayn:

انا النبی لا کذب انا ابن عبدالمطلب

"I am a Prophet and there is no falsehood in (this claim), and I am the grandson (*lit*: *son*) of 'Abd al-Muṭṭalib."

He (Ibn Sa'd) said: "Al-Ḍaḥḥāk Ibn Makhlad al-Shaybānī informed us on the authority of Shabīb Ibn Bishr, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he interpreted the verse وتقلبک فی الساجدین[1] (*and your turning in those prostrating*) as from Prophet to Prophet, from Prophet to Prophet till (Allāh said) I shall raise you as a Prophetﷺ."

He (Ibn Sa'd) said: Sa'īd Ibn Sulaymān al-Wāsiṭī and Muḥammad Ibn al-Ṣabbāḥ al-Bazzāz (cloth-merchant) informed us on the authority of Ismā'īl Ibn Ja'far; he said: 'Amr i.e. Ibn Abī 'Amr the *mawlā* of al-Muṭṭalib informed us on the authority of Sa'īd i.e. al- Maqburī; he informed us on the authority of Abū Hurayrah, saying: The Prophetﷺ said: I have been raised in the best period of mankind i.e. every successive period was better and mine is the best.

He (Ibn Sa'd) said: Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us on the authority of Sa'īd Ibn Abī 'Arūbah, he on the authority of Qatādah; he said: It has been mentioned to us that the Prophetﷺ said: When God wants to raise a prophet He chooses the best tribe of the people and then He chooses the best man.

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1 *Al-Qur'ān*, 26 : 219.

ACCOUNT OF THE PROPHETS FROM WHOM THE APOSTLE OF ALLĀH WAS DESCENDED

He (Ibn Sa'd) said: Muḥammad Ibn Abī Sufyān Ḥumayd al-'Abdī informed us on the authority of Sufyān Ibn Sa'īd al-Thawrī, he on the authority of Hishām Ibn Sa'd, he on the authority of Sa'īd al-Maqburī, he on the authority of Abū Hurayrah; he said: The Prophet[ﷺ] said: All people are children of Adam and Adam rose from the dust.

He (Ibn Sa'd) said: Al-Faḍl Ibn Dukayn and Muḥammad Ibn 'Abd Allāh al-Asadī said: Sufyān informed us on the authority of 'Aṭā Ibn al-Sā'ib, he on the authority of Sa'īd Ibn Jubayr; he said: Adam was born in the land called *Daḥnā* (a plateau).[1]

He (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh al-Asadī and Khallād Ibn Yaḥyā said: Mis'ar informed us on the authority of Abū Ḥaṣīn; he said: Sa'īd Ibn Jubayr said to me: Do you know why Adam was named Adam? Because he was created from the skin of the earth.[2]

He (Ibn Sa'd) said; Hawdhah Ibn Khalīfah informed us, [P. 6] saying: 'Awf informed us on the authority of Qusāmah; he said: I heard Abū Mūsā al-Ash'arī saying: The Prophet[ﷺ] said: Verily Allāh created Adam out of a handful of dust, He seized from every kind of soil of the earth, so the children of Adam became of various types according to the soil; such as red, white, black and other shades of them, soft and hard, and stinking and good.[3]

He (Ibn Sa'd) said: 'Amr Ibn 'Āṣim al-Kilābī informed us saying: al-Mu'tamar Ibn Sulaymān informed us on the authority of 'Āṣim al-Aḥwal (squint-eyed), he on the authority of Abū Qulābah; he said: Adam was created out of the skin of the earth

1 Al-Ṭabarī, Vol. I, p. 60.
2 Al-Ṭabarī, Vol. I, p. 46.
3 *Ibid.*

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of each type—black, red, white, hard and soft; and al-Ḥasan[1] said something similar to it; and that his trunk was created out of a levelled ground.

He (Ibn Sa'd) said Abū Qaṭan 'Amr Ibn al-Haytham informed us saying: Shu'bah informed us on the authority of Abī Ḥaṣīn, he on the authority of Sa'īd Ibn Jubayr; he said: Adam was called Adam because he was created from the crust of the earth and he was called *insān* (forgetful) because he forgot.

He (Ibn Sa'd) said: Ḥusayn Ibn Ḥasan al-Ashqarī informed us saying: Ya'qūb Ibn 'Abd Allāh al-Qummī informed us on the authority of Ja'far i.e. Ibn Abi al-Mughīrah, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn Mas'ūd; he said: Allāh sent Iblīs who obtained from the crust of the earth its sweet and saltish (clay), then (Allāh) created Adam; whoever is created of its sweet part will enter heaven although he be the son of an impious person, and whoever is created out of the saltish part will enter hell although he be the son of a pious person. For this reason Iblīs said (to Allāh): Am I to prostrate before one whom Thou hast created out of clay? He said this because he had brought the clay and Adam was so named because he was created out of the crust of the earth.[2]

He (Ibn Sa'd) said: Al-Ḥasan Ibn Mūsā al-Ashyab and Yūnus Ibn Muḥammad al-Muwaddib said: Ḥammād Ibn Salamah informed us on the authority of Thābit al-Bunānī, he on the authority of Anas Ibn Mālik; he said: The Prophet ﷺ, may Allāh bless him, said: When Allāh fashioned Adam, He left him until He liked. In the meantime Iblīs went on circumambulating round him; when he discovered him to be hollow, he said: this creature will not straighten.

He (Ibn Sa'd) said: Mu'ādh Ibn Mu'ādh al-'Anbarī informed us, saying: Sulaymān al-Taymī informed us saying: Abū 'Uthmān

1 *i.e.* Al-Baṣrī.
2 Al-Ṭabarī, Vol. I, p. 46.

al-Nahdī informed us on the authority of Salmān al-Fārisī or Ibn Mas'ūd ; he said : Allāh kneaded the clay of Adam for forty nights or he said forty days, then He struck it with His hand and then its pleasant portion came into His right hand and noxious portion into His left hand. Then He mixed them. He (Ibn Sa'd) said : it is why He brings living things out of the dead and dead ones from the living.

Ismā'īl Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us saying : My father related to me on the authority of 'Awn Ibn 'Abd Allāh Ibn al-Ḥārith al-Hāshimī, he on the authority of his brother 'Abd Allāh Ibn 'Abd Allāh Ibn al-Ḥārith, he on the authority of his father; he said : The Prophet ﷺ said : Verily Allāh created Adam with His own hand.[1]

He (Ibn Sa'd) said : Ismā'īl Ibn 'Abd al-Karīm [P. 7] al-Ṣan'ānī informed us ; he said : 'Abd al-Ṣamad Ibn Ma'qil related to me saying : I heard Wahb Ibn Munabbih saying : Allāh created the children of Adam as He liked and from whatever He liked, so they became what they are, so blessed be Allāh, the best of Creators. He created him from dust and water and out of them his flesh, blood, hair, bones and all his body. This is the beginning of the creation of the children of Adam. Then breath was blown into him ; with which he stands, sits, hears, sees, and knows what the animals know, and avoids what they avoid. Then soul was given to him with which he discerns right from wrong and guidance from misguidance, and fears, goes ahead, conceals, learns, and manages all his affairs.

He (Ibn Sa'd) said : Khallād Ibn Yaḥyā informed us saying : Hishām Ibn Sa'd informed us, saying : Zayd Ibn Aslam informed us on the authority of Abū Ṣāliḥ, he on the authority of Abū Hurayrah; he said : The Prophet ﷺ said: When Allāh created Adam, He touched his back and all souls which are to be created up to the day of resurrection fell from his back, then He created a glow

1 *Al-Qur'ān*, 23 : 12-14 ; 32 ; 7, etc.

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of light between their eyes, then He presented them to Adam who asked as to who they were. (Allāh) said : Your offspring. Then he saw a man whose light was much liked by him and he (Adam) inquired about him. He was informed that his name was Dāwūd. Then he inquired as to how long he will live ; he was informed that his life would be sixty years. Then Adam said : Enhance his life by forty years and the same may be diminished from mine. He (Allāh) said : That it was to be noted and sealed and that there would be no change in it. He (the Prophet ﷺ) said : When Adam's life came to an end and the angel of death came to him ; he (Adam) said : Do not yet remain forty years out of my life ? He was informed that these he had bestowed on Dāwūd, one of his offspring. The Prophet ﷺ remarked that he denied it and like him his children also deny ; and Adam forgot, so his children forget ; and Adam committed a mistake and so his children commit mistakes. [1]

Al-Ḥasan Ibn Mūsā al-Ashyab informed us, saying : Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd, he on the authority of Yūsuf Ibn Mihrān, he on the authority of Ibn Abbās ; he said : When the verse of faith (دين) was revealed, the Prophet ﷺ said : The first person who denied was Adam ; he denied thrice : once when Allah created Adam, touched his back, took out his offspring and presented them to him, he saw among them a person with light and asked Allāh which of his offspring he was. He (Allāh) said : It is your offspring, Dāwūd. Then he inquired about his age which was said to be sixty years. Thereupon he prayed to Allāh to add to his age. He (Allāh) said : No ! save that you have your own life diminished equal to the period you want to add to his age. The Prophet ﷺ said that Adam's life was destined to be one thousand years. Thereupon Adam said : O my Lord ! add to his life from mine. Then forty years were added to it and a document was executed and the angels were witnesses to it. When Adam was at the point of death and the angels came to extract his soul, he said that forty years of his life

1 Al-Ṭabari, Vol. I, pp. 77, 78.

still remained. They replied that he had donated those years to his offspring, Dāwūd. Thereupon he said : O my Lord ! I did not do it. Then Allāh revealed that book and the witnesses gave evidence ; then Allāh completed one thousand [P. 8] years of Adam's life, and one hundred years of Dāwūd's life.[1]

He (Ibn Sa'd) said : Ismā'il Ibn Ibrāhīm al-Asadī, who is Ibn 'Ulayyah, informed us on the authority of Kulthūm Ibn Jabr, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās, about His (Allāh's) words : "And (remember) when thy Lord brought forth from the children of Adam, from their reins, their seed, and made them testify of themselves, (saying) : Am I not your Lord ? They said : yea, verily ! We testify."[2] (Ibn 'Abbās said) : Then your Lord touched the reins of Adam, then all the souls, that He is to create till the day of resurrection, emerged at Na'mān, beyond 'Arafāt ; then He obtained a covenant from them. Am I not your Lord ? They said : Yea, verily ! We testify.

Ismā'īl said: Rabī'ah Ibn Kulthūm related to us, on the authority of his father, in this *ḥadīth*. "They said : Yea, verily ! we testify : (That was) lest ye should say at the Day of Resurrection : Lo ! of this we were unaware." [3]

He (Ibn Sa'd) said : Sulaymān Ibn Ḥarb informed us saying : Ḥammād Ibn Zayd informed us on the authority of Kulthūm Ibn Jabr, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās, he said : Your Lord touched the reins of Adam at Na'mān, this very Na'mān, (i.e. Na'man al-Arāk, a valley beyond 'Arafah) and brought forth every soul that He is to create up to the Day of Resurrection ; then He (Allāh) obtained the covenant. (Ibn Jubayr) said : then he recited : "And (remember) when thy Lord brought forth from the children of Adam, from their reins, their seed, and made them testify of themselves, (saying) : Am I not your Lord ? They said : Yea, verily. We testify. (That was)

1 Al-Ṭabari, Vol. I, p. 78.
2 *Al-Qur'ān*, 7 : 172.
3 *Ibid.*

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lest ye should say at the Day of Resurrection : Lo! of this we were unaware ; Or lest ye should say : (It is) only (that) our fathers ascribed partners to Allāh of old [and we were (their) seed after them.]" [1]

Sa'īd Ibn Sulaymān al-Wāsiṭī informed us saying : Manṣūr i.e. Ibn Abi al-Aswad informed us on the authority of 'Aṭā Ibn al-Sā'ib, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said : Allāh created Adam on a mound, then touched his reins and brought forth every soul that He is to create upto the Day of Resurrection, saying : "Am I not your Lord? They said : Yea, verily." He (Ibn 'Abbās) said : Allāh says : "We testify. (That was) lest ye should say at the Day of Resurrection ; Lo ! of this we were unawares." [2] Sa'īd Ibn Jubayr says : They hold the view, the covenant was made that day.

He (Ibn Sa'd) said : Abū Ḥudhayfah al-Nahdī Mūsā Ibn Mas'ūd informed us (saying) : Zuhayr Ibn Muḥammad informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl, he on the authority of 'Abd al-Raḥmān Ibn Yazīd al-Anṣārī, he on the authority of Abū Lubābah Ibn 'Abd al-Mundhir : Verily the Prophet[ﷺ] said : Friday is the chief of days and greatest of them before Allāh. He created Adam in that day, he was cast on the earth in that day and in that day Allāh made him die.[3]

He (Ibn Sa'd) said : 'Affān Ibn Muslim informed us (saying) : Ḥammād Ibn Salamah informed us on the authority of Muḥammad Ibn 'Umar, he on the authority of Abū Salamah, he on the authority of 'Abd Allāh Ibn Salām ; he said : Allāh created Adam in the later part of Friday.[4]

'Amr Ibn al-Haytham informed us (saying): Shu'bah informed us on the authority of Ḥakam, he on the authority of Ibrāhīm ; he

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1 *Al-Qur'ān*, 7 : 172-3.
2 *Al-Qur'ān*, 7 : 172.
3 Al-Ṭabari, Vol. I, p. 57.
4 Al-Ṭabari, Vol. I, p. 58.

said : Salmān said : The first part created of Adam was his head, and his body was created which he was seeing. He (Salmān) said : His two feet still remained when it was the time of *'Aṣr* (the declining day), then he said : O Lord of the night ! quicken, the night is approaching, and Allāh said : [P: 9] "for man was very hasty".[1]

He (Ibn Sa'd) said : Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of Qaṭādah relating to His (Allāh's) words, *min ṭīn* (from clay) ; he said : Adam was extracted out of the earth.

He (Ibn Sa'd) said : Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of Qaṭādah relating to His (Allah's) saying : *Anshāna khalqan ākhar* (and then produced it as another creation[2]) ; he said : some (people) say it refers to the growth of hair, while others say it refers to the blowing of soul (into his body).

Ḥammād Ibn Khālid al-Khayyāṭ informed us on the authority of Mu'āwiyah Ibn Ṣāliḥ, he on the authority of Rāshid Ibn Sa'd ; he said : 'Abd al-Raḥmān Ibn Qatādah al-Sulamī, who was one of the Companions of the Prophet, related to us : I heard the Prophet saying: Verily Allāh created Adam, then He brought forth his seed from his reins and said : They will be in the heavens and I care not and they will be in the hell and I care not. Thereupon a man said : Then why should we do anything at all ? He (Pophetﷺ) replied : for what is destined to happen.

Muḥammad Ibn Muqātil al-Khurāsānī informed us (saying) : 'Abd Allāh Ibn al-Mubārak informed us: Ismā'il Ibn Rāfi' informed us that he heard Sa'īd : al-Maqburī saying that Abū Hurayrah said :

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1 *Al-Qur'ān*, 17 : 11.
Probably a mistake or misprint since in the *Qur'ān* the verse runs كان الانسان عجولا and not خلق الانسان عجولا. The second verse on the subject is خلق الانسان من عجل (Man is made of haste). *Cf. Al-Qur'ān* 21 : 37; Al-Ṭabari quotes the verse correctly. See Vol. I, p. 58.

2 *Al-Qur'ān* 23 : 14.

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The first part of Adam through which spirit passed were his eyes and nostrils; when the soul passed to other parts he sneezed, and Allāh inspired him to praise Him, which he did and Allāh said to him : May your Lord show you mercy. Then Allāh said to him: O Adam ! go to this group and say to them : Peace be on you, and see what they reply. He did accordingly, then he came back to the All Powerful Allāh, Who asked him, although He is Omniscient, what they had said, He (Adam) said : they replied : On you be the peace and blessing of Allāḥ. Then He (Allāh) said to him : O Adam ! this will be (the form of) your greeting and that of your children.[1]

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās ; he said : When spirit was blown into Adam, he sneezed and said : All praise be to Allāh, the Lord of the worlds. Then Allāh said : May thy Lord bless thee ! Ibn 'Abbās said : His mercy went before His wrath.

He (Ibn Sa'd) said : 'Affān Ibn Muslim and Ḥasan Ibn Mūsā al-Ashyab informed us; they said : Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd, he on the authority of Yūsuf Ibn Mihrān, he on the authority of Ibn 'Abbās ; he said : When Allāh created Adam, his head touched the sky, then Allāh established him on the earth and reduced him to sixty cubits into seven cubits.

He (Ibn Sa'd) said : 'Abd al-Wahhāb Ibn'Aṭā al-'Ijlī informed us on the authority of Sa'īd, he on the authority of Qatādah, he on the authority of al-Ḥasan, he on the authority of 'Utayyi, he on the authority of Ubayyi Ibn Ka'b, he on the authority of the Prophet ﷺ ; he (Prophet ﷺ) said : Verily Adam was very tall like a plam having thickly grown hair, but when he committed the error, his nakedness became apparent to him and prior to it he had not seen it ; so he began running in the heaven and a tree obstructed his path, and he said to it : Let me go. The

1 *Cf.* Al-Ṭabari, Vol. I, pp. 48-9.

tree said : No! I'll not let you go. The Prophet ﷺ said : The Lord said to him : O Adam ! do you escape from me ? He said : [P. 10] I feel ashamed, before Thee.[1]

He (Ibn Sa'd) said : Sa'īd Ibn Sulaymān informed us : 'Abbād Ibn al-'Awwām informed us on the authority of Sa'īd Ibn Abī 'Arūbah, he on the authority of Qatādah, he on the authority of al-Ḥasan, he on the authority of Ubayyi Ibn Ka'b who made a similar narration but did not ascribe it to the Prophet ﷺ.

Ḥafṣ Ibn 'Umar al-Ḥawḍī informed us : Abū Ḥamzah Isḥāq Ibn Rabī' al-'Aṭṭār informed us on the authority of al-Ḥasan, he on the authority of 'Utayyi, he on the authority of Ubayyi Ibn Ka'b ; he said : Adam was tall, of brown complexion, having curly hair as on a high palm-tree.

He (Ibn Sa'd) said : Yaḥyā Ibn al-Sakan informed us : Ḥammād Ibn Salamah informed us : 'Alī Ibn Zayd Ibn Jud'ān informed us on the authority of Sa'īd Ibn al-Musayyib; he said : The Prophet, may Allāh's peace be on him, said : The people of heaven will enter it without clothes, beardless, having curly hair, with collyrium applied to their eyes and with the stature of Adam, sixty cubits into seven cubits.

He (Ibn Sa'd) said : Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us : Fuḍayl Ibn 'Iyāḍ informed us on the authority of Hishām, he on the authority of al-Ḥasan ; he said : Adam wept for heavens for three hundred years.

'Amr Ibn al-Haytham and Hāshim Ibn al-Qāsim al-Kinānī informed us ; they said : Al-Mas'ūdī informed us, on the authority of Abū 'Umar al-Shāmī, he on the authority of 'Ubayd Ibn al-Khashkhāsh, he on the authority of Abū Dharr ; he said : I asked the Prophet, may Allah's peace he on him, who was the first Prophet ? He replied : It was Adam. I said : Was he a Prophet ?

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1 Al-Ṭabari, Vol. I, p. 80.

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He said : Yes ! the one with whom Allāh had talked. He (Abū Dharr) said : How many of them are *Mursal* (Messengers) ? He (Prophet ﷺ) replied : A large number, that is three hundred and fifteen.

He (Ibn Sa'd) said : Abū Salamah Mūsā Ibn Ismā'īl al-Tabūdhakī informed us : Ḥammād Ibn Salamah informed us on the authority of 'Abd Allāh Ibn 'Uthmān Ibn Khuthaym, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said : Adam had four children comprising of two twins, one male[1] and one female in each pair. The sister born with the agriculturist was pretty and the other born with the herdsman was ugly. So the agriculturist said : I have better claim on her. The herdsman said : I have better claim on her. The herdsman said : Woe to thee ! dost thou want preference over me because of her beauty. Come on ! let us each make an offering. If thy offering is accepted, thou wilt have better claim on her, and if my offering is accepted I shall have better claim on her. He (Ibn 'Abbās) said : Both of them offered offerings and the herdsman offered a white ram with large eyes, strong horns, while the agriculturist brought forth some food. The ram was accepted and it was preserved in the heaven for forty autumns and the same ram was slaughtered by Ibrāhīm. Thereupon the agriculturist said (to the herdsman) : I shall kill thee. The herdsman replied : "Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo ! I fear Allāh, the Lord of the Worlds. Lo ! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become of the owners of the fire. That is the reward of the evildoers."[2] Then he killed him.

The sinners among Adam's children are the progeny of this tansgressor.[3]

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1 Of the two males, one took to agriculture and the other to rearing sheep.

2 *Al-Qur'ān* 5 : 28-29.

3 Al-Ṭabari, Vol. I, p. 70.

He (Ibn Sa'd) said : Mūsā Ibn Ismā'īl informed us : Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd, he on the authority of Yūsuf Ibn Mihrān, [P. 11] he on the authority of Ibn 'Abbās ; he said : Adam used to wed his daughter of one twin pair with the son of the other and *vice versa*.

He (Ibn Sa'd) said : Ḥafṣ Ibn 'Umar al-Ḥawḍī informed us : Isḥāq Ibn al-Rabī' informed us on the authority of al-Ḥasan, he on the authority of 'Utayyi, he on the authority of Ubayyi Ibn Ka'b ; (he said) : Verily when the hour of Adam's death approached, he said to his sons : O my sons ! find a fruit of the heaven which I urgently desire. His sons went out, and they were searching fruit for his disease. In the meantime they met the angels of Allāh, who asked them : O sons of Adam ! what do you want ? They said : Our father wants a heavenly fruit so we are seeking it. They said : Go back, the command of Allāh has been carried out ; their father had expired. Then the angels seized Adam, washed his body, perfumed it and enshrouded it, and they dug a grave and prepared a burial place. Then an angel came forward to say funeral prayers ; other angels stood in a row behind him, and Adam's children behind them. Then they placed the body in the grave and levelled it. Then they said : O children of Adam ! this is your way and this will be your practice.

He (Ibn Sa'd) said : Sa'īd Ibn Sulaymān informed us : Hushaym informed us : Yūnus Ibn 'Ubayd informed us on the authority of Ḥasan who said : 'Utayyi al-Sa'dī informed us on the authority of Ubayyi Ibn Ka'b ; he said : When Adam was on the point of his death he said to his sons : Go and find out a heavenly fruit. His sons went out. When they came face to face with the angels, they said : Whither do you intend (to go) ? They said : Our father has sent us to bring forth a heavenly fruit. They said : Go back, it is over. They returned accompanied by the angels till they came near Adam. When Eve saw them (angels) she was scared and came near Adam to be close to him. Adam said to her : Be away from me, because of thee I suffered, make room between me and the angels of my Lord. So they extracted his soul, then washed

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his body, enshrouded it and perfumed it. Then they said funeral prayers over him and digging a pit they interred him and said: O children of Adam ! this is the practice to be followed for your dead.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh Ibn 'Ajlān informed us : 'Abd Allāh Ibn Wahb informed us on the authority of 'Amr Ibn al-Ḥārith, he on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of one who narrated on the authority of Abū Dharr; he said : I heard the Prophet ﷺ, may Allāh bless him, saying : Allāh created Adam out of three kinds of soil, black, white and fertile.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh informed us : Ḥammād Ibn Zayd informed us on the authority of Khālid al-Ḥadhdhā ; he said : once I went out and heard people say that al-Ḥasan had said ; so I met him and said : O Abū Sa'īd ! Was Adam created for sky or for earth ? He said : O Abū Manāzil ! what do you mean by this ? He was created for the earth. I (al-Ḥadhdhā) said : Do'nt you see if he had abstained from eating the fruit of (the prohibited tree). He said : Since he was created for the earth it was necessary for him to eat it.

Khālid Ibn Khidāsh informed us : Khālid Ibn 'Abd Allāh informed us on the anthority of Bayān, he on the authority of al-Sha'bī, he on the authority of Ja'dah Ibn Hubayrah : he said : The tree through which Adam was put to trial was vine ; and the same is the cause of [P. 12] trial for his progeny.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us on the authority of Sa'īd Ibn Abī Ayyūb, he on the authority of Ja'far Ibn Rabī'ah and Ziyād, Mawlā of Muṣ'ab ; they said : The Prophet ﷺ was asked if Adam was a Prophet or an angel. He replied : A Prophet who had discourse with Allāh.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us on the authority of Ibn Lahī'ah, he on the authority of Ḥārith Ibn Yazīd Ibn 'Alī Ibn Rabāḥ, he on

the authority of 'Uqbah Ibn 'Āmir, he on the authority of Apostle of Allāh; verily he said: All human beings are the seeds of Adam and Eve. As the weight of a short measure of a *ṣā'* will not bring advantage to any one so Allāh will not ask about your genealogy on the day of Resurrection. The most honoured of you in the sight of Allāh is the most pious of you.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us: My father informed me on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: Adam was externed from the Paradise between the *ẓuhr* (afternoon) and *'aṣr* (the declining of day) prayers. His stay in the Paradise had been half the day of the next world, and the day there is equal to one thousand years based on the calculation made by the people of this world. He was cast down on a mountain in India known as Nawdh,[1] and Eve was cast at Juddah[2]. Adam came down from Paradise bringing its breeze, which stuck to its trees and valleys and filled it with perfume. It is through the breeze which descended with Adam that perfumes grew. And they say that myrtle came down with him and the Black Stone also descended with him, and that it was more white than ice, and also Moses' staff which was of myrtle-wood from the Paradise and was ten cubits in length equal to the height of Moses. Myrrh and olibanum also came with him. Then he was provided with anvil, hammer and pincers. When Adam descended down on the mountain, he saw an iron-bar on the mountain. So he said: It is from this. Then he began to break with the hammer the trees which had been old and withered. Then he kindled fire and burnt the iron-bar till it melted and the first thing made out of it was a knife with which he began to work, then he built an oven which was inherited by Nūḥ, and from this oven gushed out boiling water

1 In the Bible it is narrated that Cain, Adam's son, was externed from the garden of Aden and had settled at Nod, a place situated to the east of Aden, (Genesis, 4: 16).

2 *i.e.* Jeddah.

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bringing torment in India.[1] When Adam made a pilgrimage (*ḥajj*) he placed the Black Stone at the mountain of Abū Qubays. It emitted light in dark nights as the bright moon, and illuminated Makkah. Only four years before Islām when menstruating women and unclean people touched it, it grew black and the Quraysh cast it down from Abū Qubays. Adam made forty pilgrimages from India to Makkah on foot. When Adam was cast down his head touched the sky and so he became bald and his children inherited that baldness. The beasts of the land were afraid of him and became wild. Adam could hear the voice of angels on that mountain and could feel the air of the heaven, so his body began to diminish [P. 13] in length till it was sixty cubits; this was his height till his death. None of his children was ever equal to him in beauty except Joseph. Then Adam said: O my Lord! I was Thy neighbour in Thy abode and there is no Lord to me except Thee and no Protector except Thee; I was eating every thing in comfort and living wherever I liked. Then Thou made me descend on this holy mountain where I heard the voices of the angels and saw them circumambulating round the Throne and felt the air and perfume of the Paradise, then Thou cast me on this land and diminished my stature to sixty cubits and I ceased to hear the voices (of the angels) and see them, and the air of the Paradise vanished. Thereupon Allāh the Most Blessed and the Most High, replied: O Adam! on account of your sins I did this with you. When Allāh noticed the nakedness of Adam and Eve, He commanded him to slaughter a male sheep out of the eight pairs which Allāh had cast from the Heavens. So Adam took the male sheep and slaughtered it. Then he obtained its wool which Eve span. Then Adam along with Eve weaved it. So Adam weaved a garment for himself and a shift and a head-covering for Eve. Both of them dressed themselves in their garments and met together on the day of *Jam'a*[1]

1 The day when the pilgrims assemble at Muzdalifah to perform the rituals of the pilgrimage.

and therefore the day was named *Jam'a*; they recognised each other at 'Arafah and so it was named 'Arafah. They wept for what they had lost, for two hundred years, and they did not eat nor drank anything for forty days. Then they began to eat and drink, and at that time they were on the mountain of Nawdh on which Adam was thrown down. He did not go to Eve for one hundred years, then he cohabited with her and she conceived and bore the first-born twins, Qābil (Cain) and his sister Lubūd. Then she conceived again and bore another twins Hābil (Abil) and his sister Iqlīmā.[1] When they attained puberty, Allāh commanded Adam to wed the first-born male to the second-born female and *vice versa*. By chance the twin-sister of Qābil was beautiful and the twin-sister of Hābil was ugly. Adam made this proposal known to Eve who put it before her sons. Hābil consented to the proposal and Qābil resented it and said: It is not the command of Allāh, O Adam! but it is thy proposal. Then Adam asked them to present an offering (adding that) he whose offering would be consumed by celestial fire would have better claim (to win Lubūd). Both of them agreed. Then Hābil who was the owner of goats brought forth the best of them as well as butter and milk. Qābil, on the other hand was a tiller of land and took a sheaf of the worst quality. Then both of them ascended the mountain of Nawdh and Adam was with them. They presented their offerings and Adam prayed to his Lord; Qābil said to himself: I care little for the acceptance of my offering, but I shall never allow Hābil to marry my sister. In the meantime celestial fire descended and consumed the offering made by Hābil, leaving aside that of Qābil because he was not clean of heart. Then Hābil went out and Qābil came to him, when (Hābil) was with his flock and said to him: I shall slay you. He (Hābil) said: Why will you kill me? He replied: Because Allāh accepted thy offering and rejected mine and returned it to me, and that you will marry my beutiful sister, and I shall have

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1 *Qāmūs* gives: Iqlīmiyā, (*vide* ق ل م) Qalīmā, in Al-Ṭabari, Vol. I, p. 73.

to marry your ugly sister, and after today people will talk that you are superior to me. [P. 14] Hābīl said to him: "Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allāh, the Lord of the Worlds. Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the Fire. That is the reward of evil-doers."[1] As regards his saying: My sin signifies that thou shall be a sinner when thou killest me, which will be added to thy sins before killing me. Thereupon he killed him and then became repentant. He left his body and did not inter it. Then Allāh sent a raven scratching up the ground, to show him how to hide his brother's naked corpse.[2] He had killed him in the evening and next morning he was thinking what to do with it (corpse). Suddenly he saw a raven scratching the earth for a dead raven. Then he said to himself: Woe to me! I did not even have the understanding of this raven to hide the naked corpse of my brother.[3] As he said, Woe to me, he became repentant. Then he took Qābīl in his hand and descended from the mountain of Nawdh. Thereupon Adam said to Qābīl: Get out, you will always be frightened whenever you will come across some one and you will not feel peaceful. So none of his children passed by him but struck him. Once one of his sons who was blind came to him with his son, and the boy said to him that there was his father Qābīl towards whom he (blind son) threw a stone which hit Qābīl, and he died forthwith. Thereupon the blind man's son informed him that as a result of his throwing the stone his father Qābīl had died. The blind man slapped his son who also succumbed to injury. Then the blind man said: Woe to me, I killed my father with my stone, and my son with my slap.

Subsequently Eve conceived and bore Shīth and his twin sister 'Azūrā. He was named Hibat Allāh (the gift of Allāh);

1 *Al-Qur'ān*, 5: 28-29.
2 *Al-Qur'ān*, 5: 31.
3 *Cf.* al-Ṭabarī, Vol. I, p. 68.

this name was derived from Hābīl, so Gabriel said to her when she gave birth to him: This is the gift of Allāh in exchange for Hābīl and it is in Arabic Shīth, in Syriac Shāth and in Hebrew Sheth. Adam made his will for him. The day when Shīth was born Adam was one hundred and thirty years old. "And when he covered her she bore a light burden, and she passed (unnoticed) with it".[1] Then he said: She stood and sat. Then Satan came to her in disguise and said to her: O Eve! what is this inside of you. She replied: I know not. Then he said: May be one of the beasts like these. Then she said: I know not. Then he drew away from her till she felt some heaviness in her. Thereupon he appeared again before her and said: O Eve! how do you feel? She said: I am afraid it may be deformed like one with which you have frightened me, I can't remain standing when I stand. Then he suggested: If I pray to Allāh I hope He will form him a human being like you and Adam, only if you name him after me. She said: Yes. Then he turned away from her and she said to Adam: An informer came to me and said to me that in my womb was a beast, and I also feel some burden and fear it may be as he has informed me. There was no worry to Adam and Eve save this, till she delivered it. About this Allāh says: "They cried unto Allāh, their Lord, saying: If Thou givest unto us aright we shall be of the thankful".[2] [P. 15] This was their prayer before the delivery. When a perfect boy was born to them, he (Satan) came to her and said: Will you not name him after me as you have promised? She asked him: What is your name? His name was 'Azāzīl. If he had mentioned this name she would have recognized him, so he said: My name is Ḥārith. Thereupon she gave him the name of 'Abd al-Ḥārith who died, and Allāh said: "But when He gave them aright, they ascribed unto Him Partners in respect of that which He had given them. High is He, Exalted above all that they associate (with Him)."[3] Subsequently Allāh

1 *Al-Qur'ān*, 7 : 189.

2 *Ibid.*

3 *Al-Qur'ān*, 7 : 190, *cf.* al-Ṭabarī, Vol. I, p. 75.

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revealed to Adam: There is a sanctuary opposite to my Throne, so go and erect a house for me and circumambulate round it as you have seen the angels doing round My Throne, and there I shall accept thy prayer and of thy sons who obey Me. Thereupon Adam said: O Lord! how can I? I have no power and I have no guidance. Then Allāh sent an angel who led Adam to Makkah. But on the way when Adam passed by a garden or a place pleasing to him he said to the angel to get down, but he said: Go on. At length he halted at Makkah. And on the way wherever he halted, it became a populated place, and from where he passed on, it became a wilderness and desolate. Then the House (of Allāh) was built with (material obtained from) five mountains—Sīnā, Zaytūn. Lubnān, and Jūdī. Its plinth was made from Ḥirā. When he had completed the work, the angel led him to 'Arafāt and instructed him in all the rituals which people perform even today. Then he returned to Makkah and circumambulated round the Ka'bah for a week. After that he returned to India and died on the mountain of Nawdh. Then Shīth said to Gabriel to say funeral prayers over Adam. He said to him: Come forward and say funeral prayers over your father, and recite, Allāh is great, thirty times, five as a part of obsequies and twenty-five in honour of Adam. Adam did not die as long as the number of his children and grand-children had not touched forty thousand people at Nawdh. Adam noticed in them adultery, drinking and disturbances, so he commanded the descendants of Shīth and Qābīl not to intermarry. The children of Shīth kept Adam in a cave and appointed a watchman that none of the children of Qābīl might approach him. And the persons who visited him and asked him to pray to Allāh were the children of Shīth. Then Adam's age was nine hundred and thirty six years.[1]

After that a hundred persons of the children of Shīth said: Lo! we should see what our cousins i.e., the children of Qābīl are doing. Then the group of one hundred persons descended

1 The *Bible* gives his age as 900 years only, vide *Genesis*: Chapter V, verse 6.

from the mountain and came across the same number of ugly women of the children of Qābīl who detained them. They stayed there as long as Allāh willed. Then another party of a hundred men decided to discover what had happened to their men. They also descended down the mountain and the women detained them also. Then all the members of the Shīth family descended and sin spread as they intermarried and mixed together and the children of Qābīl multiplied in large numbers till they filled the whole earth and they were the same who were drowned in Nūḥ's deluge.

Shīth Ibn Adam begot Anūsh[1] (Enos) and many others but Shīth left a will in favour of Anūsh. Then Anūsh begot Qaynān[2] (Cainan) and many others but Anūsh left a will in Qaynān's favour. Then Qaynān begot Mahalālīl (Mahalaleel)[3] and a large number but the will was in his favour. Then Mahalālīl begot Yaridh (Jared)[4]; and he is called al-Yāridh also. [P. 16] There were many children but the will was in his favour. During his days idols were made, and whoever liked abandoned Islām. Then Yaridh begot Khanūkh (Enoch),[5] who is the Prophet Idrīs, and many others.

ACCOUNT OF EVE

He (Ibn Sa'd) said: Ḥajjāj Ibn Muḥammad informed us on the authority of Ibn Jurays, he on the authority of Mujāhid respecting Allah's words وخلق منها زوجها ("and from it created its mate")[6]; he said: He (Allāh) created Eve out of Adam's short rib, while he

1 *Cf.* Genesis V, 7.
2 *Ibid.*, V, 9.
3 *Ibid.*, V, 12.
4 *Ibid.*, V, 15.
5 *Ibid.*, V, 18.
6 *Al-Qur'ān*, 4 : 1.

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was asleep. Then he awoke and repeated *iththā*, which signifies woman in Nabataean language.

He (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān Ibn Sa'īd al-Thawrī informed us on the authority of his father, he on the authority of a *mawlā* of Ibn 'Abbās, he on the authority of Ibn 'Abbās; he said: She was named Eve because she was the mother of all human being.[1]

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: Adam was cast down in India and Eve at Juddah. Then he came in her search and reached *Jam'a*; then Eve joined him, and so the place was known as al-Muzdalifah, and they had come together at Jam'a so it was known as Jam'a.

PROPHET IDRĪS

Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: The first Prophet raised after Adam was Idrīs and he was Khinūkh (Enoch) Ibn Yaridh (Jared), and he is al-Yāridh. So many of his noble deeds ascended the sky in one day, as from all mankind did not ascend in one month. So Iblīs became envious of him and made his people disobey him. Thereupon Allāh raised him to a high abode. Allāh made him enter heaven and said: I am not going to extern him. This is from a long narration about Idrīs. Then Khinūkh begot Mattūshalikh (Methuselah) and several others, but he was the custodian. Then Mattūshalikh[2] begot Lamik (Lamech) and several others, and he was the trustee. Then Lamik begot Nūḥ.

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1 *Cf. Genesis*, 3: 20.

2 The word signifies: The Prophet ﷺ died.

PROPHET NŪḤ

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: The day when Nūḥ was born, Lamik was eighty-two years old.[1] There was none in those days to prohibit people from undesirable deeds, so Allāh sent Nūḥ to them. He was four hundred and eighty years old when he began preaching his mission, and continued for one hundred and twenty years. [P. 17] Then (Allāh) commanded him to make an ark. He made her and mounted her when he was six hundred years old and they were drowned who were to be drowned.[2] He lived after leaving the ark for three hundred and fifty years. Nūḥ begot Sām (Shem), the complexion of whose children is white and tawny, Ḥām whose children were of black and white complexion, and Yāfith (Japeth) whose children were of fair and red complexion, and Kin'ān (Canaan)[3] who was drowned. The Arabs call him Yām as their proverb says: The head of our uncle is Yām. The mother of all of them was one.

Nūḥ made the Ark at Nawdh and there the deluge started and Nūḥ boarded the Ark and with him were his sons and daughters-in-law, the wives of his sons, and seventy-three descendants of Shīth, who had joined the fold of Islām; and thus there were eighty people in the Ark. He loaded two pairs of all living species. The Ark was three hundred cubits long, by the cubit of Nūḥ's grand-father, and its width was fifty cubits and its height was thirty cubits and it was six cubits above water-level. It was closed but had three outlets; some of them were lower than the others. Then Allāh made rain fall for forty nights and forty days. When the wild beasts and fowls suffered on account of rain, they came to

1 According to Genesis (Chapter V, verses 28-29) he was one hundred and eighty-two years old.

2 *Cf.* Genesis, Ch. 7.

3 According to old Testament Canaan was the son of Hām and thus a grandson of Nūḥ; but he was not drowned, vide Genesis, Ch. 9, V. 18.

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Nūḥ and with him they grew tame; he loaded in the Ark two and two from every pair and bore the corpse of Adam which served as a screen between the males and females. They had boarded the Ark when ten days of the month of Rajab had passed and emerged from it on the tenth of Muḥarram. It is why he fasts on the tenth of Muḥarram who fasts. The water gushed in two halves; to this Allāh refers in His words: "Then opened we the gates of heaven with pouring water". In this verse منهمر signifies منصب 'pouring water'. "And caused the earth to gush forth springs, so that the waters met for a predestined purpose".[1] In this verse فجرنا الارض عيونا signifies شققنا الارض (We split the earth). In this way the water gushed in two halves, one half from the heavens and the other half from the earth and the water overflew the highest mountain by fifteen cubits. The Ark, therefore, with all in her, moved and went round the earth in six months. She did not rest on any thing till she approached the sanctuary (*Ḥaram*) but did not enter it and went round it for a week. The house (of Allāh) that Adam had erected was raised to the heaven to save it from being submerged and the same is known as Bayt-al-Ma'mūr, and the Black Stone was placed at Abū Qubays. Then round the sanctuary she (the Ark) went on with her passengers till she reached al-Jūdī, which is a mountain close to the two castles of Mawṣil. She stopped at Jūdī after six months, then it was said to her: "A far removal for wrong doing folk".[2] When she came to rest upon al-Jūdī, it was said: O earth! swallow thy water and, O sky! be clear of clouds", اقلعی signifies احبسی (control). "And the water was made to subside".[3] The earth drenched it, so the water that had fallen from the sky turned into oceans.

He (Ibn Sa'd) said: The remainder of the water of the deluge flew into the valley of Ḥismā where it remained [P. 18] for forty years after the Deluge; then it dried away. After that Nūḥ disembarked from the Ark in a village, and every one of them (his

1 *Al-Qur'ān*, 54 : 11-12.
2 *Al-Qur'ān*, 11 : 44.
3 *Ibid.*

companions) built a house for himself, and so it was called Sūq al-Thamānīn (Market of eighty persons). All the descendants of Qābīl were drowned. All Nūḥ's forefathers upto Adam were believers.

He (Ibn Sa'd) said: Nūḥ cursed the lion to suffer always from fever, (*ḥummā*); prayed for the dove for love and cursed the crow to get insufficient sustenance.

He (Ibn Sa'd) said: Qabiṣah Ibn 'Uqbah al-Suwā'ī informed us: Sufyān Ibn Sa'īd al-Thawrī informed us on the authority of his father, he on the authority of 'Ikrimah; he said: There were ten generations between Adam and Nūḥ and all of them were believers.

He (Ibn Sa'd) said: Then the narration is connected with that of Hishām Ibn Muḥammad Ibn al-Sā'ib on the authority of his father, he on the authority of Abū Ṣālīh, he on the authority of Ibn 'Abbās; he said: Nūḥ married a woman from the family of Qābīl, who bore him a son named Yūnāṭan. This boy was born in a village towards the east Ma'al Nūr Shams. When the town Sūq al-Thamānīn could not suffice for them they all shifted to Bābil (Babylon) which was erected between the Euphrates and al-Ṣarāt and its limits were twelve by twelve *farsakhs*, and its gate was, where the houses of Kūfah, over its bridge to the left side, are today built. They multiplied and their number reached one hundred thousand, and all of them were believers. When Nūḥ disembarked from the Ark, he interred Adam at Bayt al-Muqaddas and Nūḥ died.

He (Ibn Sa'd) said: 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us on the authority of Sa'īd, he on the authority of Qatādah, he on the authority of al-Ḥasan, he on the authority of Samrah: Verily the Prophet ﷺ said: Sām (Shem) is the progenitor of the Arabs, Ḥām that of the Abyssinians and Yāfith that of the Romans.

He (Ibn Sa'd) said: Khālid Ibn Khidāsh Ibn 'Ijlān informed us: 'Abd Allāh Ibn Wahb informed us on the authority of

1 Ḥismā is the name of a valley in Arabia surrounded by mountains.

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Mu'āwiyah Ibn Ṣāliḥ, he on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Sa'īd Ibn al-Musayyib; he said: Nūḥ begot three sons Sām, Ḥām and Yāfiṯ. Sām was the progenitor of the Arabs, the Persians, and the Romans and there is goodness (*Khayr*) in all of them, Ḥām was the progenitor of the Abyssinians, Berbers and Copts; and Yāfiṯ was the progenitor of the Turks, Saqlabīs, Gog and Magog.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: Allāh revealed to Mūsā: Verily thou and thy people and the inhabitants of al-Jazīrah (the isle) and the inhabitants of al-'Āl (the upper 'Irāq) are the descendants of Sām Ibn Nūḥ.

Ibn 'Abbās said: The Arabs, the Persians, the Nabateans, Indians, Sindhīs, and Bindīs[1] are the descendents of Sām Ibn Nūḥ.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father; he said: The Indians, the Sindhīs and the Bindīs are the descendants of Yūfir[2] (Ophir) Ibn Yaqṭan (Joktan) Ibn 'Ābir (Ebar) Ibn Shālikh (Salah) Ibn Arfakhshad (Arphaxed) Ibn Sām Ibn Nūḥ.

He (Ibn Sa'd) said: Makrān was son of al-Bind. And Jurhum, Jurhum's name was Hudhrum (Hadoram) Ibn 'Āmir Ibn Sabā Ibn Yaqṭan Ibn 'Ābir Ibn Shālikh Ibn Arfakhshad Ibn Sām Ibn Nūḥ and Ḥaḍramawt (Hazarmoreth) was Ibn Yaqṭan Ibn 'Ābir Ibn Shālikh; and Yaqṭān is the same as Qaḥtan Ibn 'Ābir Ibn [P.19] Shālikh Ibn Arfakhshad Ibn Sām Ibn Nūḥ according to the narration of those who assign a different lineage than that of Ismā'īl to him.

The Persians are the descendants of Fāris Ibn Babras Ibn Yāsūr Ibn Sām Ibn Nūḥ.

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1 People who are kinsmen of Sindhīs: vide *Qāmūs*: د ن ب.

2 Biblical names are given in brackets.

The Nabateans are the descendants of Nubayt, Ibn Māsh (Mash) Ibn Iram (Aram) Ibn Sām Ibn Nūḥ :

'Imlīq is the same as 'Arīb and Ṭasim and Amim are the sons of Lūdh Ibn Sām Ibn Nūḥ.

'Imlīq was the progenitor of the 'Imlāqs. And to them belong the people of Barbar whose genealogy is as follows : Barbar Ibn Tamilā Ibn Māzarab Ibn Fārān Ibn 'Amr Ibn 'Imlīq Ibn Lūdh Ibn Sām Ibn Nūḥ. As regards Ṣunḥājah and Kutāmah, they are the descendants of Farīqīs Ibn Qays Ibn Sayfī Ibn Sabā (Sheba). It is said that 'Imlīq was the first person to speak Arabic when his people had migrated from Bābil. They along with the Jurhumites were known as al-'Arab al-'Āribah.

Thamūd and Jadīs were two sons of Jāthir (Gether) Ibn Iram Ibn Sām Ibn Nūḥ.

'Ād and 'Ābīl were the sons of 'Ūṣ (Uz) Ibn Iram Ibn Sām Ibn Nūḥ.

The Romans were the descendants of Niṭṭī Ibn Yūnān (Javan) Ibn Yāfith Ibn Nūḥ.

Nimrūdh (Nimrod) was the son of Kūsh (Cush) Ibn Kan'ān Ibn Ḥām Ibn Nūḥ. The same who ruled Bābil in the days of Ibrāhīm, the friend of the Compassionate.

He (Ibn Sa'd) said : The Banū 'Ād were known in their time as 'Ād Iram. When they suffered disaster the Thamūd were known as Thamūd Iram who are the Nabateans. All of them professed 'Islām'. They lived in Bābil till it came under the sway of Nimrūdh Ibn Kūsh Ibn Kan'ān (Canaan) Ibn Ḥām Ibn Nūḥ, who asked them to worship the idols, and they complied. In the evening they were talking Syriac but next morning Allāh confused their talk, and none could understand what the others spoke. The descendants of Sām spoke eighteen languages, and the descendants of Hām spoke eighteen languages and the descendants of Yāfith spoke thirty-six languages.

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Allāh made 'Ād, 'Abīl, Thamūd, Jadīs, 'Imlīq, Ṭasim, Amīm and the descendants of Yaqṭan Ibn 'Ābir Ibn Shālikh Ibn Arfakhshad Ibn Nūḥ understand Arabic.

Yūnāṭan Ibn Sām had prepared their flags in Bābil, so the descendants of Sām halted at Majdal, which is the navel[1] of the Earth. It lies between Sātīdamā sea on one side and between Syria and Yaman on the other. Allāh bestowed on them prophethood, the Scriptures, beauty, and white and tawny complexions.

The descendants of Ḥām settled at a place known as Dārūm where western and southern winds blow. Allāh gave them less of white and tawny complexions and populated their cities and kept plague far off. In their land the trees of tamarisk, *arāk* (a thorny tree), *'ushar*, *ghāf* and palm grew, and the sun and the moon appeared to be in motion there.

The descendants of Yāfith settled at Ṣafūn where the northerly and easterly winds blow and their complexion is an admixture of red and black colour. Allāh has separated their land and it is extremely cold and He separated their sky so none of the seven planets moves above their head [**P. 20**] because their settlement falls under the Ursas, the Sagittarius, and Farqadayn. They always suffer from plague. Subsequently the people of 'Ād settled at al-Shiḥr ; they perished in a valley known as Mughīth. They were succeeded by (a tribe) Mahrah at al-Shiḥr.

'Abīl settled at Yathrib and al-'Amāliq at Ṣan'ā before it was called Ṣan'ā. Then some of them migrated to Yathrib from where they drove away the 'Abīls and settled at Juḥfah. A flood swept them and so the place was named Juḥfah.

The Thamūd settled at Ḥijr and its adjoining places, where they perished. Ṭasim and Jadīs settled at Yamāmah,[2] and this

1 This signifies that it was the place from where the Earth began to expand.

2 Yamāmah was noted for her sharp vision ; she could see people moving at a distance of three days' journey.

name was given to it because of a woman of that name. The (Amim) settled at the land of Ubār, lying between al-Yamāmah and al-Shiḥr, where they perished. Nobody can reach there these days because the *jinn* have seized it. Ubār was named after Ubār Ibn Amīm.

The descendants of Yaqṭan settled in Yaman which was given this name because they walked to the right side (of the Ka'bah). A group of the descendants of Kin'ān Ibn Ḥām settled in Syria which was named Shām being to the left side (of the Ka'bah). Syria was the land of the Kananites; subsequently the Israelites came and put them to sword and turned out the surviving persons. Then Syria became the land of the Israelites who were attacked by the Romans who put them to sword. Some of them were externed to 'Irāq and a very few of them remained there. Then the Arabs seized Syria.

Fāligh or Fālikh (Peleg) Ibn 'Ābir Ibn Shālikh Ibn Arfakhshad Ibn Sām Ibn Nūḥ divided the land among the descendants of Nūḥ as we have described in the book.

He (Ibn Sa'd) said: Abū Usāmah Ḥammād Ibn Usāmah informed us: al-Ḥasan Ibn al-Ḥakam al-Nakha'ī informed us: Abū Sabrah al-Nakha'ī informed us on the authority of Farwah Ibn Musayk al-Ghuṭayfī, subsequently called al-Murādī; he said: I went to the Prophet ﷺ and said to him; O Apostle of Allāh! should I not fight against those who have lagged behind (in joining the fold of Islām) in the company of those who have come forward (to embrace Islām)? He said: Yes. Then an afterthought came to me and I said: No! O Apostle of Allāh! I mean the people of Sabā who are very powerful and strong. Thereupon the Prophet ﷺ appointed me the commander and permitted me to fight against the people of Sabā. When I came out from his presence, Allāh revealed something about them (the Sabā). Thereupon he inquired; What al-Ghuṭayfī has done? Then he sent for me but I had left. (The Apostle of Allāh) asked me to return.

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When I reached the Prophet ﷺ I found him sitting amidst his Companions; he said to me: 'Ask your people (to embrace Islām) if they respond, accept it and if they reject do not be hasty, unless you have a talk with me. Thereupon a man asked: What is Sabā? Is it a land or a woman? The Prophet ﷺ said: Neither a land nor a woman but a man who is the progenitor of ten Arab tribes six of which settled in Yaman and four in Syria. Those who settled in Syria are Lakhm, Judhām, Ghassān and 'Āmilah and those who settled in Yaman are Azd, Kindah, Ḥimyar, al-Ash'arūn, Anmār and Mudhḥij. Then a man asked; Who are the Anmār? The Prophet ﷺ replied; Those whose sub-tribes are Khath'am and Bajīlah.

ACCOUNT OF PROPHET IBRĀHĪM, THE FRIEND OF THE BENEVOLENT[1]

[P. 21] He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: The father of Ibrāhīm was a resident of Ḥarrān[2]; it was one year struck with famine, so he migrated to Hurmuzjurd[3] along with his wife, the mother of Ibrāhīm, whose name was Nūnā the daughter of Karanba Ibn Kūthā from the family of Arfakhshad Ibn Sām Ibn Nūḥ.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of more than one scholar; he said:

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1 *Khalīl al-Raḥmān.*

2 *Cf.* Genesis, Chapter 12, verse 31, which runs thus: And Terah took Abrām, his son,—and they came unto Haran and dwelt there.

3 Al-Ṭabarī says the name of the place was Kūthā, vide Vol. I, p. 119.

Her name was Abyūnā, from the descendents of Afrayim (Ephraem) the son of Urghuwā (Reu) Ibn Fāligh (Peleg) Ibn 'Ābir Ibn Shālikh Ibn Arfakhshad Ibn Sām Ibn Nūḥ.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father; he said: Ibrāhīm's maternal grandfather, Karanbā, dug the Kūthā canal; his (Ibrāhīm's) father was the custodian of the idols of the king Nimrūdh (Nimrod). He was born at Hurmuzjurd[1] and he was given the name of Ibrāhīm. Then he migrated to Kūthā, a place situated in Bābil (Babylon). When Ibrāhīm came of age he opposed his people and preached to them that they should worship Allāh. Having received this news the king Nimrūdh imprisoned him for seven years. Then he erected a compound with stones and piled dry pieces of wood in it; then he kindled fire and threw Ibrāhīm in it. Ibrāhīm said: Most Excellent is He in whom I trust. He, then, came out safe, unhurt.[2]

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: When Ibrāhīm fled from Kūthā and came out of the fire, he spoke Syriac; but when he crossed the Euphrates from Ḥarrān, Allāh changed his language and as he had crossed the Euphrates he was called 'Ibrānī (Hebrew) Nimrūdh sent (a party) to pursue him with these instructions: Do not let escape any one who speaks Syriac; bring him before me. They overtook Ibrāhīm but he was talking Hebrew, so they let him go and could not understand his speech.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father; he said: Ibrāhīm migrated from Babylon to Syria where Sārah (Sarai) came and offered herself to him. He married her and proceeded with her to Ḥarrān (Haran); he was thirty-seven years old. There he sojourned for a short time

1 Al-Ṭabarī says: There is difference of opinion about his birth place. It was al-Sūs, or Babylon or Kūthā or al-Warkā or Ḥarran *vide* Vol. I, p. 119.

2 *Cf.* al-Ṭabarī, Vol. I, pp. 123-4.

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and then proceeded to Urdun (Jordan) where he stayed for some time; then he departed for Egypt where he lived for some time. Then he returned to Syria and alighted at al-Sab'a, a land between 'Īliyā, and Palestine. There he dug a well and erected an altar. Some of its residents harassed him and he departed from there and came at a place between al-Ramlah and 'Īlyā. There also he dug a well and he grew in prosperity and obtained wealth and slaves. He was the first to receive guests and the first to prepare *tharīd*[1] and the first to experience old age.[2]

He (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān al-Thawrī informed us on the authority of 'Āṣim, he on the authority of Abū 'Uthmān; 'Āsim says: I think he informed us on the authority of Salmān; he said: Ibrāhīm prayed to Allāh to grant him benevolence. In response two-third of his head turned grey. Thereupon he exclaimed what it was! He was informed that it was a warning [**P. 22**] in this world and lustre in the hereafter.

He (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān Ibn Sa'īd informed us on the authority of his father, he on the authority of 'Ikrimah; he said: Ibrāhīm's patronymic was Abu al-Aḍyāf (father of the guests).

He (Ibn Sa'd) said: Ma'n Ibn 'Īsā informed us: Mālik Ibn Anas informed us on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Sa'īd Ibn al-Musayyib, he on the authority of Abū Hurayrah; he said: Ibrāhīm got him circumcised at al-Qaddūm at the age of one hundred and twenty and after that he lived for eighty years,

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: When, Allāh (Himself)

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1 This is the name of a dish in which crumbs of bread are soaked in syrup or soup.

2 *Cf.* al-Ṭabarī, Vol. I, p. 160.

chose Ibrāhīm for a friend,[1] and commissioned him as Prophet, he had three hundred slaves whom he freed. They embraced Islām and fought along with him with sticks. He (Ibn Sa'd) said : They were the first *mawlās* who fought along with their master.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us on the authority of his father ; he said : Ismā'īl (Ishmael), the eldest of Ibrāhīm's children, was born of Hājarah (Hagar), a Coptic woman, Isḥāq (Isaac) who was blind was born of Sārah, daughter of Buthwīl (Bethul) Ibn Nāḥūr (Nahor) Ibn Sārūgh (Serug) Ibn Arghuwā Ibn Fālikh Ibn 'Ābir Ibn Shālikh Ibn Arfakhshad Ibn Sām Ibn Nūḥ, and Madan (Medan), Madyan (Midian), Yaqshān[2] (Jokshan), Zimrān (Zimran), Ishbaq[3] (Ishbak) and Shūkh[4] (Shuah) were born of Qanṭūrah (Keturah).[5] the daughter of Mafṭūr who was an aboriginal Arab ('Arab al-'Āribah). Then Yaqshān's descendants settled at Makkah and Madyan settled in a town which was named after him and others went to other places. (Prior to their departure) they said to Ibrāhīm : O father! you allowed Ismā'īl and Isḥāq to live with you and ordered us to dwell in a foreign and desolate land. He replied : I have been so commanded (by Allāh).[6]

He (Ibn Sa'd) said : He taught them one of Allāh's names with which they invoked for rains and succour from Allāh. The people of al-Khizr came to those who dwelt in Khurāsān and said : He must be the best of mankind or king who taught you this name, so they called their kings Khāqān.[7]

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : When Ibrāhīm begot Ismā'īl he was ninety years old and he was the eldest of his children. Then Isḥāq was born

1 *Al-Qur'ān*, IV p. 125.
2 Yaqsān according to al-Ṭabarī, Vol. I.
3 Yashaq according to al-Ṭabarī, p. 160.
4 Sūḥ according to al-Ṭabarī, p. 160.
5 Genesis, Chapter 25, verse 1-2.
6 *Cf.* al-Ṭabarī, Vol. I, p. 160.
7 *Ibid.*

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after thirty years, when Ibrāhīm was one hundred and twenty years old. Then Sārah died and Ibrāhīm married a Kan'āni woman whose name was Qanṭūrah. She bore four children to him. They were Mādhā, Zimrān, Sarḥaj and Sabaq. He (Ibn Sa'd) said: He married another woman whose name was Ḥajūnā who bore him seven children, Nāfis, Madyan Kayshān, Sharūkh, Umayyim, Lūṭ and Yaqshān. Thus there were in all thirteen children of Ibrāhīm.[1]

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father; he said: Ibrāhīm went to Makkah three times. In his last visit he asked the people to perform pilgrimage; every one who heard him complied. The first to respond, even before al-'Amālīq, were Banū Jurhum. Then they embraced Islām and Ibrāhīm returned, to Syria where he died at the age of two hundred years.[2]

ACCOUNT OF ISMA'ĪL (MAY PEACE BE ON HIM)

[P. 23] He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; (second chāin) he (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of more than one scholar; they said: Hājar was of Coptic descent and a resident of a village beyond al-Faramā adjacent to Fusṭāṭ of Egypt; she was living with a coptic tyrant, Pharaoh; he is the same person who had wanted to have Sārah, the wife of Ibrāhīm, but he was paralyzed. It is also said that he had extended his hand (towards her) which was paralysed up to the breast. Thereupon he asked her to pray to Allāh to cure him of this and said that he would not give her a chance to

1 *Cf.* al-Ṭabarī, Vol. I, p. 160.

2 According to the Bible one hundred and seventy-five years, *vide Genesis*, Chapter 25, verse 7.

be angry with him. She prayed to Allāh and his hand could be stretched; he recovered and was well. Then he called Hājar who was the most trustworthy of his servants and he bestowed her (Hājar) on her (Sārah) and gave her clothes; subsequently Sārah made a gift of her (Hājar) to Ibrāhīm who cohabited with her and she bore Ismā'īl who was the eldest of his children. His name was Ishmuwīl which was Arabicised into Ismā'īl.[1]

He (Ibn Sa'd) said: 'Affān Ibn Muslim informed us: Sulaym Ibn Akhḍar informed us: Ibn 'Awn informed us; he said: Muḥammad pronounced the name of Ismā'īl's mother as 'Ājar without *h*.

He (Ibn Sa'd) said: Abū Sufyān Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of Ayyūb, he on the authority of Ibn Sīrīn, he on the authority of Abū Hurayrah; he said: Ibrāhīm with Sārah passed through the land of a cruel potentate who was informed about them. He sent for Ibrāhīm and asked as to who was with him. He said: She is my sister. Abū Hurayrah said: Ibrāhīm did not speak a lie except on three occasions—twice concerning Allāh and once concerning his wife i.e., he said: Lo! I feel sick[2]: and he said: But this, their chief hath done it[3]; and he said to the tyrant concerning his wife: She is my sister. He (Abū Hurayrah) said: When he came away from the tyrant he went to Sārah and said to her: This tyrant put me a question concerning you and I have informed him that you are my sister, which you are with Allāh; now if he asks you, inform him that you are my sister. Then the tyrant sent for her. When she came there, she prayed to Allāh to keep him away from her. Ayyūb said: His hand received a shock and he had severe pain on account of it. Thereupon he promised her if he was relieved (of his ailment) he would not approach her. She prayed to Allāh and he recovered forthwith.

1 *Cf.* al-Ṭabarī, Vol. I, p. 126.
2 *Al-Qur'ān*, 37 : 89.
3 *Ibid.*, 21 : 63.

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But he had the evil intention a second time, and this time he had an attack more severe than the first. Again he promised her not to approach her if he was relieved of his suffering. She again prayed and he again recovered, but he had an evil intention a third time and this time he had an attack severer than either of the first two. Then he again promised not to approach her if he was cured. She prayed again and he recovered. Then he called him who had brought her and said to him: Take her away from me; you have brought a devil, and not a human being. He made Hājar a servant of Sārah. Then she returned to Ibrāhīm who was offering prayers and making supplications. Then she said: Be pleased that Allāh kept away the hand of the unbeliving transgressor and bestowed on me Hājar to serve me. [P. 24] Then Hājar belonged to Ibrāhīm and bore Ismā'īl. Abū Hurayrah said: O children of Mā al-Samā that was your mother—a hand maid of Isḥāq's mother.[1]

He (Ibn Sa'd) said: Muḥammad Ibn Ḥumayd informed us on the authority of Ma'mar, he on the authority of al-Ẓuhrī, he said: The Prophet ﷺ said: When you conquer the Copts, treat them kindly because they are under covenant and have kinship (with us), referring to the mother of Ismā'īl who was one of them.[2]

He (Ibn Sa'd) said: Muḥammad Ibn Ḥumayd informed us on the authority of Ma'mar, he on the authority of Ayyūb; he said: Sa'īd Ibn Jubayr said: Ibn 'Abbās said: The women first used (lose) skirts following Ismā'īl's mother who wore it to erase the traces (of their feet) when she went with Ibrāhīm and her son to Makkah, so that Sārah could not find the route.[3]

1 The Lakhmite kings of Ḥīrah were known as Banū Mā' al-Samā (the family of rainwater) because of the purity or nobility of their descent or it was the title of their mother because of her unblemished complexion. The Arabs on the whole also bore the same title because of their dwelling in the desert. It is also said that Zamzam is also mā al-samā. Nawwab A'ẓam Yār Jang has discredited this tradition. For a detailed discussion see *Maḍāmin Tahdhīb al-Akhlāq*, Vol. III, p. 89 verso. *Cf.* al-Ṭabarī, Vol. I, p. 126.

2 *Cf.* al-Ṭabari, Vol. I, p. 127.

3 *Cf.* Ṭabari, Vol. I, p. 131.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Mūsā Ibn Muḥammad Ibn Ibrāhīm al-Taymī informed us on the authority of Abū Bakr Ibn 'Abd Allāh Ibn Abī Jahm al-'Adawī, he on the authority of Abū Bakr Ibn Sulaymān Ibn Abī Ḥathamah al-'Adawī, he on the authority of Abū Jahm Ibn Ḥudhayfah Ibn Ghānim; he said: Allāh revealed to Ibrāhīm His command to travel to the sanctuary, so Ibrāhīm mounted a pegasus and seated Ismā'īl who was two years old in front of him and his mother Hājar behind him; Gabriel led him on the way to the Ka'bah, till he reached Makkah and made Ismā'īl and his mother alight by the side of the Ka'bah; he himself returned to Syria.

Ismā'īl Ibn 'Abd Allāh Ibn Abū Uways al-Madanī informed us: My father narrated to me on the authority of Abu al-Jārūd al-Rabī' Ibn Quray', he on the authority of 'Uqbah Ibn Bashīr that he asked Muḥammad Ibn 'Alī: Who was the first person to talk in Arabic? He said: Ismā'īl Ibn Ibrāhīm, may Allāh bless them; when he was thirteen years old. He ('Uqbah) said: O Abū Ja'far what was the language of the people before that? He said: Hebrew. He ('Uqbah) said: In what language did Allāh reveal his message to His apostles in those days? He said: In Hebrew.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of more than one scholar that Ismā'īl had received an inspiration to speak Arabic from the day he was born and all other sons of Ibrāhīm were speaking the language of their father.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father; he said: Ismā'īl did not speak Arabic and did not like to be against his father. The first persons of his family to speak Arabic were Banū Ri'lah bint Yashjub Ibn Ya'rub Ibn Lūdhān Ibn Jurhum Ibn 'Āmir Ibn Sabā Ibn Yaqṭan Ibn 'Ābir Ibn Shālikh Ibn Arfakhshad Ibn Sām Ibn Nūḥ.

He (Ibn Sa'd) said: Mūsā Ibn Dāwūd informed us: 'Abd Allāh Ibn Lahī'ah informed us on the authority of Ḥuyayyi

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Ibn 'Abd Allāh ; he said : (This information) has reached me that the Prophet Ismā'īl was circumcised when he was thirteen years old.[1]

He (Ibn Sa'd) said : Abū Zakariyā Yaḥyā Ibn Ishāq al-Bajalī[2] (belonging to the tribe of Bajīlah) al-Saylaḥīnī and Muḥammad Ibn [P. 25] Mu'āwiyah al-Naysābūrī said : Ibn Lahī'ah informed us on the authority of An'ām ; he said : Bakr Ibn Suwayd informed me that he heard 'Ulayyi Ibn Rabāḥ al-Lakhmī saying that the Prophet ﷺ (may Allah bless him) said : All the Arabs are the descendants of Ismā'īl Ibn Ibrāhīm, may Allāh's peace be on them.

He (Ibn Sa'd) said : Ruwaym Ibn Yazīd al-Muqrī informed us : Hārūn Ibn Abī 'Īsā al-Shāmī informed us on the authority of Muḥammad Ibn Isḥāq Ibn Yasār ; (second chain) ; he (Ibn Sa'd) said : Hishām Ibn Muḥammad al-Kalbī informed us on the authority of his father ; they said : Ismā'īl Ibn Ibrāhīm, may Allāh bless them, begot twelve sons, and they are :—

(1) Yanāwadh (Nebajoth), he was known as Nabt and also as Nābit, and he was the eldest of his sons ; (2) Qīdhar (Kedar) ; (3) Adhbil (Adbeel) ; (4) Minsī (Minsam) which was originally Minshī ; (5) Mismi' and Mishmā'ah (Mishama) ; (6) Dumā, it is pronounced also as Dūmā (Dumah), and after him the land is known Dūmat al-Jundal ; (7) Māshā (Massa) ; (8) Adhar (Hader) and the same is Adhūr ; (9) Taymā (Tema) ; (10) Yaṭūr (Jetur) ; (11) Yanish (Naphish) and (12) Qīdhamā (Kedemah)[3]

Their mother according to the narration of Muḥammad Ibn Isḥāq was Ri'lah bint Muḍāḍ Ibn 'Amr al-Jurhumī ; and according to the narration of al-Kalbī, she was Ri'lah bint Yashjub

1 Vide *Genesis* Chapter 17, verse 25.

2 Saylāḥun was the name of a village in Yaman and Salḥīn was the name of a fortress also in Yaman (*Qāmūs*). Ibn Ḥajar says : Salḥin was a village in the vicinity of Baghdād (*Tahdhīb*), Vol. II, p. 176).

3 See Genesis, Chapter 25, verses 13-16. Nābil, Qīdar, Adbīl, Mīshā, Mismi', Dumā, Mās, Udud, Watūr, Nafīs, Ṭimā, Qīdmān, according to al-Ṭabarī, Vol. I, p. 161.

Ibn Ya'rub, as has been stated in the previous narration. Al-Kalbī says that Ismā'īl had married a woman of the 'Amālīq who was the daughter of Ṣabdā, but she spoke harshly to Ibrāhīm so Ismā'īl divorced her, and she had not borne any child.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us: Usāmah Ibn Zayd Ibn Aslam narrated to me on the authority of his father, he said: When Ismā'īl attained the age of twenty; his mother Hājar passed away at the age of ninety years and Ismā'īl interred her at al-Ḥijr.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Mūsā Ibn Muḥammad Ibn Ibrāhīm narrated to me on the authority of Abū Bakr Ibn 'Abd Allāh Ibn Abī Jahm, he on the authority of Abū Bakr Ibn Sulaymān Ibn Abī Ḥathamah, he on the authority of Abū Jahm Ibn Ḥudhayfah Ibn Ghānim; he said: Allāh revealed to Ibrāhīm, may peace be on him, to erect the Ka'bah when he was one hundred years old and Ismā'īl was thirty years old, so he built it with him. Ismā'īl died after his father and was interred inside al-Ḥijr close to the Ka'bah by the side of his mother Hājar.[1] Then Nābit succeeded him as a custodian of the Ka'bah along with his Jurhumite maternal uncles.

He (Ibn Sa'd) said: Khālid Ibn Khidāsh Ibn 'Ajlān informed us: 'Abd Allāh Ibn Wahb al-Miṣrī informed us: Ḥurmulah Ibn 'Imrān informed us on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abī Furwah that he said: No graves of Prophets are known except three, viz. the grave of Ismā'īl which is beneath the Mīzāb (aqueduct of the Ka'bah) between the Rukn[2] and the Ka'bah: the grave of Hūd which is under a mound of sand beneath the cliffs of Yaman, and there is a tree over it and the place is extremely hot; and the grave of the Prophet ﷺ, may Allāh's blessings be on him. These three graves are definitely known to be of these Prophets.

1 *Cf.* al-Ṭabarī, Vol. I, p. 162.

2 Al-Ka'bah is a quadrangular construction which is supported by four pillars or *Rukns*, which are distinguished by their sides as *Rukn Shāmī*, Syrian pillar, *Rukn Yamānī*, Yamanite pillar, etc.

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ACCOUNT OF GENERATIONS AND PERIOD BETWEEN ADAM AND MUHAMMAD (MAY ALLAH BLESS THEM)

[P. 26] He (Ibn Sa'd) said: Qabīṣah Ibn 'Uqbah informed us: Sufyān Ibn Sa'īd informed us on the authority of his father, he on the authority of 'Ikrimah; he said: Between Adam and Nūḥ there were ten generations of believers.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us on the authority of more than one scholar; they said: There were ten *qarns* between Adam and Nūḥ and every *qarn* is a span of one hundred years. There were ten *qarns* between Nūḥ and Ibrāhīm and a *qarn* was of the span of a century. Between Ibrāhīm and Mūsā Ibn 'Imrān there was a span of ten *qarns* and a *qarn* was equal to one hundred years.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: There was a span of one thousand nine hundred years between Mūsā Ibn 'Imrān and 'Isā Ibn Maryam and there was no *fatarah*[1]; one thousand Apostles were raised from among the Israelites besides those raised among other nations. There was a span of five hundred and sixty nine years between Christ's nativity and the birth of the Prophet Muḥammad ﷺ. In the beginning of the period three Apostles were raised and concerning this Allāh says: "We sent to them two Prophets whom they disbelieved and we honoured them with the third."[2] The one by whom they were honoured was Simon who was a *ḥawārī* (Apostle of Christ). The *Fatarah* was of four hundred and thirty-four years, when no prophet was raised. Christ's aposles were twelve in number although many people followed him. Among these apostles were a washerman and a hunter; they worked with their own hands and they were chosen persons.

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1 *Fatarah*; It signifies an interval of time between two apostles or prophets.
2 *Al-Qur'ān*, 36: 13.

When Christ was raised (to the heavens), he was thirty-two years and six months old. The period of his prophethood lasted for thirty months. Allāh raised him to heaven with his body; he is still alive and will return to this world and he will be a king of the whole earth and then he will die like other living beings.[1]

The village of Christ was Nāṣirah (Nazareth) and so he is known 'Isā Nāṣirī and his followers are known as Naṣārā.[2]

ACCOUNT OF THE NAMES OF THE PROPHETS AND THEIR GENEALOGIES

He (Ibn Sa'd) said : 'Amr Ibn al-Haytham and Abu al-Naḍr Hāshim Ibn al-Qāsim al-Kinānī informed us; they said: al-Mas'ūdī informed us on the authority of Abū 'Umar al-Shāmī, he on the authority of 'Ubayd Ibn al-Khashkhāsh, he on the authority of Abū Dharr; he said : I asked the Prophet ﷺ, may Allāh bless him : Who was the first of the Prophets? He said : Adam. He (Abū Dharr) said; I said : Was he a Prophet? He said : Yes! he was directly addressed (by Allāh). He (Abū Dharr) said; I asked : How many of them were apostles? He said : Three hundred and fifteen which is a large [P. 27] number.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us on the authority of Sa'īd Ibn Abī Ayyūb, he on the authority of Ja'far Ibn Rabī'ah and Ziyād,

1 Some modern commentators have interpreted the word *rafa'* (رفع) as Allāh took him up unto Himself. Pickthal, *The Meaning of the Glorious Qur'ān*, Sūrah 4 : 158.

2 Followers of a Nāṣirīayn.

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mawlā[1] to Muṣ'ab; they said: The Apostle of Allāh, may Allāh bless him, was asked if Adam was a Prophet, and he replied: Yes! a Prophet who was addressed (by Allah).

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: The first Prophet who was raised was Idrīs and he is Khanūkh (Enoch) Ibn Yāridh (Jared) Ibn Mahlā'īl (Mahalaleel) Ibn Qaynān (Cainan) Ibn Anūsh (Enos) Ibn Shīth Ibn Adam; then Nūḥ (Noah) Ibn Lamak (Lamach) Ibn Mattūshalikh (Methū Selah) Ibn Khanūkh the same as Idrīs; then Ibrāhīm (Abraham) Ibn Tāriḥ (Terah) Ibn Nāḥūr (Nahor) Ibn Sārūgh (Serug) Ibn Urghuwā (Reu) Ibn Fāligh (Peleg) Ibn 'Ābir (Eber) Ibn Shālikh (Salah) Ibn Arfakhshad (Arphaxad) Ibn Sām (Shem) Ibn Nūḥ; then Ismā'īl (Ishmael) and Isḥāq, sons of Ibrāhīm; then Ya'qūb (Jacob) Ibn Isḥāq Ibn Ibrāhīm; then Yūsuf (Joseph) Ibn Ya'qūb Ibn Isḥāq; then Lūṭ (Lot) Ibn Hārān (Haran) Ibn Tāriḥ Ibn Nāḥūr Ibn Sārūgh, and he was the nephew of Ibrāhīm, the Khalīl al-Raḥmān (friend of the Merciful) then Hūd Ibn 'Abd Allāh Ibn al-Khulūd Ibn 'Ād Ibn 'Ūṣ Ibn Iram Ibn Sām Ibn Nūḥ; then Ṣāliḥ Ibn 'Āsif Ibn Kumāshij Ibn Arūm Ibn Thamūd Ibn Jāthir Ibn Iram Ibn Sām Ibn Nūḥ; then Shu'ayb[2] Ibn Yūbab Ibn 'Ayfā Ibn Midyan (Midian) Ibn Ibrāhīm, the friend of the Merciful; then Mūsā (Moses) and Hārun (Aaron) sons of 'Imrān (Amran) Ibn Qāhith (Kohath) Ibn Lāvī (Levi) Ibn Ya'qub Ibn Isḥāq Ibn Ibrāhīm; then Ilyās Ibn Tashbīn Ibn al-'Āzar (Eleazar) Ibn Hārūn Ibn 'Imrān Ibn Qāhith Ibn Lāvī Ibn Ya'qūb; then al-Ya'sa Ibn 'Uzzā Ibn Nishūtalikh Ibn Ifrā'im (Ephraem) Ibn Yūsuf Ibn Ya'qūb Ibn Isḥāq Ibn Ibrāhīm; then Yūnus Ibn Mattā from the family of Ya'qūb Ibn Isḥāq Ibn Ibrāhīm; then Ayyūb (Job) Ibn Zāriḥ Ibn Amūṣ Ibn Lifzin Ibn al-'Ayṣ (Essau) Ibn Isḥāq Ibn Ibrāhīm; then Dāwūd (David) Ibn 'Īshā (Jesse) Ibn 'Uwaydh (Obed) Ibn Bā'ar (Booz)

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1 *Mawlā* means enfranchised slave. See below.

2 Shu'ayb, according to Muslim tradition, is the name of Moses' father-in-law.

Ibn Salmūn (Salmon) Ibn Naḥshūn (Naasson or Nahshon) Ibn 'Umaynādhib (Amminadab) Ibn Iram (Aram) Ibn Ḥaṣrūn (Esrom) Ibn Fāris (Phares) Ibn Yahudhā (Judah) Ibn Ya'qūb Ibn Isḥāq Ibn Ibrāhīm; then Sulaymān (Solomon) Ibn Dāwūd; then Zakariyā (Zechariah) Ibn Bashwā (Berechiah) from the family of Yahūdhā Ibn Ya'qūb, then Yaḥyā (John), then 'Īsā (Jesus) Ibn Maryam (Mary) Bint 'Imrān Ibn Māthān (Mathan) from the descendants of Yahūdhā Ibn Ya'qūb; then the Prophet ﷺ may Allāh's peace be on him, Muḥammad Ibn 'Abd Allāh Ibn 'Abd al-Muṭṭalib Ibn Hāshim.

ACCOUNT OF THE GENEALOGY OF THE PROPHET OF ALLĀH (MAY ALLĀH BLESS HIM) AND THE NAMES OF HIS FOREFATHERS TO ADAM

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib Ibn Bishr al-Kalbī informed us: he said: My father taught me the genealogy of the Prophet when I was a boy; it is this: Muḥammad, the Pure, the Blessed, Ibn 'Abd Allāh Ibn [P. 28] 'Abd al-Muṭṭalib, whose name was Shaybat al-Ḥamd, Ibn Hāshim, whose name was 'Amr Ibn 'Abd Manāf, whose name was al-Mughīrah Ibn Quṣayyi whose name was Zayd Ibn Kilāb Ibn Murrah Ibn Ka'b, Ibn Luwayyi Ibn Ghālib Ibn Fihr whose descendants are known as al-Quraysh and their kinsmen above[1] are known as Kinānī. Fihr was the son of Mālik Ibn al-Naḍr whose name was Qays Ibn Kinānah Ibn Khuzaymah Ibn Mudrikah whose name was 'Amr Ibn al-Yās, Ibn Muḍar Ibn Nizār Ibn Ma'add Ibn 'Adnān.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us: he said: Muḥammad Ibn 'Abd al-Raḥmān al-'Ajlānī narrated to me on the authority of Mūsā Ibn Ya'qūb al-Zam'ī, he on the

1 *i.e.*, other descendants of his ancestors.

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authority of his paternal aunt, she on the authority of her mother Karīmah Bint al-Miqdād Ibn al-Aswad al-Bahrānī; she said: The Prophet ﷺ, may Allāh bless him, said: Ma'add Ibn 'Adnān Ibn Udad, Ibn Yarā Ibn A'rāq al-Tharā.

He[1] (Ibn Sa'd) said: Hishām informed us; he said: My father informed me on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: Verily the Prophet ﷺ (may peace be on him), whenever he related his genealogy, did not go beyond Ma'add Ibn 'Adnān Ibn Udad, then he kept quiet and said: The narrators of genealogy are liars, since Allāh says: "There passed many generations between them."[2]

Ibn 'Abbās says: The Prophet ﷺ would have been informed of the genealogy (prior to 'Adnān by Allāh) if he (Prophet ﷺ) had so wished.

He (Ibn Sa'd) said: 'Ubayd Allāh Ibn Mūsā al-'Absī informed us; he said; Isrā'īl informed us on the authority of Abū Isḥāq, he on the authority of 'Amr Ibn Maymūn, he on the authority of 'Abd Allāh. Verily he recited "(The tribes of) 'Ād and Thamūd and those after them; none save Allāh knoweth them."[3] The genealogists are liars.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father; he said: Between Ma'add and Ismā'īl there were more than thirty generations; but he did not give their names, nor described their genealogy, probably he did not mention it because he might have heard the *Ḥadīth* of Abū Ṣāliḥ on the authority of Ibn 'Abbās who narrated about the Prophet ﷺ (may Allāh bless him) that he kept quiet after mentioning Ma'add Ibn 'Adnān.

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1 In the text the word قالت (she said) is given which appears to be a misprint for قال

2 *Al-Qur'ān*; 25 : 38.

3 *Al-Qur'ān*; 14 : 9.

Hishām said: A narrator informed me on the authority of my father, but I had not heard it from him,[1] that he related the genealogy thus, Ma'add Ibn 'Adnān Ibn Udad Ibn al-Hamaysa' Ibn Salāmān Ibn 'Awṣ Ibn Yūz Ibn Qamwāl Ibn Ubayyi Ibn al-'Awwām, Ibn Nāshid Ibn Ḥazā Ibn Buldās Ibn Tudlāf Ibn Ṭābikh Ibn Jāḥim Ibn Nāḥish Ibn Mākhā Ibn 'Ayfā Ibn 'Abqar Ibn 'Ubayd Ibn al-Du'ā Ibn Ḥamdān Ibn Sanbar Ibn Yathribā Ibn Naḥzan Ibn Yalḥan Ibn Ir'awā Ibn 'Ayfā Ibn Dayshān Ibn 'Iṣar Ibn Iqnād Ibn Ibhām Ibn Muqṣi Ibn Nāḥith Ibn Zāriḥ Ibn Shumayyi Ibn Mazzi Ibn 'Awṣ Ibn 'Arrām Ibn Qaydhar Ibn Ismā'il Ibn Ibrāhīm (may Allāh bless them both).

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: There was a Tadmurite[2] whose patronymic was Abū Ya'qūb; he was one of [P. 29] the Israelite Muslims, and had read Israelite literature and acquired proficiency in it; he mentioned that Būrakh Ibn Nāriyyā the scribe of Irmiyā (Jeremiah) drew the genealogy of Ma'add Ibn 'Adnān and wrote it in his books. This is known to the Israelite scholars and learned men. The names (mentioned here) resemble them, and if there is any difference it is because of the language, since they have been translated from Hebrew.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: I heard a person saying: Ma'add was contemporary with 'Īsā Ibn Maryam (Jesus son of Mary) and his genealogy is this: Ma'add Ibn 'Adnān Ibn Udad Ibn Zayd Ibn Yaqdur Ibn Yaqdum Ibn Amin Ibn Manḥar Ibn Ṣābūḥ Ibn al-Hamaysā' Ibn Yashjub Ibn Ya'rub, Ibn al-'Awwām Ibn Nabit Ibn Salmān Ibn Ḥaml Ibn Qaydhar Ibn Ismā'il Ibn Ibrāhīm.

He (Ibn Sa'd) said: Some one has named al-'Awwām before al-Hamaysa' thus showing him (al-'Awwām) as his son.

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1 Evidently Hishām mentions this fact because he considered the narration to be untrustworthy.

2 The name of a city after Tadmur Bint Ḥassān Ibn 'Udhaynah. See *al-Qāmūs* د م ر, The same is identified as Palmyra, to the north-west of Damascus. The Romans seized it in A.C. 272. The Muslims captured it (A.C. 633).

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He (Ibn Sa'd) said : Ruwaym Ibn Yazīd al-Muqrī informed us on the authority of Hārūn Ibn Abū 'Īsā al-Shāmī, he on the authority of Muḥammad Ibn Isḥāq ; (he said) : Verily the genealogy of Ma'add Ibn 'Adnān has been traced differently. In some narrations it is Ma'add Ibn 'Adnān Ibn Muqawwam, Ibn Nāḥūr Ibn Tīraḥ Ibn Ya'rub Ibn Yashjub Ibn Nābit Ibn Ismā'īl.

He (Ibn Sa'd) said : And some say : Ma'add Ibn 'Adnān Ibn Udad 'Ītaḥab Ibn Ayyūb Ibn Qaydhar Ibn Ismā'īl Ibn Ibrāhīm.

Muḥammad Ibn Isḥāq said : Quṣayyi Ibn Kilāb traced his genealogy to Qaydhar Ibn Ismā'īl in some of his verses. Muḥammad Ibn al-Sā'ib al-Kalbī recited this couplet on the authority of his father ascribing it to Quṣayyi :

"I have nothing to do with nursing if the children of Qaydhar and Nabīt did not establish relationship with the same."

Abū 'Abd Allāh Muḥammad Ibn Sa'd said : I do not find much difference between them. Verily, Ma'add was descended from Qaydhar Ibn Ismā'īl ; and this difference in his genealogy shows that the same was not correctly remembered and it was borrowed from the people of scriptures (*ahl al-Kitāb*) and translated, so they made differences. If it had been correct the Apostle of Allāh must have known it. The best course with us is to trace the genealogy to Ma'add Ibn 'Adnān then to keep quiet upto Ismā'īl Ibn Ibrāhīm.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us ; he said : Ibn Lahī'ah informed us on the authority of Abu al-Aswad, he on the authority of 'Urwah; he said : We did not find any one tracing the genealogy above Ma'add Ibn 'Adnān.

He (Ibn Sa'd) said : Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us ; he said : Ibn Lahī'ah informed me on the authority of Abu al-Aswad ; he said : I heard Abū Bakr Ibn Sulaymān Ibn Abū Ḥathamah saying : [P. 30] We did not find certainty in the knowledge of a scholar nor in the verses of a poet (about generations) above Ma'add Ibn 'Adnān.

He (Ibn Sa'd) said: Khālid Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb informed us; he said: Sa'id Ibn Abū Ayyūb informed me on the authority of 'Abd Allāh Ibn Khālid, he said: the Prophet ﷺ said: Do not abuse Muḍar since he had embraced Islām.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father that Ma'add was with Bukht Naṣṣar (Banu Ched Nader) when he fought in the forts of Yaman.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father; he said: Ma'add Ibn 'Adnān begot Nizār to whose descendants passed prophethood, prosperity and power; (his other sons were) Qanaṣ, Qunāṣah, Sinām, al-'Urf, 'Awf, Shakk, Ḥaydān, Ḥaydah, 'Ubayd al-Rimāḥ, Junayd, Junādah, al-Quḥm and Iyād; and their mother was Mu'ānah Bint Jawsham Ibn Julḥumah Ibn 'Amr Ibn Dawwah Ibn Jurhum; and their uterine brother was Quḍā'ah; and some people of Quḍā'ah, some genealogists, however, are of the opinion that Quḍā'ah was the son of Ma'add whose patronymic (*kunyah*) was after him, because his (Quḍā'ah's) name was 'Amr. He was called Quḍā'ah because he was separated from his own people and was associated with others and the word (*Qudā'ah*) is a term of their language.

He (Ibn Sa'd) said: All the sons of Ma'add Ibn 'Adnān except Nizār dispersed and joined tribes other than the Ma'add; only a few of them were known as Ma'addites. Then Nizār Ibn Ma'add begot Muḍar and Iyād after whom Nizār took his patronymic and their mother was Sawdah Bint 'Akk. (Nizār also) begot Rabī'ah, i.e., Rabī'at al-Faras as well as al-Qash'am, and Anmār and their mother was Hudhālah Bint Wa'lān Ibn Jawsham Ibn Julḥumah Ibn 'Amr Ibn Jurhum. Muḍar's surname was al-Ḥamrā (red), Iyād's al-Shamṭā (grey-haired) and al-Balqā (piebald), Rabī'ah's al-Faras (stallion) and Anmar's Ḥimār (ass).

He (Ibn Sa'd) said: Anmār is said to be the progenitor of Bajīlah and Khath'am; Allāh knoweth best.

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He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father and others; he said: Ibrāhīm is the son of 'Āzar[1] according to the *Qur'ān*, but according to the Tawrah he is the son of Tāriḥ and some say, 'Āzar was son of Tāriḥ Ibn Nāḥūr Ibn Sārūgh (also pronounced Sharūgh) Ibn Urghuwā (pronounced Ur'uwā) Ibn Fāligh, also called Fālikh, Ibn 'Ābir Ibn Shālikh, also called Sālikh. Ibn Arfakhshad Ibn Sām Ibn Nūḥ the Prophet (on him be peace), Ibn Lamak Ibn Mattū-Shalikh, also called Mattūsalikh, Ibn Khanūkh, and he is Idrīs the Prophet (peace be on him), Ibn Yaridh and he is al-Yāridh also called al-Yādhir Ibn Mahlālīl Ibn Qaynān Ibn Anūsh Ibn Shīth also called Shith and he is Hibat-Allāh (gift of Allāh) Ibn Adam (may Allah shower His blessings on him).

ACCOUNT OF FEMALE ANCESTORS OF THE APOSTLE OF ALLĀH (PEACE BE ON HIM).

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: The mother of the Apostle [P. 31] of Allāh, (may Allāh bless him) was 'Āminah Bint Wahb Ibn 'Abd Manāf Ibn Zuhrah Ibn Kilāb Ibn Murrah; her mother was Barrah Bint 'Abd al-'Uzzā Ibn 'Uthmān Ibn 'Abd al-Dār Ibn Quṣayyi Ibn Kilāb; her mother was Umm Ḥabīb Bint Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi Ibn Kilāb; her mother was Barrah Bint 'Awf Ibn 'Abīd Ibn 'Awij Ibn 'Adī Ibn Ka'b Ibn Luwayyī; her mother was Qilābah Bint al-Ḥārith Ibn Mālik Ibn Ḥubāshah Ibn Ghanm Ibn Liḥyān Ibn 'Ādiyah Ibn Ṣa'ṣa'ah Ibn Ka'b Ibn Hind Ibn Ṭābikhah Ibn Liḥyān Ibn Hudhayl Ibn Mudrikah Ibn al-Yās Ibn Muḍar; her mother was Umayymah Bint Mālik Ibn Ghanm Ibn Liḥyān Ibn 'Ādiyah Ibn Ṣa'ṣa'ah; her mother was Dubb Bint Tha'labah Ibn al-Ḥārith Ibn Tamīm Ibn

1 *Al-Qur'ān*, 6 : 75.

Sa'd Ibn Hudhayl Ibn Mudrikah; her mother was 'Ātikah Bint Ghāḍirah Ibn Ḥuṭayṭ Ibn Jashim Ibn Thaqīf, and his name was Qasī Ibn Munabbih Ibn Bakr Ibn Hawāzin Ibn Manṣūr Ibn 'Ikrimah Ibn Khaṣafah Ibn Qays Ibn 'Aylān, and his name was al-Yās, Ibn Muḍar; her mother was Laylā Bint 'Awf Ibn Qasī, that is Thaqīf.

The mother of Wahb Ibn 'Abd Manāf Ibn Zuhrah the (maternal) grandfather of the Prophet ﷺ, was Qaylah and it is said, (she was) Hind Bint Abū Qaylah whose name was Wajz Ibn Ghālib Ibn al-Ḥārith Ibn 'Amr Ibn Milkān Ibn Afṣā Ibn Ḥārithah a descendant of Khuzā'ah; her mother was Sulmā Bint Luwayyi Ibn Ghālib Ibn Fihr Ibn Mālik Ibn al-Naḍr Ibn Kinānah; her mother was Māwiyyah Bint Ka'b Ibn al-Qayn a descendant of Quḍā'ah.

The mother of Wajz Ibn Ghālib was al-Sulāfah Bint Wāhib Ibn al-Bukayr Ibn Majda'ah Ibn 'Amr, belonging to the tribe of Banū 'Amr Ibn 'Awf, a branch of al-'Aws; her mother was a daughter of Qays Ibn Rabī'ah a member of Banū Māzin Ibn Buwayyi Ibn Milkān Ibn Afṣā brother of Aslam Ibn Afṣā; her mother was al-Nuj'ah Bint 'Ubayd Ibn al-Ḥārith belonging to the tribe of Banu al-Ḥārith Ibn al-Khazraj.

The mother of 'Abd Manāf Ibn Zuhrah was Juml Bint Mālik Ibn Fuṣayyah Ibn Sa'd Ibn Mulayḥ Ibn 'Amr, a branch of Khuzā'ah.

The mother of Zuhrah Ibn Kilāb was Umm Quṣayyi who was Fāṭimah Bint Sa'd Ibn Sayal and his name was Khayr Ibn Ḥamālah Ibn 'Awf Ibn 'Āmir al-Jādir, a branch of al-Azd.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: I penned down (the names of) five hundred female ancestors of the Prophet ﷺ, but I did not find any one to have been an adulteress or having indulged in what was in vogue in the days of *Jāhiliyyah*.

He (Ibn Sa'd) said: Abū Ḍamrah Anas Ibn 'Iyāḍ al-Laythī informed us on the authority of Ja'far Ibn Muḥammad, he on the

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authority of his father Muḥammad Ibn 'Alī Ibn Ḥusayn; (he said): Verily the Prophet ﷺ (may Allāh bless him) said: I have been born of valid wedlocks, from the time of Adam, and not of adultery. The adultery of the people in the days of *Jahiliyyah* has not stained me, and I have not been born but out of purity.

[P. 32.] He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abū Sabrah informed us on the authority of 'Abd al-Majīd Ibn Suhayl, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh said: From the time of Adam (to date) I have been born out of valid wedlock and not out of adultery.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: Muḥammad Ibn 'Abd Allāh Ibn Muslim related to me on the authority of his uncle, al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh said: I have been born out of valid wedlock and not out of adultery.

ACCOUNT OF THE FEMALE ANCESTORS OF THE APOSTLE OF ALLĀH (MAY ALLĀH BLESS HIM), BEARING THE NAMES, FAṬIMAH AND 'ĀTIKAH

'Ātikah in Arabic means pure.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: The woman from whom was descended the Apostle of Allāh was Umm 'Abd al-'Uzzā Ibn 'Uthmān Ibn 'Abd al-Dār Ibn Quṣayyi. Her name was Huḍaybah Bint 'Amr Ibn 'Utwārah Ibn 'Āyish Ibn Ẓarib Ibn al-Ḥārith Ibn Fihr. Her (Umm 'Abd al-'Uzzā's) mother was Laylā Bint Hilāl Ibn Wuhayb Ibn Ḍabbah Ibn al-Ḥārith Ibn

Fihr. Her (Laylā's) mother was Salmā Bint Muḥārib Ibn Fihr. Her (Salmā's) mother was *'Ātikah* Bint Yakhlud Ibn al-Naḍr Ibn Kinānah.

The mother of 'Amr Ibn 'Utwārah Ibn 'Āyish Ibn Ẓarib Ibn al-Ḥārith Ibn Fihr was *'Ātikah* Bint 'Amr Ibn Sa'd Ibn 'Awf Ibn Qasī. Her ('Atikah's) mother was *Fāṭimah* Bint Bilāl Ibn 'Amr Ibn Thumālah of the Azd tribe.

The mother of Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi is also among the female ancestors of the Prophet (may Allāh's peace be on him). Her surname was al-Ḥuẓayyā and her name was Rayṭah Bint Ka'b Ibn Sa'd Ibn Taym Ibn Murrah. The mother of Ka'b Ibn Sa'd Ibn Taym was Nu'm Bint Tha'labah Ibn Wāyilah Ibn 'Amr Ibn Shaybān Ibn Muḥārib Ibn Fihr. Her (Nu'm's) mother was Nāhiyah Bint al-Ḥārith Ibn Munqidh Ibn 'Amr Ibn Ma'īṣ Ibn 'Āmir Ibn Luwayyi. Her (Nāhiyah's) mother was Sulmā Bint Rabī'ah Ibn Wuhayb Ibn Ḍibāb Ibn Ḥujayr Ibn 'Abd Ibn Ma'īṣ Ibn 'Āmir Ibn Luwayyi. Her (Sulmā's) mother was Khadījah Bint Sa'd Ibn Sahm. Her (Khadījah's) mother was *'Ātikah* Bint 'Abdah Ibn Dhakwān Ibn Ghāḍirah Ibn Ṣa'ṣa'ah.

The mother of Ḍibāb Ibn Ḥujayr Ibn 'Abd Ibn Ma'īṣ was *Fāṭimah* Bint 'Awf Ibn al-Ḥārith Ibn 'Abd Manāt Ibn Kinānah.

The mother of 'Abīd Ibn 'Awīj Ibn 'Adī Ibn Ka'b, one of the ancestors of the Prophet[ﷺ], was Makhshiyyah Bint 'Amr Ibn Salūl Ibn Ka'b Ibn 'Amr of the tribe of Khuzā'ah. Her (Makhshiyyah's) mother was al-Rub'ah Bint Ḥubshiyyah Ibn Ka'b Ibn 'Amr. Her (al-Rub'ah's) mother was *'Ātikah* Bint Mudlij Ibn Murrah Ibn 'Abd Manāt Ibn Kinānah. All of them are the ancestor's of the Prophet's mother.

The mother of 'Abd Allāh Ibn 'Abd al-Muṭṭalib Ibn Hāshim [P. 33] was *Fāṭimah* Bint 'Amr Ibn 'Āyidh Ibn 'Imrān Ibn Makhzūm. She was nearest to the Apostle of Allāh among his female ancestors bearing the name of *Fāṭimah*.

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Her (Fāṭimah's) mother was Ṣakhrah Bint 'Abd Ibn 'Imrān Ibn Makhzūm. Her (Ṣakhrah's) mother was Takhmur Bint 'Abd Ibn Quṣayyi. Her (Takhmur's) mother was Sulmā Bint 'Āmirah Ibn 'Umayrah Ibn Wadī'ah Ibn al-Ḥārith Ibn Fihr. Her (Sulmā's) mother was *'Ātikah* Bint 'Abd Allāh Ibn Wā'ilah Ibn Ẓarib Ibn 'Ayādhah Ibn 'Amr Ibn Bakr Ibn Yashkur Ibn al-Ḥārith who is the same person as 'Adwān Ibn 'Amr Ibn Qays and 'Abd Allāh Ibn Ḥarb Ibn Wā'ilah.

The mother of 'Abd Allāh Ibn Wā'ilah Ibn Ẓarib was *Fāṭimah* Bint 'Āmir Ibn Ẓarib Ibn 'Ayādhah.

The mother of 'Imrān Ibn Makhzūm was Su'dā Bint Wahb Ibn Taym Ibn Ghālib. Her (Su'dā's) mother was *'Ātikah* Bint Hilal Ibn Wuhayb Ibn Ḍabbah.

The mother of Hāshim Ibn 'Abd Manāf Ibn Quṣayyi was *'Ātikah* Bint Murrah Ibn Hilāl Ibn Fālij Ibn Dhakwān Ibn Tha'labah Ibn Buhthah Ibn Sulaym Ibn Manṣūr Ibn 'Ikrimah Ibn Khaṣafah Ibn Qays Ibn 'Aylān. She was nearest to the Prophet among his female ancestors bearing the name of 'Ātikah.

The mother of Hilāl Ibn Fālij Ibn Dhakwān was *Fāṭimah* Bint Bujayd Ibn Ru'ās Ibn Kilāb Ibn Rabī'ah.

The mother of Kilāb Ibn Rabī'ah was Majd Bint Taym al-Adram Ibn Ghālib. Her (Majd's) mother was *Fāṭimah* Bint Mu'āwiyah Ibn Bakr Ibn Hawāzin.

The mother of Murrah Ibn Hilāl Ibn Fālij was *'Ātikah* Bint 'Adī Ibn Sahm of the Aslam tribe and they are the kinsmen of Khuzā'ah.

The mother of Wuhayb Ibn Ḍabbah Ibn al-Ḥārith Ibn Fihr was *'Ātikah* Bint Ghālib Ibn Fihr.

The mother of 'Amr Ibn 'Āyidh Ibn 'Imrān Ibn Makhzūm was *Fāṭimah* Bint Rabī'ah Ibn 'Abd al-'Uzzā Ibn Rizām Ibn Jaḥwash Ibn Mu'āwiyah Ibn Bakr Ibn Hawāzin.

The mother of Mu'āwiyah Ibn Bakr Ibn Hawāzin was *'Ātikah* Bint Sa'd Ibn Hudhayl Ibn Mudrikah.

The mother of Quṣayyi Ibn Kilāb was *Fāṭimah* Bint Sa'd Ibn Sayal of the family of al-Jadarah of the tribe of al-Azd.

The mother of 'Abd Manāf Ibn Quṣayyi was Ḥubbā Bint Ḥulayl Ibn Ḥubshiyyah of the tribe of Khuzā'ah. Her (Ḥubbā's) mother was *Fāṭimah* Bint Naṣr Ibn 'Awf Ibn 'Amr Ibn Luḥayyi of the tribe of Khuzā'ah.

The mother of Ka'b Ibn Luwayyi was Māwiyyah Bint Ka'b Ibn al-Qayn who was al-Nu'mān Ibn Jasr Ibn Shay' Allāh Ibn Asad Ibn Wabarah Ibn Taghlib Ibn Ḥulwān Ibn 'Imrān Ibn al-Ḥāf Ibn Quḍā'ah. Her (Māwiyyah's) mother was *'Ātikah* Bint Kāhil Ibn 'Udhrah.

The mother of Luwayyi Ibn Ghālib was *'Ātikah* Bint Yakhlud Ibn al-Naḍr Ibn Kinānah.

The mother of Ghālib Ibn Fihr Ibn Mālik was Laylā Bint Sa'd Ibn Hudhayl Ibn Mudrikah Ibn al-Yās Ibn Muḍar. Her (Laylā's) mother was Sulmā Bint Ṭābikhah Ibn al-Yās Ibn Muḍar. Her (Sulmā's) mother was *'Ātikah* Bint al-Asad Ibn al-Ghawth.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of some one other than his father; (he said): Verily *'Ātikah* Bint 'Āmir Ibn al-Ẓarib was one of the female ancestors of [P. 34] the Prophet (may Allāh bless him).

[P. 34] He (Ibn Sa'd) said: The mother of Barrah Bint 'Awf Ibn 'Abīd Ibn 'Awīj Ibn 'Adī Ibn Ka'b was Umaymah Bint Mālik Ibn Ghanm Ibn Suwayd Ibn Ḥubshī Ibn 'Ādiyyah Ibn Ṣa'ṣa'ah Ibn Ka'b Ibn Ṭābikhah Ibn Liḥyān. Her (Umaymah's) mother was Qilābah Bint al-Hārith Ibn Ṣa'ṣa'ah Ibn Ka'b Ibn Ṭābikhah Ibn Liḥyān. Her (Qilābah's) mother was Dubb Bint al-Ḥārith Ibn Tamīm Ibn Sa'd Ibn Hudhayl. Her (Dubb's) mother was Lubnā Bint al-Ḥārith Ibn Numayr Ibn Usayyid Ibn 'Amr Ibn Tamīm.

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Her (Lubnā's) mother was *Fāṭimah* Bint 'Abd Allāh Ibn Ḥarb Ibn Wāyilah. Her (Fāṭimah's) mother was Zaynab Bint Mālik Ibn Nāḍirah Ibn Ghāḍirah Ibn Ḥuṭayṭ Ibn Jusham Ibn Thaqīf. Her (Zaynab's) mother was *'Ātikah* Bint 'Āmir Ibn Ẓarib. Her ('Ātikah's) mother was Shaqīqah Bint Ma'n Ibn Mālik of the tribe of Bāhilah. Her (Shaqīqah's) mother was Sawdah Bint Usayyid Ibn 'Amr Ibn Tamīm.

All these 'Ātikahs are thirteen in number and Fātimahs, ten.

ACCOUNT OF THE MOTHERS OF THE PROPHET'S ANCESTORS

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: The mother of 'Abd Allāh Ibn 'Abd al-Muṭṭalib Ibn Hāshim was Fāṭimah Bint 'Amr Ibn 'Āyidh Ibn 'Imrān Ibn Makhzūm, and her (Fāṭimah's) mother was Ṣakhrah Bint 'Abd Ibn 'Imrān Ibn Makhzūm and her (Ṣakhrah's) mother was Takhmur Bint 'Abd Ibn Quṣayyi.

The mother of 'Abd al-Muṭṭalib Ibn Hāshim was Sulmā Bint 'Amr Ibn Zayd Ibn Labīd Ibn Khidāsh Ibn 'Āmir Ibn Ghanm Ibn 'Adī Ibn al-Najjār whose name was Taym Allāh Ibn Tha'labah Ibn 'Amr Ibn al-Khazraj. Her (Sulmā's) mother was 'Umayrah Bint Ṣakhr Ibn Ḥabīb Ibn al-Ḥārith Ibn Tha'labah Ibn Māzin Ibn al-Najjār. Her ('Umayrah's) mother was Sulmā Bint 'Abd al-Ashhal Ibn Ḥārithah Ibn Dīnār Ibn al-Najjār. Her (Sulmā's) mother was Uthaylah Bint Za'warā Ibn Ḥarām Ibn Jundub Ibn 'Āmir Ibn Ghanm Ibn 'Adī Ibn al-Najjār.

The mother of Hāshim Ibn 'Abd Manāf was 'Ātikah Bint Murrah Ibn Hilāl Ibn Fālij Ibn Dhakwān Ibn Tha'labah Ibn Buhthah Ibn Sulaym Ibn Manṣūr. Her ('Ātikha's) mother was Māwiyyah and it is said her name was Ṣafiyyah Bint Ḥawzah Ibn

'Amr Ibn Ṣa'ṣa'ah Ibn Mu'āwiyah Ibn Bakr Ibn Hawāzin. Her (Māwiyyah's) mother was Riqāsh Bint al-Asḥam Ibn Munabbih Ibn Asad Ibn 'Āyidh Allāh Ibn Sa'd al-'Ashīrah, a branch of Madhḥij. Her (Riqāsh's) mother was Kabshah Bint al-Rāfiqī Ibn Mālik Ibn al-Ḥimās Ibn Rabī'ah Ibn Ka'b Ibn al-Ḥārith Ibn Ka'b.

The mother of 'Abd Manāf Ibn Quṣayyi was Ḥubbā Bint Ḥulayl Ibn Ḥubshiyyah Ibn Salūl Ibn Ka'b Ibn 'Amr Ibn Rabī'ah Ibn Ḥārithah Ibn 'Amr 'Ibn 'Āmir a descendant of Khuzā'ah. [P. 35] Her (Ḥubbā's) mother was Hind Bint 'Āmir Ibn al-Naḍr Ibn 'Āmir, belonging to the Khuzā'ah. Her (Hind's) mother was Laylā Bint Māzin Ibn Ka'b Ibn 'Amr Ibn 'Āmir, belonging to the Khuzā'ah.

The mother of Quṣayyi Ibn Kilāb was Fāṭimah Bint Sa'd Ibn Sayal whose name was Khayr Ibn Ḥamālah Ibn 'Awf Ibn 'Āmir al-Jādir, belonging to the Azd tribe. He was the first person to erect the wall of the Ka'bah, consequently his appellation became al-Jādir (the builder). Her (Fāṭimah's) mother was Ẓurayfah Bint Qays Ibn Dhu al-Rāsayn whose name was Umayyah Ibn Jusham Ibn Kināmah Ibn 'Amr Ibn al-Qayn Ibn Fahm Ibn 'Amr Ibn Qays Ibn 'Īlān. Her (Ẓurayfah's) mother was Ṣakhrah Bint 'Āmir Ibn Ka'b Ibn Afrak Ibn Budayl Ibn Qays Ibn 'Abqar Ibn Anmār.

The mother of Kilāb Ibn Murrah was Hind Bint Surayr Ibn Tha'labah Ibn al-Ḥārith Ibn Mālik Ibn Kināmah Ibn Khuzaymah. Her (Hind's) mother was Umāmah Bint 'Abd Manāt Ibn Kināmah. Her (Umāmah's) mother was Hind Bint Dūdān Ibn Asad Ibn Khuzaymah.

The mother of Murrah Ibn Ka'b was Makhshiyyah Bint Shaybān Ibn Muḥārib Ibn Fihr Ibn Mālik Ibn al-Naḍr Ibn Kināmah. Her (Makhshiyyah's) mother was Waḥshiyyah Bint Wā'il Ibn Qāsiṭ Ibn Hinb Ibn Afṣā Ibn Du'mī Ibn Jadīlah. Her (Waḥshiyyah's) mother was Māwiyyah Bint Ḍubay'ah Ibn Rabī'ah Ibn Nizār.

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The mother of Ka'b Ibn Luwayyi was Māwiyyah Bint Ka'b Ibn al-Qayn whose name was al-Nu'mān Ibn Jasr Ibn Shay' Allāh Ibn Asad Ibn Wabarah Ibn Taghlib Ibn Ḥulwān Ibn 'Imrān Ibn al-Ḥāf Ibn Quḍā'ah. Her (Māwiyyah's) mother was 'Ātikah Bint Kāhil Ibn 'Udhrah.

The mother of Luwayyi Ibn Ghālib was 'Ātikah Bint Yakhlud Ibn al-Naḍr Ibn Kinānah. This is the accepted version but some (genealogists) hold that it was Sulmā Bint Ka'b Ibn 'Amr Ibn Rabī'ah Ibn Ḥārithah Ibn 'Amr Ibn 'Āmir of the tribe of Khuzā'ah. Her (Ātikah's) mother was Unaysah Bint Sh ybān Ibn Tha'labah Ibn 'Ukābah Ibn Ṣa'b Ibn 'Alī Ibn Bakr Ibn Wā'il. Her (Unaysah's) mother was Tumāḍir Bint al-Ḥārith Ibn Tha'labah Ibn Dūdān Ibn Asad Ibn Khuzaymah. Her (Tumāḍir's) mother was Ruhm Bint Kāhil Ibn Asad Ibn Khuzaymah.

The mother of Ghālib Ibn Fihr was Laylā Bint al-Ḥārith Ibn Tamīm Ibn Sa'd Ibn Hudhayl Ibn Mudrikah and it is said that she was Laylā Bint Sa'd Ibn Hudhayl Ibn Mudrikah Ibn al-Yās Ibn Muḍar. Her (Laylā's) mother was Sulmā Bint Ṭābikhah Ibn al-Yās Ibn Muḍar. Her (Sulmā's) mother was 'Ātikah Bint al-Asad Ibn al-Ghawth. Her ('Ātikah's) mother was Zaynab Bint Rabī'ah Ibn Wā'il Ibn Qāsiṭ Ibn Hinb.

The mother of Fihr Ibn Mālik was Jandalah Bint 'Āmir Ibn al-Ḥārith Ibn Muḍāḍ Ibn Zayd Ibn Mālik of the tribe of Jurhum, and it is said that she was Jandalah Bint al-Ḥārith Ibn Jandalah Ibn Muḍāḍ Ibn al-Ḥārith, who was not al-Akbar (the great) but Ibn 'Awānah Ibn 'Āmūq Ibn Yaqṭan of the tribe of Jurhum. Her (Jandalah's) mother was Hind Bint al-Ẓulaym Ibn Mālik Ibn al-Ḥārith of the tribe of Jurhum.

The mother of Mālik Ibn al-Naḍr was 'Ikrishah Bint 'Adwān who is known as al-Ḥārith Ibn [P. 36] 'Amr Ibn Qays Ibn 'Īlān Ibn Muḍar.

The mother of al-Naḍr Ibn Kinānah was Barrah Bint Murr Ibn Udd Ibn Ṭābikhah ; she was the sister of Tamīm Ibn Murr.

The mother of Kinānah Ibn Khuzaymah was 'Awānah whose name was Hind Bint Sa'd Ibn Qays Ibn 'Ilān. Her ('Awānah's) mother was Da'd Bint al-Yās Ibn Muḍar.

The mother of Khuzaymah Ibn Mudrikah was Sulmā Bint Aslum Ibn al-Ḥāf Ibn Quḍā'ah.

The mother of Mudrikah Ibn al-Yās was Laylā known as Khindif Bint Ḥulwān Ibn 'Imrān Ibn al-Ḥāf Ibn Quḍā'ah. Her (Khindif's) mother was Ḍariyyah Bint Rabī'ah Ibn Nizār. The streamlet of Ḍariyyah flowing between Makkah and al-Nibāj is named after her.

The mother of al-Yās Ibn Muḍar was al-Rabāb Bint Ḥaydah Ibn Ma'add Ibn 'Adnān.

The mother of Muḍar Ibn Nizār was Sawdā Bint 'Akk Ibn al-Rayth Ibn 'Adnān Ibn Udad; those who belong to al-Yaman say: 'Akk Ibn 'Udthān Ibn 'Abd Allāh Ibn Naṣr Ibn Zahrān of the tribe of al-Asad.

The mother of Nizār Ibn Ma'add was Mu'ānah Bint Jawsham Ibn Julhumah Ibn 'Amr Ibn Barrah Ibn Jurhum. Her (Mu'ānah's) mother was Sulmā Bint al-Ḥārith Ibn Mālik Ibn Ghanm of the Lakhm tribe.

The mother of Ma'add Ibn 'Adnān was Mahdad Bint al-Laham Ibn Jalḥab Ibn Jadīs Ibn Jāthir Ibn Aram.

ACCOUNT OF QUṢAYYI IBN KILĀB.[1]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of more than one scholar of Madīnah; (second chain) he (Ibn Sa'd) said: Hishām Ibn Muhammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; they

1 *Cf.* al-Ṭabari, Vol. II, p. 181.

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said: Kilāb Ibn Murrah Ibn Ka'b Ibn Luwayyi Ibn Ghālib Ibn Fihr Ibn Mālik married Fāṭimah Bint Sa'd Ibn Sayal whose name was Khayr Ibn Ḥamālah Ibn 'Awf[1]. Ibn 'Āmir, surnamed al-Jādir, because he was the first person to build the wall of the Ka'bah; he was son of 'Amr Ibn Ju'thumah Ibn Mubashshir[2] Ibn Ṣa'b Ibn Duhmān Ibn Naṣr Ibn Zahrān Ibn Ka'b Ibn al-Ḥārith Ibn Ka'b Ibn 'Abd Allāh Ibn Mālik Ibn Naṣr Ibn al-Azd. Ju'thumah's migration coincided with that of Azd from Mārib[3] They alighted with the tribe of Du'il Ibn Bakr Ibn 'Abd Manāt Ibn Kinānah with whom they formed an alliance and contracted marriages. Then Fātimah Bint Sa'd bore Zuhrah Ibn Kilāb to Kilāb Ibn Murrah. There was no issue for a long time and then she bore Quṣayyi whose name was Zayd. Then Kilāb Ibn Murrah died and Rabī'ah Ibn Ḥarām Ibn Ḍinnah Ibn 'Abd Ibn Kabīr Ibn 'Udhrah Ibn Sa'd Ibn Zayd, of the tribe of Quḍā'ah carried her to his place in the land of 'Udhrah who were the nobles of Syria upto Sargh and its dependencies. Since Zuhrah Ibn Kilāb was grown up, he remained in his tribe but since Qaṣayyi was very young and had newly weaned his mother took him with her. He was named Quṣayyi (distant) because he was living in the distant land of Syria. There she bore Rizāḥ to Rabī'aḥ, [P. 37] to whom Quṣayyi has also been attributed.

One day he competed with a member of the tribe of Quḍā'ah whose name was Ruqay'. Hishām Ibn al-Kalbī said: He was a member of the tribe of 'Udhrah. Quṣayyi overpowered him; the person so overpowered became angry and enmity grew between them till they exchanged hot words and quarrelled. Ruqay' said: Why do you not go back to your own place and people; you are not one of us? Quṣayyi went to his mother and asked her: Who

1 Ibn Ghanm in between 'Awf and 'Āmir in al- Ṭabari, Vol. II, p. 181.

2 Yashkur according to al-Ṭabarī, Vol. II, p. 181.

3 Mārib was the capital of Yaman, on the bank of a stream of the same name, under the rulers of Saba. It was situated to the east of Ṣan'ā. A dam was constructed across the river. The dam was destroyed by a flood known as Sayl al-'Arim between A.C. 542 and 570, when the residents abondand their homes.

is my father? She said: Rabī'ah is your father. He said: Had I been his son, I would not have been denied by them. She said: If it is so, then by Allāh, it is not the observance of the right of neighbourhood, nor protection of the right by them. In fact you are nobler and more honourable both in your individual capacity and also by birth and descent. Your father is Kilāb Ibn Murrah Ibn Ka'b Ibn Luwayyi Ibn Ghālib Ibn Fihr Ibn Mālik Ibn al-Naḍr Ibn Kinānah of the Quraysh tribe, and your people live in Makkah close to the Ka'bah, the vicinity of which is respected. He said: By Allāh! I shall never stay here. She said: Wait till the season of pilgrimage, and then go there with the pilgrims, since I fear lest some people might harm you. He stayed there; when (the time of pilgrimage) approached, she sent him with the people of the Quḍā'ah tribe; he reached Makkah. (His elder brother) Zuhrah was yet alive. Zuhrah and Quṣayyi both had signs of pilgrimage[1] on them, so the latter (i.e., Quṣayyi) approached the former (i.e., Zuhrah) and said: I am your brother. Zuhrah, who had grown old and lost his vision, said to him: Come close to me, then he touched him and said: By Allāh I recognise the voice and the resemblance (in features). When he was free after performing the pilgrimage the men of the Quḍā'ah insisted on his return with them to their territory, but he declined and settled at Makkah. Since he was of a forbearing nature, prominent and of noble descent, he made a proposal to Ḥulayl Ibn Ḥubshiyyah Ibn Salūl Ibn Ka'b Ibn 'Amr Ibn Rabī'ah. This Ḥulayl is surnamed Luḥayyi al-Khuzā'ī, and the proposal was concerning his daughter Ḥubbā. Having come to know of his descent, Ḥulayl gave his daughter Ḥubbā in his (Quṣayyi's) marriage. In those days Ḥulayl was administering the affairs of Makkah, and had combined with it the custodianship of the Ka'bah. Then Ḥulayl perished and his son al-Muḥtarish became the custodian of the Ka'bah. His patronymic name was Abū Ghubshān; the Arabs made payments to him during seasons of pilgrimage. In one of the seasons they curtailed them and withheld a portion of what they used to pay

1 Unstiched garment donned by pilgrims.

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to him; so he grew angry. Thereupon Quṣayyi invited him and served him with drink and then purchased the Ka'bah from him for a few camels. It is said that he purchased it for a water-skinfull of wine and he was pleased with the bargain; then he went to the outskirts of Makkah.[1]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: 'Abd Allāh Ibn 'Amr Ibn Zuhayr related to me on the authority of 'Abd Allāh Ibn Khidāsh Ibn Umayyah al-Ka'bī, he on the authority of his father; (second chain) he (Ibn Sa'd) said: Fāṭimah Bint Muslim al-Aslamī related to me on the authority of Fāṭimah al-Khuzā'ī, who had lived in the time of the Companions; they said: When Quṣayyi married Ḥubbā Bint Ḥulayl Ibn Ḥubshiyyah and she bore children to him; Ḥulayl said: Verily the children of Quṣayyi are my children since they are the children of my daughter. Then he made a will concerning the custodianship of the Ka'bah and control over Makkah in favour of Quṣayyi and said to him: Thou art the fittest person.[2]

Now, back to the previous narration of Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī and Hishām Ibn Muḥammad al-Kalbi; they said: [P. 38] It is said that when Ḥulayl Ibn Ḥubshiyyah perished and the descendants of Quṣayyi spread and his wealth increased and he rose in honour, then he began to think that his right to the custodianship of the Ka'bah and administration of Makkah was better than (that of the) Khuzā'ah and Banū Bakr, and that the Quraysh were the offspiring of Ismā'īl Ibn Ibrāhīm and were his true descendants. So he had a talk with the people of the Quraysh and Banū Kinānah and exhorted them to banish Banū Khuzā'ah and Banū Bakr from Makkah and declared: We have better title to this office than they have. They (the Quraysh and the Kinānah) responded to his appeal and followed him. Then he wrote to his uterine brother Rizāḥ Ibn Rabī'ah Ibn Ḥarām al-'Udhrī asking him to support him. Thereupon Rizāḥ

1 *Cf.* al-Ṭabarī, Vol. II, p. 183.
2 *Ibid.*

with his step-brothers, Hunn, Maḥmūd and Julhumah and their followers of the Quḍā'ah tribe set out for Makkah and reached there. (The tribe of) Ṣūfah whose name was al-Ghawth Ibn Murr used to prevent people from the 'Arafah not allowing any body to throw pebbles (a ritual of the pilgrimage) till every one of them had done it. After that year the Ṣūfah repeated what they were doing in the previous years, but Quṣayyi appoached them and met them at al-'Aqabah with his followers from among the Quraysh, the Kinānah and the Quḍā'ah. He said: We have better title to it than you. They denied and a fierce fighting ensued in which the Ṣūfah were defeated. Then Rizāḥ said: Quṣayyi! permit the people (to perform the ritual of throwing pebbles). He permitted the people and took hold of what was in their (Khuzā'ah & Bakr's) possession. Since then (the ritual of) *Ifāḍah* (circumambulation round the Ka'bah) has been the privilege of the descendants of Quṣayyi. (The people of the tribes of) Khuzā'ah and Banū Bakr regretted their action and drew away from him. Thereupon Quṣayyi collected his forces to fight with them. They fought a fierce battle at al-Abṭaḥ, and a large number of people were slain. Then they sued for a peace and they appointed Ya'mar Ibn 'Awf Ibn Ka'b Ibn Layth Ibn Bakr Ibn 'Abd Manāt Ibn Kinānah as an arbitrator. He declared that Quṣayyi Ibn Kilāb had a better title to the custody of the Ka'bah and administration of Makkah than Khuzā'ah. He declared that the bloodshed caused by Quṣayyi was lawful and was to be under his feet; consequently Khuzā'ah and Banū Bakr were to pay *diyah* (blood money) for every person of the Quraysh and the Kinānah whom they had slain. Since that day Ya'mur was surnamed al-Shaddākh because he declared how the blood of the parties was spilt.[1]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Mūsā Ibn Ya'qub al-Zam'ī informed us on the authority of his

1 *Cf.* al-Ṭabarī, Vol. II, pp. 183-4. Ibn Hishām, (Al-Azhar edition), Vol. I, p. 78.

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paternal aunt, she on the authority of her mother Karīmah Bint al-Miqdād, she on the authority of her father; he said; When Quṣayyi achieved his objective and expelled the Khuzā'ah and Banū Bakr out of Makkah, the Quraysh joined him and since then they are known as Quraysh, because of their joining him; *al-taqarrush* signifies joining. When the affair of Quṣayyi was settled his uterine brother Rizāḥ Ibn Rabī'ah al-'Udhrī went back along with his brothers and kinsmen, who were three hundred in number, to their lands. Subsequently Rizāḥ and Ḥunn used to meet Quṣayyi and come (to Makkah) during the period of pilgrimage. They used to be his guests and could see the respect shown to him by the Quraysh and the Arabs. He (Quṣayyi) showed respect to them (Rizāḥ and Ḥunn) and gave presents to them, and the Quraysh respected them for their assistance and fortitude in the battle of the Khuzā'ah and Bakr.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on [P. 39] the authority of his father; he said: Verily they were called the Quraysh because two of Fihr's sons were from one mother and one from another, so they separated and settled in different parts of Tahamah of Makkah; subsequently they united. Thereupon Banū Bakr said: The sons of Jandalah got united.

The first person of the Muḍar (tribe) to settle at Makkah was Khuzaymah Ibn Mudrikah who cast a statue dedicated to Ḥubal and placed it there and so it was called the idol of Khuzaymah. His descendants lived there till Fihr Ibn Mālik succeeded them. Thereupon Banū Asad and the people of Kinānah migrated to their present settlement.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad al-Kalbī informed us on the authority of his father; he said: All the children of Quṣayyi Ibn Kilāb were born of Ḥubbā Bint Ḥulayl, viz. 'Abd al-Dār Ibn Quṣayyi, the first born, 'Abd Manāf Ibn Quṣayyi whose name was al-Mughīrah, 'Abd al-'Uzzā Ibn Quṣayyi and 'Abd Ibn Quṣayyi, and Takhmur Bint Quṣayyi and Barrah Bint Quṣayyi.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: Quṣayyi used to say that he begot four sons, two of whom he dedicated to his gods, one to his house and one to himself. Consequently 'Abd Ibn Quṣayyi was called 'Abd Quṣayyi, and the two after his gods 'Abd Manāf and 'Abd al-'Uzzā, and one after his house was 'Abd al-Dār.[1]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: 'Abd Allāh Ibn Ja'far al-Zuhrī related to me, he said: I discovered in the book (كتاب) of Abū Bakr Ibn 'Abd al-Raḥman Ibn al-Miswar Ibn Makhramah saying: Muḥammad Ibn Jubayr Ibn Muṭ'im informed us; (second chain) he (Ibn Sa'd) said: Hishām Ibn Muḥammad al-Kalbī informed us; he said: My father informed me on the authority of Abū Ṣālih, he on the authority of Ibn 'Abbās; they said: Quṣayyi Ibn Kilāb was the first of the descendants of Ka'b Ibn Luwayyi to assume sovereignty, and his people paid homage to him. He was the Sharīf (Chief) of Makkah and there was none to dispute his claim. Then he erected Dār al-Nadwah (Council Chamber), its door facing the Ka'bah. All the affairs of the Quraysh were discussed and decided there e.g. marriage, war, and consultations about other affairs, even such minor things as the attaining of puberty by a girl and her changing the shirt; her shirt was cut there and then she was sent to her family.[2] The banner of war offensive or defensive was hoisted in the Dār al-Nadwah; (the hoisting of the banner) was the chief prerogative of Quṣayyi. No boy was circumcised but in the Dār al-Nadwah. No caravan of the Quraysh set out on its journey but from it, nor returned but alighted in it, as a mark of respect to him and for being blessed by his advice; this was in recognition of his excellence. They followed his orders like the commands of the faith; without his sanction nothing was done in his life, nor after his death. He had combined in his person

1 *Cf.* al-Ṭabarī, Vol. II, p. 181.

2 It was a custom.

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offices of *al-ḥijābah* (the custody of the Ka'bah); *al-siqāyah* (to supply drinking water to the pilgrims); *al-rifādāh* (to feed the pilgrims); *al-liwā* (hoisting the banner of war); *al-nadwah* (council) and the administration of Makkah. He used to receive tithes from all persons entering Makkah but not from its residents.

He (Ibn Sa'd) said: It was called Dār al-Nadwah because people assembled there (to gain) good and (to ward off) evil. [P. 40] *Nadī* is a place for the assembling of the people, when they assemble. Quṣayyi divided Makkah into quarters allotting them to the branches of his tribe. Different branches of the Quraysh settled in the places in which they still live. The place abounded in *'iḍāh* and *salm*[1] and the Quraysh feared to cut them within the boundry of the Ka'bah. Quṣayyi allowed them to cut the trees and told them that they were being cut for their houses and roads, and may Allāh curse him who has evil designs. Quṣayyi felled a tree with his own hand and his supporters followed him, then the Quraysh cut them. They applied the appellation of Mujammi' to him, because he had brought about unity in respect of their affairs. They sought blessings of God through him, They showed respect to him and appointed him their ruler[2]. He (Quṣayyi) made the sub-tribes of the Quraysh settle at al-Abṭaḥ, so they were called the Quraysh of al-Biṭāḥ. He made Banū Ma'iṣ Ibn 'Āmir Ibn Luwayyi, Banū Taym al-Adram Ibn Ghālib Ibn Fihr, Banū Muḥārib Ibn Fihr and Banu al-Ḥārith Ibn Fihr settle in the upper part of Makkah; for this reason they were known al-Ẓawāhir and also because they had not settled at al-Abṭaḥ with Quṣayyi. However there was an exception of the sub-tribe of Abū 'Ubaydah Ibn al-Jarrāḥ who belonged to Banu al-Ḥārith Ibn Fihr and because they had settled at al-Abṭaḥ they were known as the people of al-Biṭāh and lived with al-Muṭayyabīn.[3]

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1 *Iḍāh* and *Salm* are two species of ever-green thorny trees.

2 *Cf.* al-Ṭabarī, Vol. II, p. 182; Ibn Hishām, Vol. I, p 79.

3 They were the arbitrators appointed to adjudge the claims of the rival houses of 'Abd Manāf and 'Abd al-Dār concerning *ḥijābah, rifādah, siqāyah* and *liwā*.

A poet, Dhakwān the mawlā of 'Umar Ibn al-Khaṭṭāb, composed the following verses concerning al-Ḍaḥḥāk Ibn Qays al-Fihrī who had struck him.

"(I wish) a party of the Quraysh had been present before me, but it would have been of the Quraysh of al-Biṭāḥ and not of the Quraysh of al-Ẓawāhir".

Ḥudhafah Ibn Ghānim al-'Adawī recited in praise of Abū Lahab Ibn 'Abd al-Muṭṭalib.

"Your progenitor was Quṣayyi whose appellation was Mujammi' because Allāh made the tribes of Fihr united by him."

So Quṣayyi was called Mujammi' because he united the Quraysh; and the Quraysh, who were called Banu al-Naḍr before him, were given by him the name of the Quraysh.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Sa'id Ibn Muḥammad Ibn Jubayr Ibn Muṭ'im that 'Abd al-Malik Ibn Marwān asked Muḥammad Ibn Jubayr: When were the Quraysh given this name? He replied: When they came and settled together near the sanctuary (of the Ka'bah), This coming together is called *taqarrush*. Thereupon 'Abd-al-Malik said: I have not heard it, but I have heard that Quṣayyi was called al-Qurashi, and the Quraysh were not so named before him.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abū Sabrah related to me on the authority of 'Abd al-Majid Ibn Suhayl Ibn 'Abd al-Raḥmān Ibn 'Awf, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān Ibn 'Awf; he said: When Quṣayyi settled by the sanctuary (of the Ka'bah) and overpowered it, he did noble deeds; consequently he was called al-Qurashī, and he is the first person to be so named.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abū Sabrah related to me on the authority of Abū Bakr Ibn 'Abd Allāh Ibn Abū Jahm; he said: Al-Naḍr Ibn Kinānah was named al-Qurashī.

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He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us on the authority of 'Abd Allāh Ibn Ja'far, he on the authority of Ya'qūb [P. 41] Ibn 'Utbah al-Akhnasī; he said: al-Ḥums[1] were the Quraysh, the Kinānah and the Khuzā'ah and all those Arabs who had descended from the Quraysh. Muḥammad Ibn 'Umar added, without giving this chain of narrators: Or allies of the Quraysh.

Muḥammad Ibn 'Umar said: *Al-Taḥammus* relates to certain rites which they introduced in their religion and were strict in observing them, to wit: They did not go out of the sanctuary when they had performed the pilgrimage and thus they fell short of performing the rite which Allāh had enjoined on Ibrāhīm, and that was to stay at 'Arafah which is outside the sanctuary. They abstained cooking in fat, and did not live in tents of hair; they lived under red canopies of leather. They commenced to permit the pilgrims to circumambulate round the Ka'bah in their clothes if they had not gone to the 'Arafah. When they returned from the 'Arafah they did not circumambulate round the Ka'bah, known as *ṭawāf al-ifāḍah*, but naked or in two *aḥmasī*[2] clothes. In case one circumambulated in his own clothes it was not lawful for him to wear them again.

Muḥammad Ibn 'Umar said: Quṣayyi introduced burning fire at al-Muzdalifah, when he stopped there, so that the persons coming from 'Arafah could see it. The burning of fire did not cease in the days of Ignorance on the night of assembly.[3]

Muḥammad Ibn 'Umar said: Kathīr Ibn 'Abd Allāh al-Muzanī informed me on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: This fire continued to be kindled in the time of the Prophet ﷺ, Abū Bakar, 'Umar and 'Uthmān.

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1 *Al-ḥums* signifies the people who are emotional, and pay attention to etiquette.

2 A kind of coarse cloth woven by the Banū Aḥmas, a branch of the Banū Ḍubay'ah.

3 *Laylat Jam'*.

Muḥammad Ibn 'Umar said : It is kindled even today. Quṣayyi had made it obligatory for the Quraysh to perform the functions of *siqāyah* and the *rifādah* ; and said : People of Quraysh ! you are the neighbours of Allāh and the custodian of His House (the Ka'bah) and the custodian of the sanctuary, and verily the pilgrims are the guests of Allāh and the visitors of His House (the Ka'bah), and they are the worthiest of the guests for honour; so provide them with food and drink during the days of pilgrimage, till they return. They complied with it and they had a portion o their wealth allotted for this purpose, which they paid to him (Quṣayyi). He provided food to the people in Minā and Makkah (during the days of pilgrimage) and constructed tanks to be filled with water with water-skins ; people drank this water at Makkah, Minā and 'Arafah. This custom continued in the days of Jāhiliyah till his people embraced Islām ; they have continued it till today.

When Quṣayyi grew old and feeble and (he observed that) his first born and eldest son 'Abd al-Dār was weak and his brothers were sturdier than him, he said : O my son ! by Allāh, I shall make thee join thy people although they are superior to thee. None of them will enter the Ka'bah unless thou openest it, no banner of war will be hoisted unless thou hoistest it, no body will drink water in Makkah but at thy *siqāyah* (drinking place), no body will take food during the days of pilgrimage but from thy food ; and the Quraysh will make no decision but in thy house. (In this way) he bequeathed to him Dār al-Nadwah (council chamber), *Hijobat al-Bayt* (the custody of the Ka'bah), [P. 42] *al-Liwā* (the Banner), *siqayah* (arrangements for drinking water) ; and *al-rifādah* (provision of food for the pilgrims) ; and he chose him for these affairs so that he might be equal to all his brothers.

Then Quṣayyi died and was interred at al-Ḥajūn. His daughter Takhmur Bint Quṣayyi recited the elegy of her father.

"After a short sleep the announcer announced the death of Quṣayyi, the generous and the noble.

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1 *Al-Qur'ān*, 26 : 214.

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"He announced the death of the most refined of (the descendants of) Luwayyi, so my tears trickled down like the pearls scattering from a string.

"I suffered from sleeplessness because of internal grief and sorrow like one who becomes restless on being stung by a snake or a scorpion."

ACCOUNT OF 'ABD MANĀF IBN QUṢAYYI

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he said: when Quṣayyi Ibn Kilāb died, 'Abd Manāf Ibn Quṣayyi succeeded him, and all the affairs of the Quraysh passed into his control. He marked some quarters at Makkah as Quṣayyi had done for his people.

When Allāh revealed: "And warn thy tribe of near kindered"[1] the Prophet ﷺ confined his preaching to the descendants of 'Abd Manāf.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us, he said: My father related to me on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: When Allāh the most High, revealed to the Prophet ﷺ: "And warn thy tribe of near kindred", he came out and ascended al-Marwah, then he said: O descendants of Fihr! Thereupon the Quraysh assembled and Abū Lahab Ibn 'Abd al-Muṭṭalib said: Here are (the descendants of) Fihr by your side, so declare (whatever you want). Then the Prophet said: O descendants of Ghālib! Thereupon the Banū Muḥārib and Banu al-Ḥārith sons of Fihr retired. Then he said: O descendants of Luwayyi Ibn Ghālib! Thereupon Banū Taym al-Adram Ibn Ghālib retired. Then he said: O descendants of Ka'b Ibn Luwayyi! Thereupon the Banū 'Āmir Ibn Luwayyi

1 *Al-Qur'ān*, 26 : 214.

retired. Then he (Prophet ﷺ) said: O descendants of Murrah Ibn Ka'b! Thereupon the Banū 'Adī Ibn Ka'b, the Banū Sahm and the Banu Jumaḥ sons of 'Amr Ibn Huṣ ṣ Ibn Ka'b Ibn Luwayyi retired. Then he (Prophet ﷺ) said: O descendants of Kilāb Ibn Murrah! Thereupon the Banū Makhzūm Ibn Yaqẓah Ibn Murrah and the Banū Taym Ibn Murrah retired. Then he (Prophet ﷺ) said: O descendants of Quṣayyi! Thereupon the Banū Zuhrah Ibn Kilāb retired. Then he (Prophet ﷺ) said: O descendants of 'Abd Manāf! Thereupon the Banū 'Abd al-Dār Ibn Quṣayyi, the Banū Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi and the Banū 'Abd Ibn Quṣayyi retired. Then Abū Lahab said: Here are the descendants of 'Abd Manāf by thy side, so declare (whatever thou likest), The Apostle of Allāh, may Allāh bless him, said: Verily Allāh has commanded me to warn my tribe of near kindred and you are nearer to me than the Quraysh, and I cannot get luck for you from Allāh nor a share in the life hereafter unless you declare that there is no god but Allāh; to which I shall bear witness before your Lord, and then the Arabs will follow your creed and the Persians will surrender. Thereupon Abū Lahab said: May you perish! Did you invite us for this? Subsequently Allāh revealed: "The power of Abū Lahab will perish" [1]; in this verse تب signifies خسر (lose, perish).

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: 'Abd [P. 43] Manāf Ibn Quṣayyi begot six male and six female children, namely, (1) al-Muṭṭalib Ibn 'Abd Manāf who entered into an alliance, on behalf of the Quraysh, with al-Najāshī about their trade in his dominion; (2) Hāshim Ibn 'Abd Manāf, whose name was 'Amr and who made an alliance on behalf of the Quraysh with Heraclius, that they might visit Syria safely, (3) 'Abd Shams Ibn 'Abd Manāf; (1) Tumāḍir Bint 'Abd Manāf, (2) Ḥannah,[2] (3) Qilābah, (4) Barrah and (5) Hālah were daughters of 'Abd Manāf. Their mother

1 *Al-Qurān*, 112 : 1.

2 Ḥayyah in Ibn Hishām.

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was 'Ātikah al-Kubrā Bint Murrah Ibn Hilāl Ibn Fālij[1] Ibn Tha'labah[2] Ibn Dhakwān Ibn Tha'labah Ibn Buhthah Ibn Sulaym Ibn Manṣūr Ibn 'Ikrimah Ibn Khaṣafah Ibn Qays Ibn 'Aylān Ibn Muḍar. ('Abd Manāf's other sons were) (4) Nawfal Ibn 'Abd Manāf who made an alliance on behalf of the Quraysh with Kisrā concerning 'Irāq; (5) Abū 'Amr Ibn 'Abd Manāf and (6) Abū 'Ubayd whose line became extinct. Their mother was Wāqidah Bint Abū 'Adī whose name was 'Āmir Ibn 'Abd Nuhm Ibn Zayd Ibn Māzin Ibn Ṣa'ṣa'ah. ('Abd Manaf's) other daughter was (6) Rayṭah whose descendants are Banū Hilāl Ibn Mu'ayṭ a branch of Kinānah Ibn Khuzaymah. Her mother was al-Thaqafīyyah.[3]

ACCOUNT OF HĀSHIM IBN 'ABD MANĀF

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: Hāshim's name was 'Amr and to him is the reference in the taming of the Quraysh'.[4] The taming of the Quraysh was a custom of the Quraysh ; and the person who introduced two journeys for the Quraysh was he. The first journey during winter was made towards Yaman and Abyssinia ; (its ruler) al-Najāshī (Negus) honoured them and they loved him. (The other) journey during summer was towards Syria and Ghazzah, and sometimes they reached Anqirah (Ankara). They were admitted before the Caesar who honoured them and they loved him.[5]

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1 Falikh in Ibn Hishām.

2 Ibn Hishām omits this name.

3 Ibn Hishām says : 'Abd Manāf begot four sons namely (1) Hāshim, (2) 'Abd Shams, (3) al-Muṭṭalib, and (4) Nawfal. He, however, adds the name of Abū 'Amr in subsequent narration and omits that of Abū 'Ubayd. See Vol. I, p. 68.

4 *Cf. Al-Qur'ān*, 105 : 1.

5 *Cf.* al-Ṭabarī, Vol. II, p. 180 ; Ibn Hishām, p. 85.

Once the Quraysh had to face a famine which lasted for several years, and all that they had exhausted. Then Hāshim went to Syria and ordered for bread which was baked in large quantity for him. He loaded it in bags on camels till he reached Makkah, and broke them into small pieces and dipped them in soup. He slaughtered these camels and then ordered them to be cooked; then he emptied those kettles into plates. The people of Makkah ate to their satisfaction, and then after years of affliction the first showers came to them. So he received the appellation of Hāshim.[1] 'Abd Allāh Ibn al-Ziba'rā writes concerning this:

"The lofty 'Amr broke into pieces *al-tharīd* (bread soaked in soup) for the people of Makkah, who were suffering from famine and had become weak".

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: Ma'rūf Ibn al-Kharrabudh al-Makkī related to me; he said: A person of the tribe of 'Adī Ibn al-Khiyār Ibn 'Adī Ibn Nawfal Ibn 'Abd Manāf related to me on the authority of his father; he said: Concerning this circumstance Wahb Ibn 'Abd Quṣayyi said:

"Hāshim bore (that burden) which had exhausted the people of high birth and they were unable to bear it.

[P. 44] He brought for them bags full of wheat from Syria, which people covet.

He entertained the people of Makkah on *hashīm* (pieces of bread) and soaked them in (the soup of) the meat of fat animals.

The people began to eat from wooden cups which were brimful, on the verge of overflowing".[2]

He (Ibn Sa'd) said: Umayyah Ibn 'Abd Shams Ibn 'Abd Manāf Ibn Quṣayyi became jealous of him (Hāshim). Since he was a wealthy person he tried to imitate Hāshim's action but he

1 One who breaks bread and other things into pieces.

2 *Cf.* al-Ṭabarī, Vol. II, p. 180.

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failed. Thereupon the people of the Quraysh taunted him; he became angry and abused Hāshim and challenged him for *munāfarah*.[1] Hāshim would not accept the challenge because of his advanced years and the respect (which he commanded), but the Quraysh did not permit him to do so, and forced him to accept it. Then he (Hāshim) said (to Umayyah): Verily, I shall accept it, provided you agree that (in case of defeat) you will offer fifty camels of black pupils for being slaughtered in the valley of Makkah and go into banishment from Makkah for ten years. Umayyah agreed. They approached the sooth-sayer of Khuzā'ah who declared Hāshim to be superior. Thereupon (Hāshim) took possession of the camels and slaughtered them. Those who were present ate the meat. Umayyah went to Syria where he stayed for ten years. This was the first demonstration of enmity between Hāshim and Umayyah.[2]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: 'Alī Ibn Yazīd Ibn 'Abd Allāh Ibn Wahb Ibn Zam'ah related to me on the authority of his father: Verily Hāshim, 'Abd Shams, al-Muṭṭalib and Nawfal, sons of 'Abd Manāf, joined hands to seize what was in the possession of Banū 'Abd al-Dār Ibn Quṣayyi which Quṣayyi had bequeathed to 'Abd al-Dār, namely, *al-ḥijābah*, *al-liwā*, *al-rifādah*, *al-siqāyah*, and *al-nadwah*; they had done this because they considered their right to be stronger on account of their superiority and excellence among their people. The person who acted as their leader was Hāshim Ibn 'Abd Manāf but the Banū 'Abd al-Dār rejected the demand of surrendering to them their right; their leader was 'Āmir Ibn Hāshim Ibn 'Abd Manāf Ibn 'Abd al-Dār. The Banū 'Abd Manāf Ibn Quṣayyi were supported by the Banū Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi,

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1 To secure the verdict of superiority of one person over another from one who was considered competent.

2 Ummayyah's father 'Abd Shams and Hāshim are stated to be twins. Hāshim died at the early age of twenty; it is therefore improbable that his nephew could have challenged him to *munāfarah Cf.* al-Ṭabarī, Vol. II, p. 180.

Banū Zuhrah Ibn Kilāb, Banū Taym Ibn Murrah and Banu al-Ḥārith Ibn Fihr. With Banū 'Abd al-Dār were the Banū Makhzūm, Sahm, Jumaḥ and Banū 'Adī Ibn Ka'b. Banū 'Āmir Ibn Luwayyi and Muḥārib Ibn Fihr were neutral; they did not side with any party. The various tribes pledged their support on oath that they would not desert nor surrender their men to the enemy till the wool could be drenched in sea-water (that is, for all time).

Then the Banū 'Abd Manāf and their supporters came out and filled a *jafnah* (a large sized bowl) with perfume and placed it near the Ka'bah; the people dipped their hands in it and then they promised, pledged, took oaths and touched the Ka'bah with their hands to confirm their swearings. They were known as *al-Muṭayyibin* (the perfumed).

(On the other hand) the Banū 'Abd al-Dār and their supporters came out with a bowl full of blood. They dipped their hands in it and pledged and swore not to desert till the sea could drench wool, they were called al-Aḥlāf (sworn allies), and *La'aqat al-Damm* (the Lickers of blood). They made preperations for fighting; each tribe was ready to meet the other. In the meantime [P. 45] people intervened to make peace on the terms that *al-siqāyah* and *al-rifādah* should be entrusted to the Banū 'Abd Manāf and Banū 'Abd al-Dār should retain *al-ḥijābah*, *al-liwā* and *dār al-Nadwah* as it was at the moment. They agreed, and the people who wanted to come to blows avoided it. The *dār al-Nadwah* remained with the Banū 'Abd al-Dār till 'Ikrimah Ibn 'Āmir Ibn Hāshim Ibn 'Abd Manāf Ibn 'Abd al-Dār Ibn Quṣayyi sold it to Mu'āwiyah Ibn Abu Sufyān, who converted it into *Dār-al-Amārah* (Government House). The same is in the possession of the Khalifs till today.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: Yazīd Ibn 'Abd al-Malik Ibn al-Mughīrah al-Nawfal related to me on the authority of his father; he said: They made peace that day on the terms that Hāshim Ibn 'Abd Manāf Ibn Quṣayyi should take over charge of *al-siqāyah* and

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al-rifādah. He was a man of means and when the time of pilgrimage approached he stood among the Quraysh and said : O people of the Quraysh ! verily, you are the neighbours of Allāh and custodians of His house, pilgrims come to you during the season, they show respect to His House ; they are the guests of Allāh and are entitled to the hightest honour among the guests. Verily Allāh has chosen you for this, and has honoured you with it ; He protects your rights more than any other neighbour does ; so respect His guests and pilgrims who come with dishevelled hair, covered with dust from every city on camels as lean as the arrows (of gambling), and have crawled, and stink, have lice in their clothes, and have exhausted their provisions ; so entertain them and supply them with drink. Conseque ıtly the Quraysh used to entertain them to such an extent that the people living there sent the smallest thing that they could spare.

Hāshim Ibn 'Abd Manāf Ibn Quṣayyi used to allot a large portion of his wealth for this purpose and the wealthy from among the Quraysh supported him by sending one hundred Heraclian *mithqāls* (of gold).

Hāshim constructed cisterns near the well of Zamzam and filled them with water drawn from the other wells of Makkah. The pilgrims drank water from them. He commenced feeding them from the day of *tarwiyah* (8 Dhu al-Ḥijjah) at Makkah and Minā and on the day of Jam'a (assembling on 9 Dhu al-Ḥijjah) at 'Arafah. He soaked the crumbs of bread in the soup of meat mingled fat, *sawiq* (gruel of parched barley) and dates. He supplied them with drinking water in Minā, when water in the cisterns became scanty. When people returned from Minā the entertainment came to an end, and then they returned to their homelands.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : al-Qāsim Ibn al-'Abbās al-Lahabī related to me on the authority of his father, he on the authority of 'Abd Allāh Ibn Nawfal Ibn al-Ḥārith ; he said : Hāshim was a noble ;

and he secured a guarantee from the Caesar for the Quraysh that they would travel safe and would be allowed to carry their merchandise duty-free; Caesar had given him this in writing and had written to Negus to admit the Quraysh into his country. They were traders; Hāshim started with a caravan of the Quraysh with merchandise, he passed by Madīnah and halted at Sūq al-Nabṭ [P. 46] where a market was held every year, and a number of people assembled. They (Quraysh) sold and purchased commodities. Here they noticed a woman on an elevated place commanding another woman to sell and purchase on her behalf. This woman appeared to be prudent, persevering and pretty, so Hāshim inquired about her, if she was a spinster or a married woman. He was told that she had been married to Uḥayḥah Ibn al-Julāḥ, and 'Amr and Ma'bad were born to her as a result of this wedlock; then she got separation. Since then she has not married because of her high position among her people; and (she would now marry on the condition) that she would be at liberty to leave her husband if she disliked him. Her name was Salmā Bint 'Amr Ibn Zayd Ibn Labīd Ibn Khidāsh Ibn 'Āmir Ibn Ghanm Ibn 'Adī Ibn al-Najjār. Hāshim made a proposal to her, and she married him after knowing about his noble descent and excellence. He consummated the marriage, and gave a feast to his Qurayshite companions who were forty in number and were from among the descendants of 'Abd Manāf, Makhzūm and Sahm. He also invited some people of the (Banū) Khazraj (to the feast). He lived with her for some time, and she became pregnant. Her child, 'Abd al-Muṭṭalib, had some grey hair on his head at the time of his birth; so he was named Shaybah (old). From there Hāshim travelled to Syria till he reached Ghazzah where he fell ill. They (his companions) remained there with him; when he died they interred him at Ghazzah, and returned with his belongings to his children. It is said that the person who had brought his belongings was Abū Ruhm Ibn 'Abd al-'Uzzā al-'Āmirī a descendant of 'Āmir Ibn Luwayyi. He (Hāshim) was only twenty years of age (at the time of his death).

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He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: Hāshim Ibn 'Abd Manāf made a will in favour of his brother al-Muṭṭalib Ibn 'Abd Manāf, so the Banū Hāshim and Banu al-Muṭṭalib form one unit till today; while the descendants of 'Abd Shams and Nawfal, sons of 'Abd Manāf, form another unit.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father; he said: Hāshim Ibn 'Abd Manāf had four sons and five daughters, namely, (1) Shaybat al-Ḥamd, known as 'Abd al-Muṭṭalib; he was the Chief of the Quraysh till his death; (1a) Ruqayyah Bint Hāshim who died before she had attained puberty and (their[1]) mother was Salmā Bint 'Amr Ibn Zayd Ibn Labīd Ibn Khidāsh Ibn 'Āmir Ibn Ghanm Ibn 'Adī Ibn al-Najjār; their uterine brothers were 'Amr and Ma'bad, sons of Uḥayḥah Ibn al-Julāḥ Ibn al-Ḥarish Ibn Jaḥjabā Ibn Kulfah Ibn 'Awf Ibn 'Amr Ibn 'Awf Ibn al-Aws (*Hāshim's other children*), (2) Abū Ṣayfā Ibn Hāshim whose name was 'Amr and who was the eldest of them, and (3) Ṣayfayyā; their mother was Hind Bint 'Amr Ibn Tha'labah Ibn al-Ḥārith Ibn Mālik Ibn Sālim Ibn Ghanm Ibn 'Awf Ibn al-Khazraj; their uterine brothers were Makhramah Ibn al-Muṭṭalib Ibn 'Abd Manāf Ibn Quṣayyi; (Hāshim's sons), (4) Asad Ibn Hāshim whose mother was Qaylah surnamed al-Jazūr Bint 'Āmir Ibn Mālik Ibn Jadhīmah; Ibn Jadhimah was also called al-Muṣṭaliq which became the name of a branch of Khuzā'ah, (Hāshim's son), (5) Naḍalah Ibn Hāshim, and (2a) al-Shifā and (3a) Ruqayyah, and their mother was [P. 47] Umaymah Bint 'Adi Ibn 'Abd Allāh Ibn Dīnār Ibn Mālik Ibn Salāmān Ibn Sa'd of the tribe of Quḍā'ah; their uterine brothers were Nufayl Ibn 'Abd al-'Uzzā al-'Adawī and 'Amr Ibn Rabī'ah Ibn al-Ḥārith Ibn Ḥubayyib Ibn Jadhīmah Ibn Mālik Ibn Ḥisl

1 There is a misprint in the text; *for* امها *read* امهما. The statement it may be added, appears to be incorrech because Ibn Sa'd has narrated above that Hāshim set out for Syria when 'Abd al-Muṭṭalib's mother was pregnant with him and that he (Hāshim) died on reaching Ghazzah. It appears therefore that the mother of Ruqqayyah was not Salmā.

Ibn ʿĀmir Ibn Luwayyi ; (Hāshim's daughters) (4a) al-Ḍaʿīfah Bint Hāshim and (5a) Khālidah Bint Hāshim, and their mother was Umm ʿAbd Allāh who was also known as Wāqidah Bint Abī ʿAdī ; it has been said that it was ʿUdayyi and not ʿAdi, and that his name was ʿĀmir Ibn ʿAbd Nuhm Ibn Zayd Ibn Māzin Ibn Ṣaʿṣāʿah ; (Hāshim's daughter), (6a) Ḥannah Bint Hāshim, her mother was ʿUdayyi Bint Ḥubayyib Ibn al-Ḥārith Ibn Mālik Ibn Ḥuṭayṭ Ibn Jusham Ibn Qasī who was also known as Thaqīf. [1]

He (Ibn Saʿd) said : Hāshim's *kunyah* was Abū Yazīd and some say that he had his patronymic name after his son Asad Ibn Hāshim.

When Hāshim died his offspring composed elegies containing a large number of verses. Muḥammad Ibn ʿUmar informed us on the authority of his people that Khālidah Bint Hāshim composed an elegy of her father ; there are, however, slips in the verses :

"The announcer of death announced at an early hour the death of the best among those who tread on the pebbles ; and he was of noble actions and pure mind.

The announcement related to a chief of noble disposition ; he (possessed) sagacity, generosity and fortitude ; he was not of weak intellect and mean disposition.

He was the ornament of his family during the season of drought and famine.

Verily the most polished of all the family of Luwayyi is covered with dust and stones of Syria ; so weep bitterly for the loss of one who was generous and respected.

Thou hast suffered the bereavement of one who was the chief of Fihr and who was considered their superior in all affairs".

Shifā Bint Hāshim composed the following elegy :

"O my eye ! shed tears for the loss of a generous and noble person.

1 The number of daughters has become six instead of five because Ruqayyah has been mentioned twice (1a and 3a).

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For Hāshim who was a man of exalted excellence, mighty, generous and sincere.

O my eye! weep on the breavement of my father who was a noted chief, of elegent figure, and continue weeping for him.

He was experienced, of great fortitude, like an eagle; and among the nobles of the earth his family is the oldest.

He was strong, of great height, polished, eloquent, lion-hearted, a chief with numerous qualities and of charming physique.

He was one of the descendants of Ghālib, experienced and mighty, whose tree of excellence was very strong; and he himself was a man of generosity and forbearance.

He proved his valour by his deeds and he commanded great respect; he had no blemish of weakness".

[P. 48] ACCOUNT OF 'ABD AL-MUṬṬALIB

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: al-Muttalib Ibn 'Abd Manāf Ibn Quṣayyi was older than Hāshim and 'Abd Shams, and it was he who made a treaty with al-Najāshī on behalf of the Quraysh relating to their trade; he was noble among his people and they obeyed him. He was a chief. The Quraysh gave to him the appellation of al-Fayḍ because of his generosity. He took over *al-siqāyah* and *al-rifādah* after Hāshim. Referring to this he said:

"Convey to Banū Hāshim, calling them near you, that we have done although we were not asked.

We took the responsibility of providing water to the pilgrims of the sanctuary when this honour had been suspended.

We take the pilgrims to our houses as if they were kine which are put together.

He (Ibn Sa'd) said: Thābit Ibn al-Mundhir Ibn Ḥarām who was the father of the poet Ḥassān Ibn Thābit came to Makkah to perform *'umrah* and visited al-Muṭṭalib who was his friend and said to him: If you had seen your nephew Shaybah amidst us you would have seen (a combination of) beauty, reverence and nobility, which I have noticed in him. He competes in archery with his maternal uncles and his two arrows hit the target, like my palms, and when his arrow hits the target he exclaims: I am the son of the exalted 'Amr. Thereupon al-Muṭṭalib said: I shall not take rest even till evening, unless I set out towards him and bring him. Thābit then said: I fear Salmā will not entrust him to thee, nor his maternal uncles who zealously guard him. I would like to suggest that you leave him with his maternal uncles till he grows and comes to you. Thereupon al-Muṭṭalib said: O Abū Aws! I shall not leave him there because he would not then acquire the noble qualities of his people, and you are fully aware that his honour, respect and noble breed would depend upon his being brought up among his own people. Then al-Muṭṭalib set out and reached al-Madīnah; he stayed in a quarter and began to make inquiries about him. At last he found him shooting with his maternal uncles. When he saw him, he perceived in him resemblance with his father; his eyes shed tears and he embraced him and dressed him in Yamānī garment and began to recite:

"I recognized Shaybah while the offspring of the Najjār were around him, busy in shooting with arrows.[1]

I noticed his fortitude and habits which were like ours, and so my tears trickled down".

Consequently Salmā sent a (messenger) to al-Muṭṭalib and asked him to come and live with her. He replied: Circumstances do not permit me because I shall have to loosen a knot by getting hold of my nephew and taking him to his place and people. She said: I shall not allow him to go with you, and she expressed her anger at him. Thereupon al-Muṭṭalib said: Don't do it, I shall not

1 *Cf.* al-Ṭabarī, Vol. II, p. 177.

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return without my nephew, who has attained the age of reason ; he is alien to other people, and we belong to a family whose nobility is well-known, his stay, therefore, among his own people will be more profitable for him than his stay here, and he [P. 49] would remain your son no matter where he may like to live. When she found that he would not give up the idea of taking him (Shaybah) along with himself she asked for a respite of three days. In the meantime he shifted to her place and lived there for three days. Then he departed witn him (Shaybah) and recited the verses which Hishām Ibn Muḥammad related to me on the authority of his father :

"If you happen to be with Banu al-Najjār, convey to them that this party, this child and I, belong to them.

When I came to them I observed in them a passion to meet me and love for the sound (of my movement).[1] "

Now we go back to the narration of Muḥammad Ibn 'Umar ; he said : Al-Muṭṭalib entered Makkah with him in the afternoon. When the Quraysh saw him, they declared him to be 'Abd al-Muṭṭalib (the slave of al-Muṭṭalib). Thereupon al-Muṭṭalib said : Woe to you ! he is my brother's son, Shaybah Ibn 'Amr. When they saw him they said : By my life ! he is his ('Amr's) son. Subsequently 'Abd al-Muṭṭālib stayed in Makkah till he attained the age of reason. Al-Muṭṭalib Ibn 'Abd Manāf set out on a trade journey to Yaman where he expired at Bardmān.

'Abd al-Muṭṭalib succeeded him in the office pertaining to *al-rifādah* and *al-siqāyah*. He continued the feeding of the pilgrims and making provision of drinking water in the cisterns at Makkah. The use of cisterns was discontinued when water could be had from the Zamzam well, and it was he ('Abd al-Muṭṭalib) who supplied them water from it by redigging it. He used to carry the water of the Zamzam to the 'Arafah for their use. The Zamzam was a spring of Allāh, which was shown to him in dream several times and he was ordered to dig (*ṭaybah*) the place shown to

1 *Cf.* al-Ṭabarī, Vol. II, p. 178.

him. Thereupon he asked: What is *ṭaybah*? Next night he again had a dream and he was commanded to dig *barrah*. He asked what is *barrah*? The next night when he was sleeping in his bed-room he again dreamt that he was commanded to dig *al-maḍnūnah*; he again asked: what is *al-maḍnūnah*? Please explain to me what you say. The following night he dreamt that he was ordered to dig the Zamzam. Thereupon he asked? What is Zamzam? He (the angel) said: It will not exhaust, nor will it be disliked. The pilgrims will drink (water) out of it, and that spring is (hidden) between faeces and blood close to the place where a crow of red beak and claws pecks.

He (Muḥammad Ibn 'Umar) said: the crow with red beak and claws never left the place of slaughtering close to the place of fæces and blood. ('Abd al-Muṭṭalib heard the angel say): It would be a source of water supply for you and your descendants after you.

He (Muḥammad Ibn 'Umar) said: Next morning 'Abd al-Muṭṭalib went with his pickaxe and shovel along with his son, al-Ḥāriṯh Ibn 'Abd al-Muṭṭalib, and at that time he had no other son except him. Then 'Abd al-Muṭṭalib began to dig with his pickaxe, filling the earth in a vessel with the shovel, and al-Ḥāriṯh took it to throw it away. He dug it for three days, after which he found the traces of the well. He said: Allāh is Great, and the traces were of the spring of Ismā'īl. The Quraysh knew that he ('Abd al-Muṭṭalib) had succeeded in reaching the water level. Thereupon they came to him and said: Let us be your partners. He said: I am not going to do this, because I have been specially ordered to dig it, and if you like you may appoint an arbitrator. They said: Hudhaym the sorceress of Banū Sa'd, who resides at Mu'ān near the border of Syria (will arbitrate).

They set out towards her; 'Abd al-Muṭṭalib was accompanied by twenty persons of the Banū 'Abd Manāf and the Quraysh had twenty men of their tribes.

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When on the way to Syria they reached al-Faqir or [P. 50] Ḥadhwah their stock of water was exhausted, and they were thirsty. Thereupon they said to 'Abd al-Muṭṭalib: What do you think? He replied: It means sure death; let every one of us dig a pit for himself, so that whenever a man expires others will bury him till the last man may die without burial; this will be an easy affair. Consequently they dug pits and sat there awaiting death. Then 'Abd al-Muṭṭalib said: By Allāh! to surrender ourselves to death would mean weakness. Let us go about in the world; it is likely that we might get water. So they departed and 'Abd al-Muṭṭalib stood up to ride his steed, but suddenly he noticed a spring of sweet water gushing out of the earth from under the feet of his steed. On this 'Abd al-Muṭṭalib said: Allāh is Great. His partisans also joined him in calling out: Allāh is Great, and all of them drank water; then he called the people of the Quraysh̲ite tribes: Come along, and quench your thirst; verily Allāh has bestowed water on us. They drank and made others drink. Thereupon they said: The matter has been decided. He who has bestowed water on you in this wilderness, has also bestowed the well of Zamzam on you. By Allāh, we will never dispute with you. Then he as well as they returned; they never went to the sorceress and withdrew their claim on Zamzam in his favour.

He (Ibn Sa'd) said: Kh̲ālid Ibn Kh̲idāsh informed us: Mu'tamar Ibn Sulaymān al-Taymi informed us; he said: I heard my father relating on the authority of Abū Mījlaz that 'Abd al-Muṭṭalib was shown a site in a dream and was told to dig the ground. He asked: Where? He was told: At such and such place. He did not dig. Subsequently he was told: Dig close to faeces and ants, near the place where the Kh̲uzā'ah assemble. He dug it and discovered the image of a gazelle, weapons and worn out garments. When the people saw this find (الغنيمة) they wanted to fight him; (on this occasion) he made a vow to slaughter one of his sons if he begot ten. When ten sons were born to him he wanted to slaughter 'Abd Allāh, but the Banū Zuhrah stopped him and said: Cast a dice between 'Abd Allāh and the camels in such

and such numbers. Accordingly he cast a dice which came out successively seven times in favour of 'Abd Allāh and only one for the camels. He (Ibn Sa'd) said : I do not know if the number seven was mentioned by Abū Mijlaz or not. However, the affair was then settled ; he let his son go, and slaughtered the camels.

Now we come back to the narration of Muḥammad Ibn 'Umar. He said : When the Jurhum had sensed their departure from Makkah, they buried two gazelles, five Qal'ī[1] swords, and five complete armours, which 'Abd al-Muṭṭalib now took out. He was a man of piety and considered cruelty and fornication great sins. So he dedicated the two gazelles which were of gold to the Ka'bah and fixed the swords at its two gates indicating the protection of the treasure of the Ka'bah, and then he put a golden lock and key.

Hishām Ibn Muḥammad informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbas ; he said : The gazelles belonged to the Jurhum, so when 'Abd al-Muṭṭālib dug the well of Zamzam, he took out the gazelles and Qal'ī swords. He then cast the arrows of dice which revealed that the articles of gold were for the Ka'bah, so he placed them at its door. They remained there for some time ; then three persons of the Quraysh joined together and stole them.

He (Ibn Sa'd) said : [P. 51] Hishām Ibn Muḥammad Ibn al-Sāi'b al-Kalbī informed us on the authority of his father and of 'Abd al-Majīd Ibn 'Abs and Abu al-Muqawwim and others ; they said : 'Abd al-Muṭṭalib had a handsome face, straightness in gait ; very forbearing and very generous, and abstained from all that spoils the character of a man. No king saw him but honoured him and accepted his recommendation ; and he remained the chief of the Quraysh till his death. (Once) a few persons of the Khuzā'ah came to him and said : We are neighbours, so let us pledge (help to each other). 'Abd al-Muṭṭalib agreed to it and went there

1 Swords of Marj al-Qal'ah were famous.

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with seven persons from among the descendants of al-Muṭṭalib; al-Arqam Ibn Naḍlah Ibn Hāshim, and al-Ḍaḥḥak and 'Amr sons of Abū Sayfī Ibn Hāshim; none from the descendants of 'Abd Shams or Nawfal joined with him. They entered the Dār al-Nadwah and pledged mutual help and assistance; they prepared a document and suspended it at the Ka'bah.

'Abd al-Muṭṭalib composed the following verses relating to it: "I enjoin on Zubayr, if I die, to stick to the terms of the treaty that I have made with the sons of 'Amr.

I enjoin on him to honour the commitments of his old (father) and never show faithlessness and cruelty.

They are the descendants of Fihr who honoured the old friendship and pledged (friendship) to your father."

He (Ibn Sa'd) said: So 'Abd al-Muṭṭalib left a will for his son, Zubayr Ibn 'Abd al-Muṭṭalib, Zubayr left a will for Abū Ṭālib, and he for al-'Abbās Ibn 'Abd al-Muṭṭalib.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us; he said: Muḥammad Ibn 'Abd al-Raḥmān al-Anṣārī related to me on the authority of Ja'far Ibn 'Abd al-Raḥmān Ibn al-Miswar Ibn Makhramah al-Zuhri, he on the authority of his father, he on the authority of his (Miswar's) grandfather; he said: Whenever 'Abd al-Muṭṭalib visited Yaman he stayed with one of the Ḥimyarite chiefs. Once he stayed at (the spring of) al-Marr, where a man from Yaman met him; he was very old and had studied the books. He said to 'Abd al-Muṭṭalib: O 'Abd al-Muṭṭalib! allow me to examine your body. 'Abd al-Muṭṭalib said: I cannot allow you to examine every part of my body. Thereupon he said: Let me examine your nostrils. He ('Abd al-Muṭṭalib) said: Very well. Thereupon he examined *yār* (a hair in the nostril) and said: I find prophethood and sovereignty in you, but I also find that one of these two will be shared by the Banū Zuhrah. Then 'Abd al-Muṭṭalib returned (to Makkah) and married Hālah Bint Wuhayb Ibn 'Abd Manāf Ibn Zuhrah and got

his son 'Abd Allāh married to 'Āminah Bint Wahb Ibn 'Abd Manāf Ibn Zuhrah. (As a result of this union) Muḥammad, may Allāh bless him, was born. Thus Allāh bestowed prophethood and sovereignty on the family of 'Abd al-Muṭṭalib, and Allāh knoweth best as to how He did it.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: My father related to me. Hishām (also) said: A person from the residents of Madīnah related to me on the authority of Ja'far Ibn 'Abd al-Raḥmān Ibn al-Miswar Ibn Makhramah, he on the authority of his father; they (Hishām's father and the Madīnite) said: [P. 52] The first person of the Quraysh of Makkah who dyed his hair with *wasmah*[1] was 'Abd al-Malik[2] Ibn Hāshim, who used to stay with one of the Ḥimyarite chiefs. He said: O 'Abd al-Muṭṭalib! will you like to change the colour of your grey hair and regain youth? He ('Abd al-Muṭṭalib) said: It depends on you. He (Ibn Sa'd) adds: Then he ordered his hair to be dyed with *ḥinnā* and finally hair-dye was applied to it. Thereupon 'Abd al-Muṭṭalib said to him: Give me a little more of it. He gave it to him in large quantity. He ('Abd al-Muṭṭalib) arrived at Makkah by night; then he appeared in the morning with his hair as black as the wings of a raven. Thereupon the mother of al-'Abbās Ibn 'Abd al-Muṭṭalib, Nutaylah Bint Janāb Ibn Kulayb said to him: O Shaybat al-Ḥamd! It would have added to your beauty if it had been permanent. 'Abd al-Muṭṭalib said:

"I would have praised this blackness if it had been permanent, and then it would have been a substitute for the youth that has now passed away.

Although life is short, I would have enjoyed it, but O Nutaylah! there is no escape from death or old age (هرم).

A man's bounty and prosperity are of no avail on the day his throne is to be demolished.

1 Leaves of woad or indigo used for dying hair.

2 Apparently a misprint for 'Abd al-Muṭṭalib.

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So the praised death coming soon is dearer to me than their speeches full of wisdom".

He (Ibn Sa'd) said: Since that time the people of Makkah began to dye their hair black.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: A person of the tribe of Kinānah, who was called Ibn Abī Ṣāliḥ, and a resident of al-Raqqah, a client (*Mawlā*) of the tribe of Asad who was a scholar, informed me; they said: 'Abd al-Muṭṭalib Ibn Hāshim and Ḥarb Ibn Umayyah had a dispute (about their superiority) and they approached al-Najāshī the Abyssinian to decide the matter between them, but he declined. So they appointed Nufayl Ibn 'Abd al-'Uzzā Ibn Riyāḥ Ibn 'Abd Allāh Ibn Qurṭ Ibn Razāḥ Ibn 'Adi Ibn Ka'b, as an arbitrator who said to Ḥarb: O Abū 'Amr do you dispute with a person who is taller in stature than you, whose head is larger than yours, whose comeliness is better than yours, whose blemishes are fewer than yours, who has children are more numerous than you, whose beneficence is greater than yours, and whose tongue is more forceful than yours; so he declared him ('Abd al-Muṭṭalib) superior. Thereupon Ḥarb said: It is due to vicissitudes of time that we appointed you arbitrator (to decide between us).

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of his father; he said: 'Abd al-Muṭṭalib was the boon-companion of Ḥarb Ibn Umayyah till they referred their dispute to Nufayl Ibn 'Abd al-'Uzzā, the grand-father of 'Umar Ibn al-Khaṭṭāb; but when Nufayl gave his decision in favour of 'Abd al-Muṭṭalib they parted company, and Ḥarb became the boon-companion of 'Abd Allāh Ibn Jud'ān.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of Abū Miskīn; he said: 'Abd al-Muṭṭalib Ibn Hāshim owned a spring at Ṭā'if which was called Dhu al-Harim and had for long been in the possession of the tribe of Thaqīf. When

'Abd al-Muṭṭalib claimed it, they denied and the person who was in charge of their affairs was Jundub Ibn al-Ḥārith Ibn Ḥubayyib Ibn al-Ḥārith Ibn Mālik Ibn Ḥuṭayṭ Ibn Jusham Ibn Thaqīf; Jundub denied the claim and had a dispute with him about it, so they r ferred the case to the *kāhin* of Udhrah who was known as 'Uzzā Salamah and resided in Syria; [P. 53] they pledged that a certain number of camels (would be given over to the successful claiman'). 'Abd al-Muṭṭalib set out with a party of the Quraysh and his son al-Ḥārith; at that time he had no other son. Jundub set out in a party of the people of Thaqīf. On the way the stock of water with 'Abd al-Muṭṭalib exhausted, and he and his companions asked for water from the people of the Thaqīf; they refused. Thereupon Allāh made a spring gush out from beneath his ('Abd al-Muṭṭalib's) camel. He thanked Allāh, be He Glorious and Great, and considered it to be a favour from Him. They drank water out of it and quenched their thirst, and carried from it for their other requirements. (In the meantime) the stock of water of the people of the Thaqīf also exhausted; they asked 'Abd al-Muṭṭalib to supply them with drinking water, which he did.

Then they reached the *kāhin* who decided in favour of 'Abd al-Muṭṭalib. 'Abd al-Muṭṭalib took the camels and slaughtered them. He took possession of the (spring of) Dhu al-Harim, and then returned to Makkah. Allāh had granted him ('Abd al-Muṭṭalib) superiority over him (Jundub); and to his ('Abd al-Muṭṭalib's) people over his (Jundub's) people.

ACCOUNT OF 'ABD AL-MUṬṬALIB'S VOW TO SLAUGHTER HIS SON

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhrī, he on the authority of Qabīṣah Ibn

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Dhuwayb, he on the authority of Ibn 'Abbās; (second chain) al-Wāqidī said: Abū Bakr Ibn Abī Sabrah informed us on the authority of Shaybah Ibn Niṣāḥ, he on the authority of al-A'raj, he on the au'hority of Muḥammad Ibn Rabī'ah Ibn al-Ḥārith and others; they said: When 'Abd al-Muṭṭalib saw that he had few supporters in digging (the well of) Zamzam, that is, he had only his son al-Ḥārith to help him in digging, he took a vow that he would sacrifice one son if Allāh bestowed on him ten (sons). Accordingly, when their number reached ten, namely, al-Ḥārith, al-Zubayr, Abū Ṭālib, 'Abd Allāh, Ḥamzah,[1] Abū Lahab, al-Ghaydāq, al-Muqawwim, Ḍirār and al-'Abbās, he assembled them, informed them of his vow and called them to fulfill it for Allāh's sake. None objected; they said: Fulfil your vow and do whatever you like. He asked them to write their names on an arrow each, which they did.[2] Then 'Abd al-Muṭṭalib entered the Ka'bah and asked the priest to cast them. 'Abd Allāh's arrow was drawn. Although 'Abd al-Muṭṭalib loved him, he caught him by the hand and wanted to go to the place of sacrifice, with a knife. Thereupon the daughters of 'Abd al-Muṭṭalib, who were standing nearby, wept and said to their father: In his place offer camels for sacrifice from among those which were in the sanctuary. The priest asked him to cast arrows, between him and ten camels, which at that time were considered to be *al-diyah* (ransom for a man's life). He cast (the arrows) but again it was drawn in the name of 'Abd Allāh. So he went on increasing the number by ten and each time it was drawn in the name of 'Abd Allāh. Ultimately when it was cast for the tenth time it was drawn in the name of the camels. Thereupon 'Abd al-Muṭṭalib and his

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1 Ḥamzah was born after 'Abd Allāh's demise. His mother Hālah was married to 'Abd al-Muṭṭalib when 'Āminah was married to 'Abd Allāh and only three months after that 'Abd Allāh passed away. This shows that the number of 'Abd al-Muṭṭalib's sons at the time when he wanted to sacrifice 'Abd Allah was not ten. Ibn Hishām says that it is interpolation in the narration. Vol. I, p. 98.

2 They must have put some marks on the arrows as they were illiterate.

comrades shouted, Allāh is Great. The daughters of 'Abd al-Muṭṭalib took their brother, and 'Abd al-Muṭṭalib offered the camels and slaughtered them between al-Ṣafā and al-Marwah.[1]

He ('Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Sa'īd Ibn Muslim related to me on the authority of Ya'lā Ibn [P. 54] Muslim, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: After slaughtering them 'Abd al-Muṭṭalib left the camels for any one, a human being, a beast or a bird, and did not prevent them from taking their meat; but he and his sons took nothing out of it.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Raḥmān Ibn al-Ḥārith related to me on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: In those days *al-diyah* was ten camels but 'Abd al-Muṭṭalib was first to make it one hundred camels for a human soul; the Quraysh and the Arabs recognized it and the Prophet confirmed it.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said: al-Walīd Ibn 'Abd Allāh Ibn Jumay' al-Zuhrī related to me on the authority of a son of 'Abd al-Raḥmān Ibn Mawhab Ibn Ribāḥ al-Ash'arī; an ally of Banū Zuhrah, on the authority of his father; he said: Makhramah Ibn Nawfal al-Zuhrī related to me; he said: I heard my mother Ruqayqah Bint Abī Ṣayfī Ibn Hāshim Ibn 'Abd Manāf, who was his ('Abd al-Muṭṭallb's) comtemporary, relating: The Quraysh faced several years of drought; their wealth exhausted and they were on the verge of extinction. She continued: In a dream I heard a person saying: O people of the Quraysh! the Prophet who is to be raised will be from among you; it is now the time of his emergence, and with him you will get plenty and abundance; so make a search of the man who is of noble birth, of high stature, white (in complexion), with eyebrows joined, eye-lashes long, hair curly, cheeks smooth, and the cartilage of his nose thin. Then ask him (the person answering this description) to come out with his

1 *Cf.* al-Ṭabarī, Vol. II, p. 174.

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children, and one member from every family should accompany him. All of them should be cleansed; then apply perfumes, kiss the *rukn* of the sanctuary and mount the peak of Abū Qubays; this man should come forward and pray for rains; others should only say, Amen! Then rains will come to you. In the morning she related her dream to the people who made a search and found 'Abd al-Muṭṭalib answering those qualities. They assembled round him and from every family a person came out and did as the woman ordered them to do. They mounted Abū Qubays, and the Prophet ﷺ, then only a boy, was with them. 'Abd al-Muṭṭalib came forward and said: O my Lord! they are Thy slaves and children of Thy slaves, and Thy maids and daughters of Thy maids; Thou seest what has befallen us; several years have elapsed since it has rained; our animals which have hoofs or talons have perished and we are also on the verge of death. (O Lord!) keep away this famine from us and bring plenty and prosperity to us! They had not yet returned to their places when the valleys were over-flown (with-water). They had received rains due to blessings on the Prophet ﷺ of Allāh.

Then Ruqayyah Bint Abī Ṣayfī Ibn Hāshim Ibn 'Abd Manāf recited:

"Our town received rain in honour of Shaybat al-Ḥamd; we had missed clouds and the rains had disappeared.

Ultimately it showered from the dark clouds which were full of rains, and from it animals and trees regained life.

It was the kindness of Allāh, and it appeared at an auspicious moment; the best of those of whom this good news has been given are the Muḍar.

[P. 55] He is lucky and the clouds shower rain for him and there is no equal to him in the mankind."

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: 'Abd Allāh Ibn 'Uthmān Ibn Abī Sulaymān informed us on the authority of his father; (second chain) he (Ibn

Sa'd) said: Muḥammad Ibn 'Abd al-Raḥmān Ibn al-Baylamānī related to us on the authority of his father; (third chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn 'Amr Ibn Zuhayr al-Ka'bī related to us on the authority of Abū Mālik al-Ḥimyarī, he on the authority of 'Aṭā Ibn Yasār; (fourth chain) he (Ibn Sa'd) said: Muḥammad Ibn Sa'īd al-Thaqafī related to us on the authority of Ya'lā Ibn 'Aṭā, he on the authority of Wakī' Ibn 'Udas, he on the authority of his uncle Abū Razīn al-'Uqaylī; (fifth chain) he (Ibn Sa'd) said: Sa'īd Ibn Muslim related to us on the authority of 'Abd Allāh Ibn Kathīr, he on the authority of Mujāhid, he on the authority of Ibn 'Abbās; their narrations are mixed up, they said: Al-Najāshī (Negus) sent Abū Aṣḥam Aryāṭ with an army, four thousand strong, to Yaman, which he entered and seized. There he made the potentates poor, and humiliated the mendicants. Thereupon a person from Abyssinia who was called Abū Yaksūm Abrahah al-Ashram revolted and asked (the people) to submit to him. They responded and he (Abrahah) slew Aryāṭ and seized Yaman. Subsequently he observed the people making preparations for the pilgrimage of the sanctuary of Allāh. Thereupon he asked where the people were going. He was informed: They go on a pilgrimage to visit the sanctuary of Allāh at Makkah. He asked: Of what was it constructed? They replied: Of stone. Then he asked: What sort of covering it has? They said: The striped sheets which are sent from here. Thereupon he said: By the Messiah! I shall erect a better building for you. Consequently he constructed an edifice of white, red, yellow and black marble and decorated it with gold and silver, beset with jewels. He made its doors of golden plates with gold nails set with jewels and placed a red ruby of large size[1] in it, and then covered it with screens. He burnt there Mandalī inscense and applied musk to its walls so that they became black and the jewels were hidden. Then he ordered the people to visit that place as pilgrims.

1 An incense compound containing olibanum, musk and ambergris imported from Mandal in India.

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Consequently many an Arab tribe went on a pilgrimage to that place for several years and people stayed there for worship and devotion, and as ascetics. Among them was a person Nufayl al-Khath'amī who had an evil intention of desecrating it. He was seeking an opportunity for which he waited long; ultimately one night he entered unnoticed and having brought excrements applied it to its *qiblah*, and threw there carcasses which he had collected. Abrahah was informed about the incident; he got extremely angry and said: Surely the Arabs have done it, having been annoyed for what I did to their sanctuary which I shall now demolish, stone by stone. Then he wrote to al-Najāshī about the incident and asked him to send his elephant named *Maḥmūd* the like of which in size, body and strength was not noticed in the land. He sent it to him (Abrahah). Abrahah then marched (on Makkah) with his people, the Ḥimyarite King and Nufayl Ibn Ḥabīb al-Khath'amī. When he approached the sanctuary he ordered his people to seize their animals. Consequently they seized the camels of 'Abd al-Muṭṭalib. Nufayl being his friend, 'Abd al-Muṭṭalib talked to him about his camels. Nufayl said to Abrahah: O king! [P. 56] the chief of the Arabs has come to you, he possesses high qualities and is highly respected; he makes people ride his steeds, bestows money on them and feeds them as the air blows (i.e. continously). Abrahah admitted him to his presence and said: What do you want? He said: Return my camels to me. He (Abrahah) said: So what I have learned about you is false, I was under the impression that you would talk to me about your sanctuary for which you have earned respect. 'Abd al-Muṭṭalib said: Return my camels to me, and talk not of the sanctuary which has a Lord (Rabb). Who will protect it. Thereupon he (Abrahah) ordered his camels to be returned to him. When he took possession of them, he applied leather on their hoofs, branded them and left them in the sanctuary to be sacrificed, fearing the wrath of its Lord. Afterwards 'Abd al-Muṭṭalib climbed up the mount of Ḥirā along with 'Amr Ibn 'Āyidh Ibn 'Imrān Ibn

Makhzūm, Muṭ'īm Ibn 'Adī and Abū Mas'ūd al-Thaqafī. There 'Abd al-Muṭṭalib recited the following couplets:

"O my Lord! Verily a man protects his luggage; Thou protect Thy property. Neither their (invaders') cross, nor their manoeuvres can overpower Thy might. If Thou shalt let them do whatever they like to do with our *qiblah*, Thou canst".

He (Ibn Sa'd) said: Then flocks of birds came from the side of the sea and every bird had three pebbles—two in its claws and one in its beak. They cast these pebbles on them and no sooner did a pebble hit a thing than it smashed it causing eruption, it was the first occasion when small pox and measles spread in the area. These pebbles uprooted all the trees with bitter fruits. Subsequently Allāh sent a flood, which swept them away and pushed them into the sea.[1] He (Ibn Sa'd) said: Abrahah fled away with those who remained there, and ultimately Abrahah's limbs began to fall one by one. As regards al-Najāshi's elephant, *Maḥmūd*, it abstained from attacking the sanctuary, so it was saved, but the other elephant was rash, so it was crushed; it has been stated that there were thirteen elephants (with Abrahah). Then 'Abd al-Muṭṭalib came down from the Ḥirā; two Abyssinians rushed forward and kissed his head and said: You knew best[2]:

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father; he said: 'Abd al-Muṭṭalib Ibn Hāshim Ibn 'Abd Manāf begot twelve sons and six daughters. They were: (1) al-Ḥārith, the eldest of his children, from whom he derived his *Kunyah*, died in the life time of his father; his mother was Ṣafiyyah Bint Junaydib Ibn Ḥujayr Ibn Zabbāb Ibn Ḥabīb Ibn Suwā'ah Ibn 'Āmir Ibn Ṣa'ṣa'ah, (2) 'Abd Allāh, the father of the Apostle of Allāh, may Allāh bless him; (3) Zubayr who was a poet and chief and in whose favour 'Abd al-Muṭṭalib had made a will; (4) Abū Ṭālib whose name was 'Abd Manāf and 'Abd al-Ka'bah who

1 *Cf. al-Qur'ān*, Sūrah *al-Fil*.

2 *Cf.* al-Ṭabarī, Vol. II, pp. 111-13.

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died leaving no offspiring[1]; (1a) Umm Ḥakīm whose name was al-Bayḍā, (2a) 'Ātikah; (3a) Barrah; (4a) Umaymah and (5a) Arwā; and the mother of all of them was Fātimah Bint 'Amr, Ibn 'Āyidh Ibn 'Imrān Ibn Makhzūm Ibn Yaqaẓah Ibn Murrah Ibn Ka'b Ibn Luwayyi; (5) Ḥamzah, who was the lion of Allāh and His Apostle, was present at the battle of Badr and died a martyr's death on the occasion of the battle of Uḥud; (6) al-Muqawwim; (7) Ḥajl whose name was al-Mughīrah, [P. 57] and (6a) Ṣafiyyah, and their mother was Hālah Bint Wuhayab Ibn 'Abd Manāf Ibn Zuhrah Ibn Kilāb, and her (Hālah's) mother was al-'Ayyilah Bint al-Muṭṭalib Ibn 'Abd Manāf Ibn Quṣayyi; (8) al-'Abbās who was noble, sagacious and awe-inspiring; (9) Ḍirār who was handsome in features and benevolent among the youth of the Quraysh and had died when Allāh made revelations to the Prophet ﷺ, having left no children; (10) Qutham Ibn ('Abd al-Muṭṭalib also left no children, and their mother was Nutaylah Bint Janāb Ibn Kulayb Ibn Mālik Ibn 'Amr Ibn 'Āmir Ibn Zayd Manāt Ibn 'Āmir whose name was al-Ḍaḥyān Ibn Sa'd Ibn al-Khazraj Ibn Taym Allāh Ibn al-Namir Ibn Qāsiṭ Ibn Hinb Ibn Afṣā Ibn Du'mī Ibn Jadīlah Ibn Asad Ibn Rabī'ah Ibn Nizār Ibn Ma'add Ibn 'Adnān; (11) Abū Lahab Ibn 'Abd al-Muṭṭalib, whose name was 'Abd al-'Uzzā and whose *Kunyah* was Abū 'Utbah; 'Abd al-Muṭṭalib had given him the appellation of Abū Lahab becaurse of his beauty and charm; he was very generous and his mother was Lubnā Bint Hājir Ibn 'Abd Manāf Ibn Ḍāṭir Ibn Ḥubashiyyah Ibn Salūl Ibn Ka'b Ibn 'Amr from the tribe of the Khuzā'ah, and her (Lubna's) mother was Hind Bint 'Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murrah, and her (Hind's) mother was al-Sawdā Bint Zuhrah Ibn Kilāb; and (12) al-Ghaydāq Ibn 'Abd al-Muṭṭalib whose name was Muṣ'ab and whose mother was Mumanna'ah Bint 'Amr Ibn Mālik Ibn Muwammal Ibn Suwayd Ibn As'ad Ibn Mashnū' Ibn 'Abd Ibn Ḥabtar Ibn 'Adī Ibn Salūl Ibn Ka'b Ibn 'Amr of the tribe of the Khuzā'ah, and his uterine brother was

1 This is a mistake; it may be a misprint.

'Awf Ibn 'Abd 'Awf Ibn 'Abd Ibn al-Ḥārith Ibn Zuhrah ; 'Awaf was the father of 'Abd al-Raḥmān Ibn 'Awf'.[1]

Al-Kalbī said : No sons of any father were equal to those of 'Abd al-Muṭṭalib, nor were there any, nobler and sturdier than them. Cartilages of their noses were elevated, and when drinking water their noses would dip into it before their lips. Qurrah Ibn Ḥajl Ibn 'Abd al-Muṭṭalib said about them :

"If you are counting liberal men then count Ḍirār, Ḥamzah the Lion and al-'Abbās.

Count Zubayr and after him al-Muqawwim ; and the stout Ḥajl who is the head of the youth. And count Abū 'Utaybah and the eighth one is the chief 'Abd Manāf and (next to him) al-Jassās.

The chief Ghaydāq is considered a leader. They all have been the chiefs of the people much against the wishes of the enemy.[2]

The generous al-Ḥārith retained greatness till he drank from the cup of death.

There are no uncles in the world like mine, nor people like ours."

He (Ibn Sa'd) said : The progeny of 'Abd al-Muṭṭalib's sons sprang from al-'Abbās, Abū Ṭālib, al-Ḥārith and Abū Lahab. Ḥamzah, al-Muqawwim, al-Zubayr and Ḥajl the sons of 'Abd al-Muṭṭalib begot children who expired and the others did not leave offspiring. In the beginning the sons of al-Ḥārith were many in number ; then the number of those of Abū Ṭālib increased and ultimately those of al-'Abbās exceeded them.

[P. 58] ACCOUNT OF THE MARRIAGE OF 'ABD ALLĀH IBN 'ABD AL-MUṬṬALIB TO 'ĀMINAH BINT WAHB THE MOTHER OF THE APOSTLE OF ALLĀH (MAY PEACE BE ON HIM)

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī related to us ; he said : 'Abd Allāh Ibn Ja'far al-Zuhrī

1 Serial numbers with letters indicate daughters.

2 Literally : The nose of the enemy should bleed.

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related to me on the authority of his paternal aunt, Umm Bakr Bint al-Miswar Ibn Makhramah, she on the authority of her father; (second chain) he (Ibn Sa'd) said: 'Umar Ibn Muḥammad Ibn 'Umar Ibn 'Alī Ibn Abī Ṭālib related to me on the authority of Yaḥyā Ibn Shibl, he on the authority of Abū Ja'far Muḥammad Ibn 'Alī Ibn al-Ḥusayn; they said: 'Āminah Bint Wahb Ibn 'Abd Manāf Ibn Zuhrah Ibn Kilāb was under the guardianship of her paternal uncle Wuhayb Ibn 'Abd Manāf Ibn Zuhrah. 'Abd al-Muṭṭalib Ibn Hāshim Ibn 'Abd Manāf Ibn Quṣayyi approached him along with his son 'Abd Allāh Ibn 'Abd al-Muṭṭalib the Prophet's father and proposed for 'Āminah Bint Wahb. He (Wuhayb) married her with 'Abd Allāh Ibn 'Abd al-Muṭṭalib. In this very meeting 'Abd al-Muṭṭalib Ibn Hāshim made a proposal for his own daughter, Hālah Bint Wuhayb, for himself, and consequently he (Wuhayb) married her to him ('Abd al-Muṭṭalib). So 'Abd al-Muṭṭalib Ibn Hāshim and 'Abd Allāh Ibn 'Abd al-Muṭṭalib were married in the same sitting. Hālah Bint Wuhayb bore to 'Abd al-Muṭṭalib Ḥamzah Ibn 'Abd al-Muṭṭalib who was the Prophet's paternal uncle in relation and also a foster brother.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father and Abu al-Fayyāḍ al-Khath'amī; they said: After marrying 'Āminah Bint Wahb, 'Abd Allāh Ibn 'Abd al-Muṭṭalib lived with her for three days; it was their custom that a man could live for three nights only with his wife in her father's family.

ACCOUNT OF THE WOMAN WHO OFFERED HERSELF TO 'ABD ALLĀH IBN 'ABD AL-MUṬṬALIB

There is a difference of opinion about the woman who offered herself (to 'Abd Allāh). Some say that it was Qutaylah[1] Bint Nawfal Ibn Asad Ibn 'Abd al-'Uzza Ibn Quṣayyi, the sister of Waraqah

1 Al-Ṭabarī gives the name as Umm Qitāl, see Vol. II, p. 174.

Ibn Nawfal, while others hold that it was Fāṭimah Bint Murr of the Khath'am tribe.[1]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: Muḥammad Ibn 'Abd Allāh, the nephew of al-Zuhrī related to me on the authority of al-Zuhrī, he on the authority of 'Urwah; (second chain) he (Ibn Sa'd) said: 'Ubayd Allāh Ibn Muḥammad Ibn Ṣafwān related to us on the authority of his father; (third chain) he (Ibn Sa'd) said: Isḥāq Ibn 'Ubayd Allāh related to us on the authority of Sa'īd Ibn Muḥammad Ibn Jubayr; they all said: She was Qutaylah Bint Nawfal, sister of Waraqah Ibn Nawfal; she was well versed in divination. 'Abd Allāh Ibn 'Abd al-Muṭṭalib happened to pass by her, so she invited him to have sexual intercourse with her and seized his sheet from one side, but he declined and said: [P. 59] (Wait) till I return. Then he went hastily and had intercourse with 'Āminah Bint Wahb who became pregnant with the Prophet[ﷺ]. Then 'Abd Allāh Ibn 'Abd al-Muṭṭalib returned to the woman who was waiting for him and said to her: What do you say now for what you had suggested to me? She said: No, when you went from here there was brightness in your face, now on your return, it has vanished. Some (narrators) said: She said: When you went there was a light between your eyes like that of a horse and when you returned, it had disappeared.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās: Verily the woman who had proposed to 'Abd Allāh Ibn 'Abd al-Muṭṭalib what she had proposed, belonged to the tribe of Banū Asad Ibn 'Abd al-'Uzzā, and she was sister of Waraqah Ibn Nawfal.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of Abu al-Fayyāḍ al-Khath'amī; he said: 'Abd Allāh Ibn 'Abd al-Muṭṭalib passed

1 Al-Ṭabarī mentions this name on p. 175.

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by a woman of the Khath'am (tribe) whose name was Fāṭimah Bint Murr and who was the prettiest of all women, in the full bloom of her youth and the most pious and had studied the scriptures; she was the subject of talk among the youth of the Quraysh. She perceived the light of Prophethood in the face of 'Abd Allāh and inquired: O young man! who art thou? He informed her. Then she proposed to him if he would have intercourse with her and said that she was ready to present one hundred camels to him. He looked at her and said:

"What is forbidden (shall not be done), and death is preferable to it.

And as regards the lawful, there is no way for it.

So how can I do what you want"[1]

Then he went to his wife 'Āminah Bint Wahb and was with her. Then he recollected the Khath'amī woman and her exquisite beauty and what she had proposed. He returned to her and did not perceive the former warmth in her countenance; he said to her: Do you still like to propose what you had done once; she said: It was only once and that opportunity is no more. (The saying) has become a proverb.

She said: what did you do after me. He said: I had sexual intercourse with my wife 'Āminah Bint Wahb. She (Fāṭimah) said: By Allāh! my character is above suspision, but I had perceived a glow of the brightness of prophethood in your countenance, and I desired to have it; Allāh however denied it to me and placed it where it now rests. The youth of the Quraysh received the information of the circumstance of her proposal to 'Abd Allāh Ibn 'Abd al-Muṭṭalib and his refusal; they spoke to her about it and she recited the following verses:

"I perceived a dark cloud with bright blessed drops;

Its water was so bright that it made its surroundings shine like that of morning.

1 *Cf.* Al-Ṭabarī, Vol. II, p. 175.

I considered it an honour to obtain it, but every person striking fire with a flint does not succeed.

With the grace of Allāh, how fortunate is the woman of the Banū Zuhrah who seized this blessing; (O 'Abd Allāh) and you were unconscious."

[P. 60] She also recited :

"O Banū Hāshīm ! do you know that Umaynah (diminitive of 'Āminah) has seized the brightness and light of your brother.

Like the wicks of the lamp which remain dipped in oil after its being extinguished.

If a person acquires ancestral property it is not always due to his shrewdness ; and if he loses it, it is not necessarily due to his fault.

When you seek an affair, do it efficiently because if two fortunes conjoin it is a great blessing.

Either the hand fully closed or the hand fully stretched, to the fingers' tip will benefit you.

When Umaynah snatched what she had snatched, then my eyes were closed and my tongue tied."

He (Ibn Sa'd) said : Wahb Ibn Jarīr Ibn Ḥāzim informed us : My father informed me ; he said : I heard Abū Yazīd al-Madanī saying : I have been informed that 'Abd Allāh, the father of the Prophet, may Allāh bless him, passed by a woman of the Khath'am tribe who perceived brightness between his eyes, shining upto heaven. She said to him : Do you feel any passion for me ? He replied : Yes, but after throwing pebbles.[1] So he went away and threw the pebbles, and returned to his wife 'Āminah Bint Wahb. Then he thought of the Khath'amī woman and came to her. She asked him : Have you cohabited with a woman since you talked to me ? He replied : Yes, with my wife 'Āminah bint Wahb.

1 The throwing of pebbles is an important part of the performance of Ḥajj, but sometimes people do it at other times also.

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Thereupon she said : I require you no more, because there was a light between your eyes, shining upto heaven, when you left me, after your cohabiting with her, it has departed ; inform her that she has conceived the best of mankind.

ACCOUNT OF THE PREGNANCY OF 'ĀMINAH WITH THE PROPHET ﷺ (MAY ALLĀH BLESS HIM)

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us ; he said : 'Alī Ibn Yazīd Ibn 'Abd Allāh Ibn Wahb Ibn Zam'ah related to me on the authority of his father, he on the authority of his paternal aunt ; she said : We used to hear (related) that when 'Āminah Bint Wahb was pregnant with the Prophet ﷺ (may Allāh bless him), she used to say : I did not feel as if I was pregnant and I experienced no heaviness as other women do, except that my periods stopped ; but I had a vision when I was in a state between sleep and wakefulness, that a visitor came in and said : Do you know that you are pregnant ? I felt as if I answered : No. Then he said : You are bearing the chief of this nation and its Prophet ; that was on Monday. She ('Āminah) said : This fact assured me of my pregnancy. Then he allowed me a respite till the time of delivery approached, and the same visitor came to me and said : Say, I place him under the protection of the One, to Whom people resort in important matters (critical situations) to guard themselves against those who envy. She said : I was repeating these words and I related the circumstances to the women of my (family). They advised me to suspend a piece of iron with my arms and neck. She ('Aminah) said : I did accordingly, but after a day only it was broken to pieces, so I gave up suspending it.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid informed us ; he said : Muḥammad Ibn 'Abd Allāh related to me on the authority of [P. 61] al-Zuhrī, he said : 'Āminah said : I became

pregnant with him (the Prophet ﷺ) but I experienced no discomfort till I delivered him.

He (Ibn Sa'd) said : 'Amr Ibn 'Āṣim al-Kilābī informed us : Hammām Ibn Yaḥyā informed us on the authority of Isḥāq Ibn 'Abd Allāh ; he said : The Prophet's ﷺ mother said : I became pregnant with children, but no lamb was heavier than him.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī said : This version (referring to the above narration by 'Amr) is not known to us nor to the learned because neither 'Āminah Bint Wahb nor 'Abd Allāh Ibn 'Abd al-Muṭṭalib had any other child except the Prophet ﷺ.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Qayṣ the *mawlā* of 'Abd al-Wāḥid related to me on the authority of Sālim, he on the authority of Abū Ja'far Muḥammad Ibn 'Alī ; he said : When 'Āminah was pregnant with the Prophet, (may Allāh bless him), she was asked to name him Aḥmad.

ACCOUNT OF THE DEATH OF 'ABD ALLĀH IBN 'ABD AL-MUṬṬALIB

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us : Mūsā Ibn 'Ubaydah al-Rabadhī informed us on the authority of Muḥammad Ibn Ka'b ; (second chain) he (Ibn Sa'd) said : Ibn Abī Zayd related to us on the authority of Ayyūb Ibn 'Abd al-Raḥmān Ibn Abī Ṣa'ṣa'ah ; they said : 'Abd Allāh Ibn al-Muṭṭalib accompanied a caravan of the Quraysh that was going Ghazzah in Syria for trade. When they had finished their business they returned, passing by al-Madīnah on their way home. Since 'Abd Allāh Ibn 'Abd al-Muṭṭalib was ill, he said : I shall stay behind with my maternal uncles in Banū 'Adī Ibn al-Najjār. Consequently he stayed there for a month in his ailment and his

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companions departed and reached Makkah. There 'Abd al-Muṭṭalib inquired about 'Abd Allāh and they informed him : We left him behind with his maternal uncles in Banū 'Adī Ibn al-Najjār, because he was ill. Thereupon 'Abd al-Muṭṭalib sent his eldest son al-Ḥārith who found him dead and buried in the house of al-Nābighah, a member of Banū 'Adī Ibn al-Najjār ; the house is a small building which would be to your left when you enter the habitation (of Banū 'Adī). Then his uncles furnished him with information regarding (the nature of) his ailment, his stay there and his treatment, and that they had interred him. So he returned to his father and informed him (about the circumstances). 'Abd al-Muṭṭalib mourned for him ; his ('Abd Allāh's) brothers and sisters also felt extremely grieved. The Prophet ﷺ was still in the womb of his mother ; at the time of his (father's) death. 'Abd Allāh was twenty-five years of age (at the time of his death).

Muḥammad Ibn 'Umar al-Wāqidī said : This is the most trustworty of the statements and narrations with us relating to the death of 'Abd Allāh Ibn 'Abd al-Muṭṭalib.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Ma'mar related to me on the authority of al-Zuhrī ; he said : 'Abd al-Muṭṭalib sent 'Abd Allāh to al-Madīnah to procure dry dates for him, but he died.

Muḥammad Ibn 'Umar said : The first version is more trustworthy.

Abū 'Abd Allāh Muḥammad Ibn Sa'd said : Another story has been related to us about his death.

He (Ibn Sa'd) said : Hishām [P. 62] Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father and 'Awānah Ibn al-Ḥakam ; they said : 'Abd Allāh Ibn 'Abd al-Muṭṭalib expired when the Prophet ﷺ was of twenty-eight months ; and it is also said, of seven months. Muḥammad Ibn Sa'd said : The first version namely that he died when the Prophet ﷺ was still in the womb of his mother is established.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslāmī informed us, he said: 'Abd Allāh left behind Umm Ayman, (slave-maid) five camels living on *arāk* (a thorny tree) and a flock of sheep, which the Prophet ﷺ inherited. Umm Ayman whose name was Barkah nursed him. 'Āminah bint Wahb recited the following elegy in mourning for her husband 'Abd Allāh Ibn 'Abd al-Muṭṭalib:

"(With the death of) a child of Hāshim (it appears as if) the edge of Baṭḥā is effaced; and it was laid into the grave far from this place amidst mourning.

The death invited him which invitation he accepted and it (death) has not left in mankind a child like that of Hāshim.

By night when they were carrying his bier, the people, in large numbers, changed it from hand to hand.

No matter, if he is dead; because his noble deeds have survived him, as he was very generous and compassionate."

ACCOUNT OF THE BIRTH OF THE APOSTLE OF ALLĀH (MAY ALLĀH BLESS HIM)

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abī Farwah, he on the authority of Abū Ja'far Muḥammad Ibn 'Alī; he said: The Apostle of Allāh, (may Allāh bless him), was born on Monday, the 10th of the month of *Rabī' al-Awwal*; and the invasion of the people of the Elephants (*aṣḥāb al-fīl*) took place in the middle of *Muḥarram*, fifty five days prior to this event.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Abū Ma'shar Nujayḥ al-Madanī used to say that the

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Apostle of Allāh, may Allāh bless him ! was born on Monday, 2 *Rabī' al-Awwal.*

He (Ibn Sa'd) said : Muḥammad Ibn Mu'āwiyah al-Nayshābūrī informed us : Ibn Lahī'ah informed us on the authority of Khālid Ibn Abī 'Imrān, he on the authority of Ibn 'Abbās ; he said : Your Prophet ﷺ was born on Monday.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us on the authority of Hishām Ibn Sa'd, he on the authority of Zayd Ibn Aslam, he on the authority of 'Abd Allāh Ibn 'Alqamah Ibn al-Faghwā ; (second chain) he (Ibn Sa'd) said : Isḥāq Ibn Yaḥyā Ibn Ṭalḥah related to us on the authority of 'Īsā Ibn Ṭalḥah, he on the authority of Ibn 'Abbās ; (third chain) he (Ibn Sa'd) said : Mūsā Ibn 'Ubaydah related to us on the authority of Muḥammad Ibn Ka'b ; (fourth chain) Muḥammad Ibn Ṣāliḥ related to us on the authority of 'Imrān Ibn Mannaḥ ; (fifth chain) he (Ibn Sa'd) said : Qays Ibn al-Rabī' related to us on the authority of Ibn Ishāq, he on the authority of Sa'īd Ibn Jubayr ; (sixth chain) he (Ibn Sa'd) said : 'Abd Allāh Ibn 'Āmir al-Aslamī related to us on the authority of the daughter of Abū Tajrāt ; (seventh chain) he (Ibn Sa'd) said : Ḥukaym Ibn Muḥammad related to me on the authority of his father, he on the authority of Qays [P. 63] Ibn Makhramah ; they all said : The Apostle of Allāh, may Allāh bless him, was born in the year of the Elephant.[1]

He (Ibn Sa'd) said : Yaḥyā Ibn Ma'īn informed us : Ḥajjāj Ibn Muḥammad informed us : Yūnus Ibn Abī Isḥāq informed us on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, (may Allāh bless him !), was born on the day of the Elephants by which he meant the year of the Elephant.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Muḥammad Ibn Muslim informed us on the authority of al-Zuhrī ;

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1 It refers to Abrahah's attack on Makkah, which was regarded as the basis of one of the Arab eras.

(second chain) he (Ibn Sa'd) said : Mūsā Ibn 'Ubaydah related to us on the authority of his brother and Muḥammad Ibn Ka'b al-Quraẓī ; (third chain) he (Ibn Sa'd) said : 'Abd Allāh Ibn Ja'far al-Zuhrī related to us on the authority of his paternal aunt, Umm Bakr, Bint al-Miswar, she on the authority of her father ; (fourth chain) he (Ibn Sa'd) said : 'Abd al-Raḥmān Ibn Ibrāhim al-Madanī, and Ziyād Ibn Ḥashraj, they on the authority of 'Abu Wajzah ; (fifth chain) he (Ibn Sa'd) said : Ma'mar Ibn Abī Nujayḥ related to us on the authority of Mujāhid ; (sixth chain) he (Ibn Sa'd) said : Ṭalḥah Ibn 'Amr related to us on the authority of 'Aṭā, he on the authority of Ibn 'Abbās ; their narrations consolidated are : Verily 'Āminah Bint Wahb said : I became pregnant with him, meaning the Apostle of Allāh, may Allāh bless him, but I felt no discomfort till I delivered him. But when he was separated from me there emitted with him a light which made everything between the East and the West bright. Then he fell on the earth resting on his hands and took a handful of earth and raised his head to the heaven ; and some say that he was reclining on his knees, raising his head to the heaven, and there emitted with him a light which illuminated the palaces of Syria and its markets, till I saw the necks of camels at Buṣrā.

He (Ibn Sa'd) said : 'Amr Ibn 'Āṣim al-Kilābī informed us : Hammām Ibn Yaḥyā informed us on the authority of Isḥāq Ibn 'Abd Allāh : Verily the mother of the Prophet ﷺ said : when I delivered him, there emitted a light from my womb which illuminated the palaces of Syria, so I delivered him clean as the lamb without impurities, and he fell on the earth with his hands resting on it.

He (Ibn Sa'd) said : Mu'ādh Ibn Mu'ādh al-'Anbārī informed us ; he said : Ibn 'Awn related to us on the authority of Ibn al-Qibṭiyah relating to the birth of the Prophet ﷺ, (may Allāh bless him), he said : his (Prophet's) mother said : I noticed as if a meteor came out of me with which the earth was lighted.

He (Ibn Sa'd) said : 'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of Ayyūb, he on the

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authority of 'Ikrimah : Verily when the Prophet's[ﷺ] mother delivered him, she put him under a stone vessel which split up. She said (relating to this) : I saw him gazing towards heaven.

He (Ibn Sa'd) said : 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us on the authority of Thawr Ibn Yazīd, he on the authority of Abu al-'Ajfā, he on the authority of the Prophet[ﷺ] ; he said : When my mother delivered me she perceived a glow of light in which (she saw) the palaces of Buṣrā.

He (Ibn Sa'd) said : Sa'd Ibn Manṣūr informed us : Faraj Ibn Fuḍālah informed us on the authority of Luqmān Ibn 'Āmir, he on the authority of Abū Amāmah al-Bāhilī ; he said : The Apostle of Allāh, may Allāh bless him, said : My mother perceived as if light emitted from her [P. 64] with which the palaces of Syria illuminated.

He (Ibn Sa'd) said : Al-Haytham Ibn Khārijah informed us : Yaḥyā Ibn Ḥamzah informed us on the authority of al-Awzā'ī, he on the authority of Ḥassān Ibn 'Aṭiyyah : When the Prophet[ﷺ] was born, he fell on his palms and knees gazing at the sky.

He (Ibn Sa'd) said : Yūnus Ibn 'Aṭā al-Makkī informed us : Al-Ḥakam Ibn Abān al-'Adanī informed us : 'Ikrimah informed us on the authority of Ibn 'Abbās, he on the authority of his father al-Abbās Ibn 'Abd al-Muṭṭalib ; he said : The Prophet[ﷺ] was born circumcised and with navel chord cut ; this caused 'Abd al-Muṭṭalib wonder and he was pleased ; he remarked : This child of mine will achieve greatness, which he did.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us ; he said : 'Alī Ibn Yazīd Ibn 'Abd Allāh Ibn Wahb Ibn Zam'ah related to me on the authority of his father, he on the authority of his paternal aunt ; she said : When 'Āminah Bint Wahb was delivered of the Apostle of Allāh, may Allāh bless him, she sent for 'Abd al-Muṭṭalib. When the messenger of good news came to him, he was sitting in al-Ḥijr with his sons and some members of his tribe. He informed him that 'Āminah was delivered of a boy. The news pleased 'Abd al-Muṭṭalib, and

he stood up along with those who were there. Then he entered her apartment. Thereupon she informed him of what she had perceived and what was said to her and to what she was commanded. He (al-'Abbās) said : 'Abd al-Muṭṭalib took him and carried him to the Ka'bah and standing there he prayed to Allāh and thanked Him for what He had bestowed on him.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : I have been informed that 'Abd al-Muṭṭalib recited that day :

"All praises be to Allāh who bestowed on me this boy of pure character.

He has been the leader of the boys in his cradle, (so) I entrust him to the care of Allāh the Lord of *arkān* (the pillars of the Ka'bah).

I wish to see him attain maturity, and I seek refuge from the evil of malicious person.

(I seek refuge) from the evil of the agitated envious person".

ACCOUNT OF THE NAMES AND PATRONYMICS OF THE APOSTLE (MAY ALLAH BLESS HIM)

He (Ibn Sa'd) said : Muḥammad Ibn Ismā'īl Ibn Abū Fudayk al-Madanī informed us on the authority of Mūsā Ibn Ya'qūb al-Zam'ī, he on the authority of Sahl the *mawlā* of 'Uthaymah ; (he said) : Verily there was a Christian of Marīs who recited the Gospel ; he said that the description of the Prophet ﷺ in the Gospel purported to mean that he would be in the progeny of Ismā'īl and his name would be Aḥmad.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us, he said : Qays the *mawlā* of 'Abd al-Wāḥid

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related to me on the authority of Sālim, he on the authority of Abū Ja'far Muḥammad Ibn 'Alī ; he said : 'Āminah was commanded (by God) during her pregnancy with the Apostle of Allāh, may Allāh bless him, to give him the name of Aḥmad.

He (Ibn Sa'd) said : Abū 'Āmir al-'Aqadī, whose name was 'Abd al-Malik Ibn 'Amr, informed us : Zuhayr Ibn Muḥammad informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Uqayl, he on the authority of Muḥammad Ibn 'Alī i.e. Ibn al-Ḥanafiyyah that he heard [P. 65] 'Alī Ibn Abī Ṭalib saying : The Apostle of Allāh, may Allāh bless him, said : I have been named Aḥmad.

He (Ibn Sa'd) said : 'Affān Ibn Muslim informed us, saying : Ḥammād Ibn Salamah informed us on the authority of Ja'far Ibn Abī Waḥshiyah, he on the authority of Nāfi' Ibn Jubayr Ibn Muṭ'im, he on the authority of his father ; he said : I heard the Apostle of Allāh, may Allāh bless him, saying : I am Muḥammad (praised), Aḥmad (praised), al-Ḥāshir (collector), al-Māḥī (one who obliterates), al-Khātim (the Last) and al-'Āqib (the last).

He Ibn Sa'd) said : 'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of 'Āṣim Ibn Buhdalah, he on the authority of Zirr Ibn Ḥubaysh, he on the authority of Ḥudhayfah ; he said : I heard the Apostle of Allāh, may Allāh bless him, saying in a lane of Madīnah : I am Muḥammad, Aḥmad, al-Ḥāshir, al-Muqaffī (the last) and Nabī al-Raḥmah (prophet of peace).

He (Ibn Sa'd) said : Muḥammad Ibn 'Ubayd al-Ṭanāfisī, Abū Nu'aym al-Faḍl Ibn Dukayn, Kathīr Ibn Hāshim and Hāshim Ibn al-Qāsim al-Kinānī informed us ; they said : al-Mas'ūdī related to us on the authority of 'Amr Ibn Murrah, he on the authority of Abū 'Ubaydah, he on the authority of Abū Mūsā al-Ash'arī ; he said : The Apostle of Allāh repeated before us his names, some of which we retained in memory, and he said : I am Muḥammad, Aḥmad, al-Muqaffī, al-Ḥāshir, Nabī al-Raḥmah, Ṭawbah (repentence) and al-Malḥamah (battles).

He (Ibn Sa'd) said : 'Abd Allāh Ibn Numayr informed us on the authority of Mālik i.e. Ibn Mighwal, he on the authority of Abū Ḥuṣayn, he on the authority of Mujahid, he on the authority of the Apostle of Allāh, may Allāh bless him ; he said : I am Muḥammad and Aḥmad, I am Rasūl al-Raḥmah, I am Rasūl al-Malḥamah, I am al-Muqaffī and al-Ḥāshir ; I have been raised for *jihād* and I am not raised for tillage.

He (Ibn Sa'd) said : Ma'n Ibn 'Īsā al-Ashja'ī informed us : Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of Ibn Jubayr Ibn Muṭ'im, he on the authority of his father : Verily the Apostle of Allāh said : Mine are five names, I am Muḥammad, Aḥmad, al-Māḥī because Allāh will efface blasphemy, I am al-Ḥāshir, because people will be assembled on the Day of Judgement after my footsteps ; and I am al-'Āqib.

He (Ibn Sa'd) said : Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of al-Zuhrī, he on the authority of Muḥammad Ibn Jubayr Ibn Muṭ'im, he on the authority of his father, he on the authority of the Prophet ﷺ, as above narrated, with the addition ; I am al-'Āqib, and after me there will be no Prophet ﷺ.

He (Ibn Sa'd) said : Abū 'Umar Ḥujayn Ibn al-Muthannā, the comrade of al-Lūlū, informed us : al-Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazīd, he on the authority of Sa'd i.e. Ibn Abī Hilāl, he on the authority of 'Utbah Ibn Muslim, he on the authority of Nāfi' Ibn Jubayr : Verily he was presented before 'Abd al-Malik Ibn Marwān who asked him : Do you know all the names of the Prophet ﷺ, which Jubayr i.e. Ibn Muṭ'im repeated ? He said : Yes ! they are six—Muḥammad, Aḥmad, Khātim, Ḥāshir, 'Āqib and Māḥī. He is Ḥāshir, because he was raised as a warner of severe torment on the day of resurrection, as regards al-'Āqib, verily he came after the Prophets ; as regards al-Māḥi, verily Allāh effaced the evil deeds of his followers because of him.

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He (Ibn Sa'd) said : Abū Ḍamrah Anas Ibn 'Iyāḍ al-Laythī informed us; he said : [P. 66] Al-Ḥārith Ibn 'Abd al-Raḥmān Ibn Abī Dhubāb related to me on the authority of 'Aṭā Ibn Mīna, he on the authority of Abū Hurayrah ; he said : The Aposle of Allāh, may Allāh bless him, said : O servants of Allāh ! look as to how Allāh removes their (referring to the Quraysh) abuses and damnations from me. They (Companions) said : How? O Apostle of Allāh? He said : They abuse and damn (the person who is) ; Mudhammam and I am Muḥammad.

ACCOUNT OF THE PATRONYMICS OF THE APOSTLE OF ALLĀH (MAY ALLAH BLESS HIM)

He (Ibn Sa'd) said : Al-Faḍl Ibn Dukayn informed us; Dāwūd Ibn Qays informed us ; he said : I heard Mūsā Ibn Yasār saying : I heard Abū Hurayrah saying : Verily the Apostle of Allāh, may Allāh bless him, said : Name (your children) after me, but do not take my patronymic name ; Verily I am Abu al-Qāsim.

He (Ibn Sa'd) said : Abū 'Āṣim al-Ḍaḥḥāk Ibn Makhlad al-Shaybānī informed us on the authority of Muḥammad Ibn 'Ajlān, he on the authority of his father, he on the authority of Abū Hurayrah ; he said : The Apostle of Allāh, may Allāh bless him, said : Do not combine my name and patronymic, I am Abu al-Qāsim, Allāh bestows on me and I distribute (among others).

He (Ibn Sa'd) said : Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of Kathīr Ibn Zayd, he on the authority of al-Walīd Ibn Rabāḥ, he on the authority of Abū Hurayrah, he on the authority of the Prophet ﷺ, peace be on him, about the tradition just mentioned ; he (the Prophet ﷺ) said : (It means) the ally of Abu al-Qāsim, referring to himself.

He (Ibn Sa'd) said : 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us : Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik ; (he said) : Verily the Prophet ﷺ was at al-Baqī', when a person called : O Abu al-Qāsim ! The Prophet ﷺ turned to him. But (the man) said : I do not mean you. Thereupon the Prophet ﷺ said : Name after me, but do not take my patronymic (to you).

He (Ibn Sa'd) said : Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān informed us on the authority of Manṣūr, he on the authority of Sālim, he on the authority of Jābir. he said : A son was born to an Anṣārī who named hlm Muḥammad ; consequently the Anṣār became angry and said : (We will not leave) till we ask the Prophet ﷺ. Then they mentioned it to him. He said : The Anṣār have done the right thing. Then he added : Name after me but do not apply my patronymic since I am Abu al-Qāsim and distribute among you.

He (Ibn Sa'd) said : 'Abd al-Wahhāb Ibn 'Aṭā informed us ; he said : Sa'īd Ibn Abī 'Arūbah was asked about a man whose patronymic was Abu al-Qāsim. So he informed us on the authority of Qatādah, he on the authority of Sulaymān al-Yashkarī, he on the authority of Jābir Ibn 'Abd Allāh, (he said) : Verily a person among the Anṣār had his patronymic Abu al-Qāsim. Then the Anṣār said : We will not let you have this patronymic unless we ask the Apostle of Allāh, about it. Than they mentioned it to the Apostle of Allāh, may Allāh bless him, and he replied : Name after me but do not take my patronymic. Sa'īd said : Qatādah disliked that a man should bear the patronymic of Abu al-Qāsim although his name was not Muḥammad.

He (Ibn Sa'd) said : 'Abd al-Wahhāb Ibn 'Aṭā informed us : Isrā'īl informed us on the authority of 'Abd al-Karīm [P. 67] al-Jazarī, he on the authority of 'Abd al-Raḥmān Ibn Abī 'Amrah al-Ansārī ; he said : The Prophet ﷺ, may peace be on him, said : Do not combine my name and patronymic.

He (Ibn Sa'd) said : Mūsā Ibn Dāwūd al-Ḍabbī informed us : Ibn Lahī'ah informed us on the authority of Abū Yūnus the

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mawlā of Abū Hurayrah, he on the authority of Abū Hurayrah, (he said): Verily the Prophet may Allāh bless him, said: Do not combine my name and patronymic. He prohibited the combination of his name with his patronymic.

He (Ibn Sa'd) said: Qutaybah Ibn Sa'īd al-Balkhī informed us: Bakr Ibn Muḍar informed us on the authority of Ibn 'Ajlān, he on the authority of his father, he on the authority of Abū Hurayrah; (he said): Verily the Apostle of Allāh, may Allāh bless him, said: Do not combine my name and patromynic.

He (Ibn Sa'd) said: 'Abd Allāh Ibn Ṣāliḥ Ibn Muslim al-'Ijlī informed us: Isrā'īl informed us on the authority of Thuwayr, he on the authority of Mujāhid; he said: The Apostle of Allāh may Allāh bless him, said: Give my name but do not apply my patronymic.

ACCOUNT OF THOSE WHO SUCKLED THE APOSTLE OF ALLĀH (MAY ALLĀH BLESS HIM) AND NAMES OF HIS FOSTER-BROTHERS AND SISTERS

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: Mūsā Ibn Shaybah related to me on the authority of 'Umayrah Bint 'Ubayd Allāh Ibn Ka'b Ibn Mālik, she on the authority of Barrah Bint Abī Tajrāh; she said: The first (woman) who suckled the Apostle of Allāh, may Allāh bless him, was Thuwaybah (who nursed him) with the milk of her son who was called Masrūḥ, several days before the arrival of Ḥalīmah. She had suckled Ḥamzah Ibn 'Abd al-Muṭṭalib before and Abū Salamah Ibn 'Abd al-As'ad al-Makhzūmī after him (Prophet[ﷺ]).

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us on the authority of Ma'mar, he on the authority of al-Zuhrī, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn Abī Thawr,

he on the authority of Ibn 'Abbās ; he said : Thuwaybah was the slave girl of Abū Lahab who suckled the Apostle of Allāh many days before Ḥalimah arrived and she suckled Abū Salamah Ibn 'Abd al-As'ad with him, so he was his foster-brother.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us on the authority of Ma'mar, he on the authority of al-Zuhrī, he on the authority of 'Urwah Ibn al-Zubayr ; (he said) : Verily Thuwaybah was one whom Abū Lahab had freed. She suckled the Appostle of Allāh, may Allāh bless him, so when Abū Lahab died, some members of his family saw him in a dream in the worst torments, and asked him : How do you do ? He replied : We experienced no comfort after (being separated from) you ; I was rewarded for freeing Thuwaybah and pointed to the place between his thumb and first finger.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us on the authority of more than one scholar ; they said : The Apostle of Allāh treated her (Thuwaybah) well while at Makkah and Khadījah honoured her, but in those days she was in bondage. She (Khadījah) proposed to Abū Lahab to sell her, so that she could free her but he refused. When the Apostle of Allāh, may Allāh bless him, migrated to [P. 68] Madīnah, Abū Lahab freed her ; and the Apostle of Allāh, may Allāh bless him, continued sending money and clothes to her till he received the information of her death, in the seventh year, on his return from Khaybar. Then he asked : What about her son Masrūḥ ? He was told : He predeceased her and none of her relatives survived her.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us on the authority of Ibrāhīm Ibn 'Abbās, he on the authority of al-Qāsim Ibn 'Abbās al-Lahabī, he said : The Apostle of Allāh, may Allāh bless him, used to inquire about Thuwaybah after he had migrated and sent money and clothes to her till the news of her death reached him. Then he inquired about her survivors and was told there was none.

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He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Ma'mar informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, said: Ḥamzah Ibn 'Abd al-Muṭṭalib is my foster-brother.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: 'Umar Ibn Sa'īd Ibn Abī Ḥusayn related to me on the authority of Abū Mulaykah; he said: Ḥamzah Ibn 'Abd al-Muṭṭalib was the foster-brother of the Apostle of Allāh, may Allāh bless him. An Arab woman had suckled both of them. Ḥamzah was being suckled by (a woman) of the tribe of Banū Sa'd Ibn Bakr and the (foster-) mother of Ḥamzah had suckled the Apostle of Allāh one day when he was with his (foster-) mother Ḥalīmah.

He (Ibn Sa'd) said: Khālid Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb al-Miṣrī informed us on the authority of Makhramah Ibn Bukayr, he on the authority of his father; he said: I heard 'Abd Allāh Ibn Muslim saying: I heard Muḥammad Ibn Muslim, i.e., his brother al-Zuhrī saying: I heard Ḥumayd Ibn 'Abd al-Raḥmān Ibn 'Awf saying: I heard Umm Salamah the wife of the Prophet ﷺ, may Allāh bless him; she said: He (Prophet ﷺ) was asked why he did not take notice of the daughter of Ḥamzah? Or he was asked: Why he did not propose marriage to Ḥamzah's daughter. He said: Ḥamzah was my foster-brother.

He (Ibn Sa'd) said: 'Affān Ibn Muslim informed us: Hammām Ibn Yaḥyā informed us: Qatādah informed us on the authority of Jābir Ibn Zayd, he on the authority of Ibn 'Abbās; (he said): Verily the Apostle of Allāh received a hint about the daughter of Ḥamzah. Thereupon he said: She is the daugther of my foster-brother, and that she is not lawful for me (in marriage), and that foster-relationship makes unlawful what kinship makes unlawful.

He (Ibn Sa'd) said: Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the authority of 'Alī Ibn Zayd Ibn Jud'ān, he on the authority of Sa'īd Ibn al-Musayyib; (he said): Verily 'Alī Ibn Abī Ṭālib,

may peace be on him, said : I talked to the Apostle of Allāh, may Allāh bless him, about Ḥamzah's daughter and mentioned about her beauty. Thereupon the Apostle of Allāh, may Allāh bless him, said : Verily, she is the daughter of my foster-brother, and do you not know that Allāh has made unlawful marriages which are unlawful by kinship.

Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisi related to us : Shu'bah related on the authority of Muḥammad Ibn 'Ubayd Allāh ; he said : I heard Abū Ṣāliḥ (relating) on the authority of 'Alī ; he said : I made a proposal concerning Ḥamzah's daughter to the Apostle of Allāh, may Allāh bless him. Thereupon he said : She is the daughter of my foster-brother.

[P. 69] He (Ibn Sa'd) said : Sa'īd Ibn Sulaymān al-Wāsiṭī informed us : Layth Ibn Sa'd informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of 'Irāk Ibn Mālik that Zaynab bint Abī Salamah informed him : Verily Umm Ḥabībah said to the Apostle of Allāh, may Allāh bless him : We have been informed that you are to marry Durrah Bint Abī Salamah. The Apostle of Allāh, may Allāh bless him, said : shall I (marry) her after (marrying) Umm Salamah ? He added : If I had not married Umm Salamah even then she would not have been lawful since her father is my foster-brother.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us : Zakariyyā Ibn Yaḥyā Ibn Yazīd al-Sa'dī informed us on the authority of his father ; he said : Ten women belonging to the tribe of Banū Sa'd Ibn Bakr came to Makkah seeking foster-children. All of them got except Ḥalīmah Bint 'Abd Allāh Ibn al-Ḥārith Ibn Shijnah Ibn Jābir Ibn Rizām Ibn Nāṣirah Ibn Fuṣayyah Ibn Naṣr Ibn Sa'd Ibn Bakr Ibn Hawāzin Ibn Manṣūr Ibn 'Ikrimah Ibn Khaṣafah Ibn Qays Ibn 'Aylān Ibn Muḍar, and in her company was her husband al-Ḥārith Ibn 'Abd al-'Uzzā Ibn Rifā'ah Ibn Millān Ibn Nāṣirah Ibn Fuṣayyah Ibn Naṣr Ibn Sa'd Ibn Bakr Ibn Hawāzin and his patronymic was Abū Dhuwayb. To him she bore 'Abd Allāh Ibn al-Ḥārith whom

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she was suckling, Unaysah Bint al-Ḥārith and Judāmah Bint al-Ḥārith, who was known as al-Shaymā and who attended the Apostle of Allāh, may Allāh bless him, along with her mother, and she used to carry him in her arms. When the Apostle of Allāh, may Allāh bless him, was presented to them, they remarked: He is an orphan and has no money, and I am afraid as to how his mother will manage. Then the women departed, leaving Ḥalīmah behind them. Thereupon Ḥalīmah said to her husband: What is your opinion, all my fellow-women have left and now in Makkah there is no boy except this orphan to be nursed? I think we should take him because I do not like to return to our place without taking one. Thereupon her husband said: Take him. I hope Allāh will confer blessings on us for his sake. Then she approached his mother and took him from her. She placed him in her lap and gave her breast to him which was too full of milk to leak out. The Apostle of Allāh, may Allāh bless him, sucked milk to satisfaction and his foster-brother also sucked, till then he could not sleep because milk was inadequate. His (Prophet's) mother said: O noble and compassionate nurse! be careful of your child who is destined to attain prominence. Then she related what she had seen and what she had been told at the time of his birth. She also said: I was also told to get him suckled for three nights in the tribe of Banū Sa'd Ibn Bakr, then in the family of Abū Dhuwayb. Ḥalīmah said: Verily the father of the child that is in my lap is Abū Dhuwayb and he is my husband. Ḥalīmah was pleased and she was overjoyed on what she heard. Then she returned to the place where she was staying; and they put saddle on their she-ass on which Ḥalīmah rode and bore the Apostle of Allāh, may Allāh bless him, before her and al-Ḥārith before him. They overtook their comrades in the valley of al-Sirar where their beasts were pasturing, and they (Ḥalimah and al-Ḥārith) were struggling to reach there. They said: O Ḥalīmah! What did you do? She said: By Allāh! [P. 70] I took the best child that I have ever seen, and he is a blessing. They said: Is he the child of 'Abd

al-Muṭṭalib? She said: Yes. She said: We had not yet departed from this place when I perceived jealousy in certain women.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Some people mentioned: When Ḥalīmah departed with the Apostle of Allāh, may Allāh bless him, to her place, 'Āminah Bint Wahb said:

"I entrust this child to Allāh, the Glorious (for protection) from the evils that a body may suffer from.

(I entrust him) to the time, I would like to see him, doing noble deeds and showing generosity to the slaves.

And other lowly (needy) people".

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us on the authority of his teachers (*Aṣḥāb*); he said: He (Prophet ﷺ) lived with them for two years, then he was weaned, and he appeared to be of four years. Then they brought him back to his mother whom they came to visit and Ḥalīmah informed her about him and the blessings they had received. Thereupon 'Āminah said: Go back with my son, because I fear of Makkan epidemic in his case; by Allāh I have hopes of great distinction for him. Then she returned with him. When the child (Prophet ﷺ) completed his fourth year he used to go out with his brother and sister with flocks of sheep to the neighbouring sites of the tribe. Here two angels came to him and cleft his chest and took out a black clot which they threw away and washed his heart in ice-water in a golden tray; then they weighed it against one thousand of his followers and he out-weighed them; one of them said to the other: Leave it, because he will out-weigh even if he is weighed against the whole *ummah*. (In the meantime) his brother went crying to his mother saying: Take care of my Qurayshite brother. The mother came out running along with her husband, and they found the Apostle of Allāh, may Allāh bless him, pale. Then she took him to his mother, 'Āminah Bint Wahb, and informed her of the incedent

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and said : We are not returning him without a feeling of shame. She took him back and kept him with her for a year or so, during which time she did not allow him to go far (from her house). Then she saw a cloud shadowing him ; it stopped when he stopped and moved when he moved. This frightened her, and so she took him to his mother to return him, when he was five years old. On the way (she was lost in the crowd. (On her part) she made a search (for the Prophet ﷺ) but failed to find him. She went to 'Abd al-Muṭṭalib who also searched for him but did not find him. Then he stood by the Ka'bah and said :

"O my Lord ! send my rider, Muḥammadﷺ. Return him to me and make him my support.

Thou art one Who made him my supporter (lit. my arm). May he not be separated from me, otherwise he will be separated for ever.

Thou art One Who assigned him the name of Muḥammadﷺ".

He (Ibn Sa'd) said : Sa'īd Ibn Sulaymān al-Wāsiṭī informed us : Khālid Ibn 'Abd Allāh informed us on the authority of Dāwūd Ibn Abī Hind, he on the authority of al-'Abbās Ibn 'Abd al-Raḥmān, he on the authority of Kindīr Ibn Sa'īd, he on the authority of his father ; he said : While I was circumambulating the Ka'bah I heard a man reciting :

[P. 71] "O my Lord ! return to me my rider, Muḥammad. Return him to me and make him my support".

He (Sa'īd) said : I said : Who is this man ? They said : (He is) 'Abd al-Muṭṭalib Ibn Hāshim who had sent his grandson in search of his camel. (The child is so blessed) that he succeeds in every work that he is commissioned with. We remained there till he came back and embraced him, and he ('Abd al-Muṭṭalib) said : I shall not send you for any work.

He (Ibn Sa'd) said : Mu'ādh Ibn Mu'ādh al-'Anbarī informed us : Ibn 'Awn informed us on the authority of Ibn al-Qibṭiyyah ;

he said: The Prophet, may Allāh bless him, was a suckling in the tribe of Sa'd Ibn Bakr.

He (Ibn Sa'd) said: 'Amr Ibn 'Āṣim al-Kilābī informed us saying: Hammām Ibn Yaḥyā informed us on the authority of Isḥāq Ibn 'Abd Allāh; (he said): Verily when the mother of the Prophet, may Allāh bless him, entrusted him to al-Sa'diyah who nursed him, she said to her: Take care of my child. She then informed her what she had observed. Then (a party of) the Jews passed by her (al-Sa'diyah), and she said: Will you not relate any thing about this son of mine? Verily I conceived him in this way and was delivered of him in this way and perceived such phenomena. Thus she related what his (Prophet's) mother had told her. He (Isḥāq) said: One of them said to the other: Kill him. Then they asked: Is he an orphan? She said: No! This is his father and I am his mother. Thereupon they said: Had he been an orphan, we would have killed him. He (Isḥāq) said: Ḥalīmah took her and said: I was probably losing my trust. Isḥāq said: He (Prophet) had a foster-brother who used to say to him: O brother! Is a Prophet going to rise? The Prophet, may Allāh bless him, said: By Him in Whose possession is my life! I shall hold your hand on the day of resurrection and surely I shall recognize you. He (Isḥāq) said: When he embraced Islām after the death of the Prophet, may Allāh bless him, he used to sit and weep and say: I hope that the Prophet, may peace be on him, will hold me by my hand on the day of resurrection and I shall get salvation.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Zakariyā Ibn Yaḥyā Ibn Yazīd al-Sa'dī informed us on the authority of his father; he said: The Apostle of Allāh, may Allāh bless him, said: I am the most eloquent of you because I come from the tribe of the Quraysh and my speech is that of Banū Sa'd Ibn Bakr.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Usāmah Ibn Zayd al-Laythī informed us on the authority of an

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old man of Banū Sa'd ; he said : Ḥalīmah Bint 'Abd Allāh visited the Apostle of Allāh, may Allāh bless him, after he had married Khadijah, at Makkah, and complained of the barrenness of her land and the starvation of the cattle, so the Apostle of Allāh had a discourse with Khadījah who gave her forty heads of sheep and a loaded camel for riding and then she went back to her people.

He (Ibn Sa'd) said : 'Abd Allāh Ibn Numayr al-Hamdānī informed us : Yaḥyā Ibn Sa'īd al-Anṣārī informed us on the authority of Muḥammad Ibn al-Munkadir ; he said : A woman who had nursed the Prophet ﷺ, may Allāh's piece be on him, asked his permission (to enter). When she entered, he said ! O my mother ! He spread his sheet on which she sat.

He (Ibn Sa'd) said : Ibrāhīm Ibn Shammās al-Samarqandī informed us : Al-Faḍl Ibn Mūsā al-Sināī informed us on the authority of 'Īsā Ibn Farqad, he on the authority of 'Umar Ibn Sa'd ; he said : The foster-mother of the Prophet ﷺ, may Allāh bless him, came to him. He spread his sheet for her, placed his hand under her garment on her chest and her needs were fulfilled. [P. 72] He (Ibn Sa'd) said : She visited Abū Bakr who spread his sheet for her and asked her permission to touch her garment. He (Ibn Sa'd) said : He touched accordingly and her needs were fulfilled. Then she came to 'Umar and he did likewise.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us on the authority of Ma'mar, he on the authority of al-Zuhrī, 'Abd Allāh Ibn Ja'far and Ibn Abī Sabrah and others ; they said : A deputation of the tribe of the Hawāzin attended on the Apostle of Allāh, may Allāh bless him, at al-Ji'irrānah after he had distributed the booty. There was Abū Tharwān the foster-uncle of the Prophet ﷺ, may Allāh bless him ; he said : O Apostle of Allāh ! in these enclosures there are your paternal aunts, maternal aunts and nurse-maids who nourished you and looked after you. We nursed you in our laps and you were a suckling than whom I have not seen a better one. I observed you as a weanling

and none was better than you. Then I observed you as a young man and I have not come across a better one than you. All virtues have been perfected in you. Besides this, we are of your stock and we are of your tribe, so oblige us, may Allāh recompense you. The Aposle of Allāh, may Allāh bless him, said: I waited long for you, till I thought that you would not come. Before this the Prophet ﷺ, may Allāh bless him, had distributed the slaves and they were already allotted. In the meantime fourteen Muslims of the Hawāzin entered and brought the news of the others left behind having embraced Islām. The head of the deputation was Abū Ṣurad Zubayr Ibn Ṣurad; he said: O Apostle of Allāh! We are of your stock and tribe and what trouble we are suffering from, must not be hidden from you. O Apostle of Allāh! in these litters are your paternal aunts, maternal aunts and nurse-maids who looked after you. If we had treated al-Ḥārith Ibn Abī Shamir (Ghassānid prince of Syria) or al-Nu'mān Ibn al-Mundhir (king of Ḥīrah), and they had attained a position like yours, then we would have hoped to receive from them gifts and rewards, but you are the best of those who have been looked after.

It is said that Abū Ṣurad said that day: In these litters are your sisters, paternal aunts, maternal aunts, daughters of your paternal uncles, daughters of your maternal aunts and the one most remote in relationship is close to you. By my father and mother! they nursed you in their laps and sucked you with their breast and took you in their arms and you are the best of those who have been ever looked after. Thereupon the Apostle of Allāh, may Allāh bless him, said: The best speech is the truest one; with me you see the Muslims. Are your children and women dearer to you or your wealth? They said: O Apostle of Allāh You have given us choice between our relatives and our possessions, and we do not consider our property equal to our relatives, so please return to us our children and women-folk. The Prophet ﷺ, may Allāh bless him, said: As to what is mine and what belongs to Banū 'Abd al-Muṭṭalib is yours, and as to others, I shall ask the people (to return to you). The procedure is

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that after *ẓuhr* (afternoon) prayers you make an announcement saying: We seek intercession of the Prophet ﷺ for the Muslims and the intercession of the Muslims for the Apostle of Allāh. Thereupon I shall declare that my share and that of Banū 'Abd al-Muṭṭalib are yours and I shall appeal to the people for your sake.

When the Apostle of Allāh, may Allāh bless him, offered the *ẓuhr* prayers, they stood and said [P. 73] as the Apostle of Allāh, may Allāh bless him, had directed them. Thereupon the Apostle of Allāh, may Allāh bless him, returned his share and that of Banū 'Abd al-Muṭṭalib. The Muhājirs and the Anṣār returned their shares. Then he requested the Arab tribes on their behalf; they offered submission to him and satisfying them by returning the slaves who were with them. Only a few persons abstained, to whom the Prophet ﷺ gave camels in return (for redeeming the bondage of the people of the Hawāzin).

ACCOUNT OF THE DEATH OF 'ĀMINAH THE MOTHER OF THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM)

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us, Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhrī; (second chain) he (Ibn Sa'd) said Muḥammad Ibn Ṣāliḥ related to us on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah; (third chain) he (Ibn Sa'd) said: 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to us on the authority of 'Abd Allāh Ibn Abī Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm; (fourth chain) he (Ibn Sa'd) said: Hāshim Ibn 'Āṣim al-Aslamī related to us on the authority of his father, he on the authority of Ibn 'Abbās; the consolidated narrations are: The Apostle of Allāh, may Allāh bless him, was with his mother 'Āminah Bint

Wahb. When he was six years old, she took him on a visit to his maternal uncles in Banū 'Adī Ibn al-Najjār at Madīnah and with him was his nurse Umm Ayman. They were riding two camels and they lodged in the house of al-Nābighah and sojourned there for a month. The Apostle of Allāh, may Allāh bless him, used to relate several incidents associated with them. When he noticed the stone buildings of Banū 'Adī Ibn al-Najjār, he recognised them. He (the Prophet ﷺ) said : I used to play with Unaysah a hand-maid of the Anṣār near these stone buildings and I used to fly pigeons with the boys of my maternal uncles. They used to sit on these buildings. He saw a house and said : My mother lodged in this house, and in this house is the grave of my father 'Abd Allāh Ibn 'Abd al-Muṭṭalib. I obtained proficiency in swimming in a pond of Banū 'Adī Ibn al-Najjār. A party of the Jews used to see him, and Umm Ayman said : I heard one of them saying : He is the Prophet ﷺ of this nation, and this is the place of his refuge ; I fully understood these words. Then his mother started back for Makkah with him. When they were at al-Abwā, she died, and her grave is there. Then Umm Ayman brought him to Makkah on the two camels which were with them. She nursed him along with his mother (when she was alive). After his mother's death the Apostle of Allāh, may Allāh bless him, passed by the site of al-Abwā during his 'Umrah al-Ḥudaybiyah. He (Ibn Sa'd) said : Verily Allāh permitted Muḥammad ﷺ to visit his mother's grave and the Apostle of Allāh, may Allāh bless him, came there, got (the grave) repaired and wept by its side and the Muslims wept because of the weeping of the Apostle of Allāh, may Allāh bless him. He was questioned about it and he replied : (Recollection of) her affection overpowered me and I wept for her.

He (Ibn Sa'd) said : Abū Ghassān Mālik Ibn Ismā'īl al-Nahdī informed us : Sharīk Ibn 'Abd Allāh informed us on the authority of Simāk Ibn Ḥarb, he on the authority of al-Qāsim ; he said : The Prophet, ﷺ may Allāh bless him, sought (Allāh's) permission

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[P. 74] to visit his mother's grave which was granted; and he prayed for her salvation, but it was rejected.

He (Ibn Sa'd) said: Abū 'Āmir Qabīṣah Ibn 'Uqbah al-Suwā'ī informed us: Sufyān Ibn Sa'īd al-Thawrī informed us on the authority of 'Alqamah Ibn Marthad, he on the authority of Ibn Buraydah, he on the authority of his father; he said: When the Apostle of Allāh, may Allāh bless him, conquered Makkah, he came to a ruined grave and sat there and the people also sat round him. He sat like a person attending to a speech. Then he stood up weeping. 'Umar, who was the boldest of those before him, came forward and said: May my father and mother be sacrificed for you, O Apostle of Allāh! What makes you weep? He said: This is the grave of my mother, to visit which I sought my Lord's permission, which was granted; I asked for her salvation but He did not grant it. So I recalled her and was overpowered (by grief) so I wept. He was never seen weeping more than on this occasion. Ibn Sa'd said: This is an error, her grave is not at Makkah but it is at al-Abwā.

ACCOUNT OF 'ABD AL-MUṬṬALIB'S CUSTODY OF THE APOSTLE OF ALLĀH AFTER THE DEMISE OF 'ĀMINAH, AND OF HIS DEATH, AND HIS DERECTIONS TO ABŪ ṬĀLIB CONCERNING THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM)

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī; (second chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn Ja'far related to us on the authority of 'Abd al-Wāḥid Ibn Ḥamzah Ibn 'Abd Allāh: (third chain) he (Ibn Sa'd) said: Ma'mar related to us on the authority of Ibn Abī Nujayḥ, he on the authority of Mujāhid; (fourth chain) he (Ibn Sa'd)

said: 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to us on the authority of Abu al-Ḥuwayrith; (fifth chain) he (Ibn Sa'd) said: Ibn Abī Sabrah rela'ed to us on the authority of Sulaymān Ibn Suḥaym, he on the authority of Nāfi' Ibn Jubayr; the consolidated narrations are: The Apostle of Allāh, may Allāh bless him, was with his mother 'Āminah Bint Wahb. When she died, his grandfather 'Abd al-Muṭṭalib took his custody, showed such attachment as he had not even shown to his own children. He (Prophet ﷺ) used to go close and near to him and he could enter (the place) where he was alone and sleeping. He (Prophet ﷺ) used to sit on his bed. When 'Abd al-Muṭṭalib observed it, he would say: Leave my son who appears to be attached to sovereignty.

A large number of the people of Banū Mudlij said to 'Abd al-Muṭṭalib: Take care of him, since we have not noticed a foot print more like to that which is in the Maqām (of Ibrāhīm in Ka'bah). 'Abd al-Muṭṭalib said to Abū Ṭālib: Hearken! what they say. Subsequently Abū Ṭālib began to take care of him. 'Abd al-Muṭṭalib said to Umm Ayman who was nurse-maid of the Apostle of Allāh, may Allāh bless him; O blessed one! do not neglect this son of mine, because I found him with boys close to jujube tree and verily the people of the scriptures believe that this son of mine will be the Prophet ﷺ of this nation. 'Abd al-Muṭṭalib did not take his meal but would say: Fetch my son to me. Thereupon he was brought [P. 75] to him. When 'Abd al-Muṭṭalib's death approached, he left a will for Abū Ṭālib directing him to take into his custody the Apostle of Allāh, may Allāh bless him. When his last moment came he said to his daughters: Mourn for me while I am hearing. Every one of them expressed her grief in a verse. When he heard the verses of Umaymah, he became tongue-tied but he began to move his head in approbation, meaning that she had recited truth and that he was as described by her, and the same were these:

"O my both eyes! shed tears and weep for one, who has been of good disposition and who has been generous in bestowing gifts.

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He possessed greatness, nobility, fortune, and was of excellent features and a supporter of the needy. (Weep) for Shaybat al-Ḥamd, the possessor of noble qualities, greatness, honour and pride,

Forbearing, and a man with fortitude in trouble, possessing many virtues and noble deeds.

His superiority over his people is as clear as the light of the moon.

All these qualities were of no use when death approached, consequent on the turning of nights and the stroke of fate".

He (Ibn Sa'd) said: 'Abd al-Muṭṭalib died and was interred at al-Ḥajūn. His age was eighty-two years and it is also said that he was one hundred and twenty years old. The Apostle of Allāh, may Allāh bless him, was asked: Do you remember (the incident of) the death of 'Abd al-Muṭṭalib? He said: Yes! I was then eight years old. Umm Ayman said: I saw the Apostle of Allāh, may Allāh bless him, weeping that day behind the bier of 'Abd al-Muṭṭalib.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father; he said: 'Abd al-Muṭṭalib Ibn Hāshim died before al-Fijār and he was one hundred and twenty years old!

ACCOUNT OF ABŪ ṬĀLIB'S CUSTODY OF THE APOSTLE OF ALLĀH (MAY ALLĀH BLESS HIM) AND HIS FIRST JOURNEY TO SYRIA WITH HIM

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: Ma'mar informed us on the authority of Abū Nujayḥ, he on the authority of Mujāhid; (second chain) he (Ibn Sa'd) said: Mu'ādh Ibn Muḥammad al-Anṣārī related to us on the authority of 'Aṭā, he on the authority of Ibn 'Abbās; (third chain) he (Ibn Sa'd) said: Muḥammad Ibn Ṣāliḥ, 'Abd

Allāh Ibn Ja'far and Ibrāhīm Ibn Ismā'il Ibn Abī Ḥabībah narrated to us: their consolidated narrations are: When 'Abd al-Muṭṭalib passed away, Abū Ṭālib took the custody of the Apostle of Allāh. He (Prophet ﷺ) was lodged with him. Abū Ṭālib had no wealth, but he loved him even more than his own children. He (Prophet ﷺ) did not sleep but by his side and used to go out with him. He was dearer to Abū Ṭālib than any one else. He took meals with him. When the members of family of Abū Ṭālib took their meals alone, they were never satisfied, but whenever the Apostle of Allāh, may Allāh bless him. was present, they all were satiated. [P. 76] So when he wanted to feed them he said: Wait till my son comes. Then the Apostle of Allāh, may Allāh bless him, would come and join them in their meals, and the food was in excess, and when he was not with them they were not satisfied. Thereupon Abū Ṭālib used to say: Thou art the blessed one. The children got up in the morning with filthy eyes and dishevelled hair and the Apostle of Allāh, may Allāh bless him, rose with oil in his hair and collyrium in his eyes.

He (Ibn Sa'd) said: Mu'ādh Ibn Mu'ādh al-'Anbarī informed us: Ibn 'Awn informed us on the authority of Ibn al-Qibṭiyah; he said: A pillow was placed for Abū Ṭālib against which he reclined. The Prophet ﷺ, may Allāh bless him, came and spread it and lay on it. He (Ibn al-Qibṭiyah) said: Then Abū Ṭālib came and wanted to recline against it, so he asked for it. They said to him: Your brother's son has taken it. Thereupon he said: By the Sanctity of al-Baṭḥā! My brother's son knows how to use the blessings.

He (Ibn Sa'd) said: 'Uthmān Ibn 'Umar Ibn Fāris al-Baṣrī informed us: Ibn 'Awn informed us on the authority of 'Amr Ibn Sa'īd, he said: A pillow was placed for Abū Ṭālib to sit on. The Prophet ﷺ, may Allāh bless him, while a boy, came and sat on it. Thereupon Abū Ṭālib said: By the Lord of Rabī'ah! my brother's son knows how to utilise blessings.

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He (Ibn Sa'd) said: Khālid Ibn Khidāsh informed us: Mu'tamir Ibn Sulaymān informed us; he said: I heard my father relate on the authority of Abū Mijlaz; he said: Whether it was 'Abd al-Muṭṭalib or Abū Ṭālib, Khālid was not sure, who showed more attachment to Muḥammad ﷺ, peace be on him, when 'Abd Allāh had died. He (Khālid) said: He did not travel without taking him (Prophet ﷺ) along with him. Verily he travelled to Syria and alighted at a halting place; a monk came to him and said: Verily there is a pious person among you. He said: Verily among us are persons who receive guests, get prisoners liberated and do noble deeds, or he said something like this. Then he (monk) said: Verily there is a pious person among you. Then he asked: Where is the father of this youth? Thereupon he said: Here I am, his guardian, or he said: This is his guardian. He (monk) said: Protect this youth and do not take him to Syria, verily the Jews are jealous and I fear them regarding (his life). He said: It is not thou that speakest but Allāh speaketh. Then he returned with him and said: O Allāh! I entrust Muḥammad ﷺ to Thee. Subsequently he died.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Muḥammad Ibn Ṣāliḥ, 'Abd Allāh Ibn Ja'far and Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah related to me on the authority of Dāwūd Ibn al-Husayn; they said: When the Apostle of Allāh, may Allāh bless him, attained (the age of) twelve years, Abū Ṭālib took him to Syria along with a caravan which travelled for purposes of trade. They stayed with the monk Baḥīrā, who said what he liked to Abū Ṭālib about the Prophet ﷺ, may Allāh bless him, and asked him to guard him. So Abū Ṭālib returned with him to Makkah and the Apostle of Allāh, may Allāh bless him, attained manhood in the custody of Abū Ṭālib. Allāh protected him and kept him safe against the practices of the days of *Jāhiliyah* and its evils, because He wanted to bestow respect on him. He followed the creed of his people till he attained manhood and proved to be the most excellent of them in virility, best of them in disposition, most respected in their society, sweet of tongue, most

[P. 77] forbearing and trustworthy, most truthful in speech, and remote from obscenity and teasing the people; he was never noticed quarrelling or suspecting any one, and so his nation gave him the appellation of al-Amīn (the Trustee). It was because Allāh had united virtuous deeds in him and so he was mostly known as al-Amīn at Makkah; and Abū Ṭālib continued protecting, supporting and helping him till his death.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib informed us on the authority of his father; he said: Abū Ṭālib's name was 'Abd Manāf. One of his sons was Ṭālib Ibn Abī Tālib and he was the eldest of his sons; along with other Hāshimites the infidels forced him to accompany them to Badr. On this occasion Ṭālib recited;

"O my Lord! Ṭālib is fighting with this flock of wolves (meaning the infidels of Makkah).

But the vanquished should be the victor and the person robbed should gain booty".

He (Ibn Sa'd) said: When they (Makkans) were defeated, he was not found among the captives nor among the dead and he did not return to Makkah. It is not known what happened to him, and he left no progeny. (Abū Ṭālib's second son was) 'Aqīl Ibn Abī Ṭālib whose patronymic name was Abū Yazīd and he was ten years younger than Ṭālib; he was well acquainted with the genealogies of the Quraysh. (Abū Ṭālib's third son was) Ja'far Ibn Abī Ṭālib who was ten years younger than 'Aqīl. He was among the first batch of Muslims who went to Ḥabshah prior to the *hijrah*. He was killed at (the battle of) Mūtah; and he is with two wings with which he flies in the Paradise as he likes. (Abū Ṭālib's fourth son was) 'Alī Ibn Abī Ṭālib, ten years younger to Ja'far. (Abū Ṭālib's daughters were) Umm Hāni Bint Abī Ṭālib whose name was Hind, Jumānah Bint Abī Ṭālib and Rayṭah Bint Abī Ṭālib; it is said, her name was also Asmā Bint Abī Ṭālib. The mother of all of them was Fāṭimah Bint Asad Ibn Hāshim

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Ibn 'Abd Manāf Ibn Quṣayyi. (Abū Ṭālib's fifth son was) Ṭulayq Ibn Abī Ṭālib, his mother was 'Illah and his uterine brother was al-Ḥuwayrith Ibn Abī Dhubāb Ibn 'Abd Allāh Ibn 'Āmir Ibn al-Ḥārith Ibn Ḥārithah Ibn Sa'd Ibn Taym Ibn Murrah.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid informed us, he said: Ma'mar Ibn Rāshid related to me on the authority of al-Zuhrī, he on the authority of Sa'īd Ibn al-Musayyib, he on the authority of his father; he said: When the last moment of Abū Ṭālib approached the Apostle of Allāh, may Allāh bless him, came to him; he found 'Abd Allāh Ibn Abī Umayyah and Abū Jahl Ibn Hishām with him, so the Apostle of Allāh, may Allāh bless him, said: O uncle! recite: There is no god except Allāh, a word of which I shall bear witness before Allāh. Thereupon Abū Jahl and 'Abd Allāh Ibn Abī Umayyah said: O Abū Ṭālib! Will you abandon the creed of 'Abd al-Muṭṭalib? He (narrator) said: The Apostle of Allāh may Allāh bless him did not cease requesting him and saying to him: O uncle! repeat: There is no god but Allāh, of which I shall bear witness before Allāh; and they did not cease saying: O Abū Ṭālib will you abandon the creed of 'Abd al-Muṭṭalib? and in the end he uttered the last word: I (die) on the creed of 'Abd al-Muṭṭalib. Then [P. 78] he expired. The Apostle of Allāh, may Allāh bless him, said: I shall ask forgiveness for him until I am prohibited. Subsequently after his death, the Apostle of Allāh, may Allāh bless him, prayed for him till this verse was revealed:

"It is not for the Prohet, and those who believe, to pray for the forgiveness of idolators, even though they may be near of kin (to them[1]) after it hath become clear that they are people of hell-fire".

He (Ibn S'ad) said: Muḥammad Ibn 'Amr informed us: Muḥammad Ibn 'Abd Allāh, al-Zuhrī's brother's son related to me on the authority of his father, he on the authority of 'Abd-Allāh Ibn Tha'labah Ibn Ṣu'ayr al-'Udhrī; he said: O my brother's son;

1 *Qur'ān*, IX: 113.

by Allāh, if there had been no fear that the Quraysh would say that despondency had overwhelmed me, which would be an abuse to you and to your brethren, I would have surely done what you say. I would have cooled your eyes, because I notice your sense of gratitude, toil and counsel to me.

Then Abū Tālib invited the descendants of 'Abd al-Muṭṭalb and exhorted them : You will not cease being benefited as long as you will listen to and obey Muḥammadﷺ. So follow him and help him ; you will be guided. Thereupon the Apostle of Allāh, may Allāh bless him, said: you are preaching to them, but you forget yourself. Thereupon Abū Tālib said : If you had asked me while I was healthy I would have followed you in what you say, but I dislike to express fear at the point of death, as the Quraysh would say that I accepted it out of fear and had rejected it when in health.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Ibn Jurayj and Sufyān Ibn 'Uyaynah informed me on the authority of 'Amr Ibn Dīnār, he on the authority of Abū Sa'īd or Ibn 'Umar ; he said : The verse, "Lo ! thou (O Muḥammad) guidest not whom thou lovest, but Allāh guideth whom He will"[1], was revealed relating to Abū Ṭālib.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Al-Thawrī related to me on the authority of Ḥabīb Ibn Abī Thābit, he on the authority of Ibn 'Abbās concerning His (Allāh's) words : "And they forbid (men) from it and avoid it",[2] were revealed relating to Abū Tālib who forbade (men) to harm the Apostleﷺ of Allāh, but avoided embracing Islām.

He (Ibn Sa'd) said : Muḥmmad Ibn 'Umar informed us Mu'āwiyah Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn Abī Rāfi' related to me on the authority of his father, (his father) on the authority of his (Mu'āwiyah's) grand-father, he on the authority of 'Alī ; he said : I informed the Apostle of Allāh, may Allāh bless him, of the

1 *Qur'ān*, XXVIII : 56.
1 *Qur'ān*, VI : 26.

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death of Abū Tālib ; he wept, and said: Go, wash him, enshroud him and bury him, may Allāh forgive him and show him mercy ! He ('Alī) said: I did accordingly. He added : The Apostle of Allāh, may Allāh bless him, continued praying for his salvation for several days and did not come out of his house till Gabriel descended with this verse : "It is not for the Prophet ﷺ, and those who believe, to pray for the forgiveness of idolaters"[1] 'Alī said : The Apostle of Allāh, may Allāh bless him, commanded me so I washed (Abū Ṭālib's) dead body.

He (Ibn Sa'd) said : Sufyān Ibn 'Uyaynah informed us on the authority of 'Amr ; he said : When Abū Ṭālib died, the Apostle of Allāh, may Allah bless him, said : May Allāh show you mercy and forgive you ! I shall not cease praying for him until Allāh prohibts me. He ('Amr) said : The Muslims began to pray for the forgiveness of their relatives who had died in idolatry. Thereupon revealed : "It is not for the Prophet ﷺ and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them)".[2]

He (Ibn Sa'd) said : [P. 79] Abū Nu'aym al-Faḍl Ibn Dukayn informed us : Sufyān informed us on the authority of Abū Isḥāq, he on the authority of Nājiyah Ibn Ka'b, he on the authority of 'Alī, he said: I went to the Prophet ﷺ, may Allāh bless him, and said (to him) : Verily your misguided old uncle passed away, and he meant his own father. He (Prophet ﷺ) said : Go and inter him and do not say anything to any body before you come to me. Then went to him and informed him (about internment). Thereupon he ordered me (to bathe), and accordingly I took a bath. Then he prayed for me in such a way that nothing could please me more than it.

'Affān Ibn Muslim and Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisi informed me ; they said : Abu 'Awānah informed

1 *Qur'ān*, IX, : 113.
2 *Ibid.*

us ; 'Abd al-Malik Ibn 'Umayr informed us on the authority of 'Abd Allāh Ibn al-Ḥārith Ibn Nawfal, he on the authority of al-'Abbās Ibn 'Abd al-Muṭṭalib; he said: I said to the Apostle of Allāh : Has Abū Ṭālib, been benefitted since he used to guard you and be angry with one who (wanted to harm) you ? He replied : Yes, he is on the surface otherwise he could have been in the lowest bottom of hell fire.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhrī informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; Verily 'Alī Ibn al-Ḥusayn informed him : Verily, Abū Ṭālib died in the time of the Apostle of Allāh, may peace be on him, so Ja'far and 'Alī did not share his inheritance while Ṭālib and 'Aqīl received it because a Muslim does not inherit from an idolater nor an idolater inherit from a Muslim.

He (Ibn Sa'd) said: Khālid Ibn Makhlad al-Bajalī, informed us ; he said : Sulaymān Ibn Bilāl related to me ; he said : Hishām Ibn 'Urwah related to me on the authority of his father ; he said : They i. e, the Quraysh refrained from (harming) the Prophet, may peace be on him, till Abū Ṭālib lived.

He (Ibn Sa'd) said : 'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Isḥāq Ibn 'Abd Allāh Ibn al-Ḥārith ; he said : Al-'Abbās asked : O Apostle of Allāh! do you hope (any reward) for Abū Ṭālib? He replied : I hope every good from my Lord.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Abū Ṭālib passed away about the middle of Shawwāl in the tenth year (reckoned) from the timethe Apostle of Allāh may Allāh bless him, was raised to prophethood, and he (Abū-Ṭālib) was more than eighty years old. One month and five days after his death, Khadījah, who was sixty-five years old, died. Thus two afflictions befell the Apostle of Allāh, may Allāh, bless him, (the event of death) of Khadījah Bint Khuwaylid [and (the event of) the death of his uncle Abū Ṭālib.

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ACCOUNT OF THE GRAZING OF GOATS BY THE APOSTLE OF ALLĀH (MAY ALLĀH BLESS HIM) AT MAKKAH

He (Ibn Sa'd) said: 'Abd Allāh Ibn Numayr al-Hamdānī informed us on the authority of Hishām Ibn 'Urwah, he on the authority of Whab Ibn Kaysān, he on the authority of 'Ubayd Ibn 'Umayr; he said: The Apostle of Allāh, may Allāh bless him, said: There has been no Prophet but he had had to graze goats. They said to him: O Apostle of Allāh! what about you? He said: And I (also).

He (Ibn Sa'd) said: Suwayd [P. 80] Ibn Sa'īd and Aḥmad Ibn Muḥammad al-Azraqī informed us; they said: 'Amr Ibn Yaḥyā Ibn Sa'īd Ibn 'Amr Ibn Sa'id Ibn al-'Āṣ al-Qurashī related to us on the authority of his grandfather Sa'id, he on the authority of Abū Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: Allāh did not raise a Prophet but he grazed the goats. His Companions said to him: What about you, O Apostle of Allāh? He said: I grazed them for the residents of Makkah in return of seeds of tamarind.

He (Ibn Sa'd) said: Muḥammad Ibn 'Ubayd al-Ṭanāfisī and Muhāmmad Ibn 'Abd Allāh al-Asadī informed us; they said: Mis'ar informed us on the authority of Sa'd Ibn Ibrāhīm, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān; he said: They passed by fruit bearing *al-arāk* trees, with the Prophet, may Allāh bless him; the Apostle of Allāh, may Allāh bless him, said: Pluck only those which have turned black and I used to pluck them when I grazed the goats. They said: O Apostle of Allāh did you graze the goats? He said: Yes; and there has been no Prophet who has not grazed goats.

He (Ibn Sa'd) said: 'Umar Ibn 'Umar Ibn Fāris informed us: Yūnus Ibn Yazīd informed us on the authority of al-Zuhrī, he on the authority of Jābir Ibn 'Abd Allāh; he said: We were plucking *kabāth* (ripe fruits of *arāk* tree) along with the Prophet, may Allāh bless him; he said: Pluck only black ones, because they are

the best of them; verily I used to pluck them when I grazed goats. We asked: Did you graze goats, O Apostle of Allāh? ? He replied: Yes; and there has been no Prophet who did not graze them.

He (Ibn Sa'd) said: Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us: Zubayr informed us: Abū Isḥāq informed us: He said: There was a dispute between goat-herds and cameleers in which the cameleers oppressed them. He (Abū Isḥāq) said: We received this information, and Allāh knoweth best, that the Prophet, may Allāh bless him, said: Moses was raised (as a Prophet) and he was a goat-herd, and David was raised (Prophet), and he was a goat-herd, and I grazed goats of my family at Ajyād.[1]

ACCOUNT OF THE PRESENCE OF THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM), AT THE BATTLE OF FIJĀR

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: Al-Ḍaḥḥāk Ibn 'Uthmān related to me on the authority of Ibrāḥīm Ibn 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Abī Rabī'ah; (second chain) he (Ibn Sa'd) said: Mūsā Ibn Muḥammad Ibn Ibrāḥīm al-Taymī informed us on the authority of his father; (third chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn Yazīd al-Hudhalī related to us on the authority of Ya'qūb Ibn 'Utbah al-Akhnasī; (fourth chain) he (Ibn Sa'd) said: Besides these some other persons also related portions of this narration; they said: The cause of the battle of Fijār was that al-Nu'mān Ibn al-Mundhir (the ruler of Ḥīrah), sent his laṭīmah[2] to be sold at the market of 'Ukaẓ, the custody of which had been taken

1 Ajyād was a pasture of Makkah.

2 Laṭīmah means musk as well as a flock of camels.

by 'Urwah Ibn 'Utbah Ibn Jābir Ibn Kilāb surnamed al-Raḥḥāl (an expert cameleer). They halted at a spring which was called Uwārah, where al-Barrāḍ Ibn Qays, a member of the tribe of Bakr Ibn 'Abd Manāt Ibn Kinānah, who was a clever man, attacked 'Urwah and killed him. Then he fled to Khaybar where he took refuge, here he met the poet Bishr Ibn Abī Khāzim al-Asadī informed him and told him about this incident and commissioned him to convey this information to 'Abd Allāh Ibn Jud'ān, [P. 81] Hishām Ibn al-Mughīrah, Ḥarb Ibn Umayyah, Nawfal Ibn Mu'āwiyah al-Dīlī and Bal'ā Ibn Qays. He went to 'Ukāẓ and informed them. So they travelled (from there) to take refuge at the sanctuary of the Ka'bah. (The tribe of) the Qays also received this information at the close of the day ; Abū Barā said : We were deceived by the Quraysh. They followed their footsteps, but they met them when they had entered the sanctuary. Al-Adram Ibn Shu'ayb, a member of the tribe of Banū 'Āmir called at the top of his voice : Verily the respite for you is the period of these nights of the coming year and we will not be inactive at the assembly (of Muzdalifah).

Then he recited :

"We have warned the Quraysh of what they dislike, that they would come to the blows which will rend".

He (Ibn Sa'd) said : That year the 'Ukāẓ fair was not held. He (Ibn Sa'd) said : The tribes of Quraysh, Kinānah and Asad Ibn Khuzaymah and other allies who came to be known as Aḥābīsh,[1] namely, al-Ḥārith Ibn 'Abd Manāt Ibn Kinānah, 'Aḍal, al-Qārah,

1 Ḥubshī is a hillock in the suburbs of Makkah where the tribes of al-Ḥārith Ibn 'Abd Manāt Ibn Kinānah, 'Aḍal, al-Qārah and Dīsh took an oath of mutual assistance saying :

نحن لید علی غیر نا ما سجا لیل
و وضح نهار و مارسی حبشی

We swear to remain united against others as long as the night continues to remain dark, the day shines and hillock of Ḥubshī remains firm where it is now.

Dish and al-Muṣṭaliq, a branch of Khuzā'ah, swore to assist Ba'l-Ḥārith Ibn 'Abd Manāt. They spent a year in making preparations for this conflict. The tribe of Qays 'Aylān also made preparations and they returned in the following year (to settle the matter).

The chiefs of the Quraysh were 'Abd Allāh Ibn Jud'ān, Hishām Ibn al-Mughīrah, Ḥarb Ibn Ummayyah, Abū 'Uḥayḥah Sa'īd Ibn al-'Āṣ, 'Utbah Ibn Rabī'ah, al-'Āṣ Ibn Wā'il, Ma'mar Ibn Ḥabīb al-Jumaḥī and 'Ikrimah Ibn 'Āmir Ibn Hāshim Ibn 'Abd Manaf Ibn 'Abd al-Dār. They emerged under their banners and it is said that they were under the command of 'Abd Allāh Ibn Jud'ān.

The chiefs of the Qays were Abū Barā 'Āmir Ibn Mālik Ibn Ja'far, Subay' Ibn Rabī'ah Ibn Mu'āwiyyah al-Naṣrī, Durayd Ibn al-Ṣimmah, Mas'ūd Ibn Mu'attib al-Thaqafī, Abū 'Urwah Ibn Mas'ūd, 'Awf Ibn Abī Ḥārithah al-Murrī and 'Abbās Ibn Ri'l al-Sulamī. They were the chiefs and the commanders. It is narrated : All of them were under the command of Abu Barā in whose hand was the flag, and who arranged their rows.

They confronted each other ; in the forenoon the Qays had the better of the fighting against the Quraysh and Kinānah, but in the afternoon the Quraysh and Kinānah gained the upper hand. They killed the combatants of the opponents in large number till 'Utbah Ibn Rabī'ah, who was a young man, under thirty, called for peace. They made peace on the terms according to which the dead were counted and the Quraysh, gave compensation for the number of the dead in excess of their own. The fighting then came to an end and the Quraysh and the Qays retired.

The Apostle of Allāh, may Allāh bless him, said, recollecting the Battle of al-Fijār : I attended it with my uncles and shot arrows there and I do not repent it. He was twenty years old at that time ; the Battle of al-Fijār took place twenty years after the year of the Elephant.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; (second chain) he (Ibn Sa'd) said: Al-Ḍaḥḥāk Ibn 'Uthmān related to me on the authority of 'Abd Allāh Ibn 'Urwah, he on the authority of Ḥakīm Ibn Ḥizām; [P. 82] he said: I noticed the Apostle of Allāh, may Allāh bless him, attending the Battle of al-Fijār; and Muḥammad Ibn 'Umar said: The 'Arabs composed numerous verses commemorating the Battle of al-Fijār.

ACCOUNT OF THE PARTICIPATION OF THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM), IN THE OATH OF AL-FUḌŪL

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: Al-Ḍaḥḥāk Ibn 'Uthman informed us on the authority of 'Urwah Ibn al-Zubayr, he on the authority of his father; he said: I heard Ḥakīm Ibn Ḥizām saying: The oath of al-Fuḍūl was taken after the return of the Quraysh from the battle of al-Fijār, and the Apostle of Allāh ﷺ then was twenty years of age.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar said: Some one other than al-Ḍaḥḥak informed me; he said: The Battle of al-Fijār was fought in the month of Shawwāl, and this oath was taken in the month of Dhu al-Qa'dah. It was the best of treaties that had ever been concluded. The first person who took the initiative was al-Zubayr Ibn 'Abd al-Muṭṭalib. Thereupon the Banū Hāshim, Zuhrah and Taym assembled in the house of 'Abd Allāh Ibn Jud'ān who prepared food for them. Then they took an oath and entered into an agreement saying: By Allāh! as long as the ocean drenches wool we will be with the oppressed until he gets recompense for his rights and we will see that all receive equal treatment. The Quraysh called this the Oath of al-Fuḍūl.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of Ṭalḥah Ibn 'Abd Allāh Ibn 'Awf, he on the authority of 'Abd al-Raḥmān Ibn Azhar, he on the authority of Jubayr Ibn Muṭ'im, he said: The Apostle of Allāh, may Allāh bless him, said: I do not like to break the oath which I had taken in the house of Ibn Jud'ān even for red camels (*na'am*). (The members of the tribes of) Hāshim, Zuhrah and Taym swore to side with the oppressed till the sea drenched wool, and if I am called for it now I shall (heartily) respond; it was (known as) the Oath of al-Fuḍūl. Muḥammad Ibn 'Umar said: We do not know any one having taken such an oath before Banū Hāshim.

ACCOUNT OF THE SECOND JOURNEY OF THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM), TO SYRIA

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: Mūsā Ibn Shaybah informed us on the authority of 'Umayrah Bint 'Ubayd Allāh Ibn Ka'b Ibn Mālik, she on the authority of Umm Sa'd Bint Sa'd Ibn al-Rabī', she on the authority of Nafīsah Bint Munyah, sister of Ya'lā Ibn Munyah; she said: When the Apostle of Allāh, may Allāh bless him, attained the age of twenty-five years, Abū Ṭālib said to him: I am a man without wealth, and we are passing through hard days; here is a caravan of your people going to Syria. Khadījah Bint Khuwaylid sends men from among your people with her commodities; if you go and offer your services to her, she will readily accept them. The news of this conversation between his uncle and the (Prophet ﷺ) reached her; she sent for him [P. 83] and said to him: I shall pay you the double of what I pay to others from among your people.

He (Ibn Sa'd) said: 'Abd Allāh Ibn Ja'far al-Riqqī informed us: Abū al-Malīḥ related to me on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl; he said: Abū Ṭālib said: O my brother's son! it has come to my knowledge that Khadījah has appointed so and so on (a wage of) two camels, but we will not agree to the wage she has given him; will you like to have a talk with her? He (the Prophet ﷺ) said: (You may) If you so like. Then he (Abū Ṭālib) went to her and said: O Khadījah! we have learnt that you have appointed so and so for two camels; if you will like to engage Muḥammad for this job, we will not agree for less than four camels (for him). He ('Abd Allāh) said: Khadījah said: I would have accepted it even if you had demanded it for a distant enemy, and now you have done it for a near friend.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Mūsā Ibn Shaybah informed us on the authority of 'Umayrah Bint 'Ubayd Allāh Ibn Ka'b Ibn Mālik, she on the authority of Umm Sa'd Bint Sa'd Ibn al-Rabi', she on the authority of Nafīsah Bint Munyah; she said: Abū Ṭālib said: This is the provision that Allāh has made for you. Thereupon he (the Prophet ﷺ) set out with her (Khadījah's) slave Maysarah, and his uncles advised the people of the caravan. It reached Buṣrā in Syria. There the people took rest under the shadow of a tree. Thereupon the monk Nasṭūr said: None except a Prophet has ever taken rest under this tree. Then he said to Maysarah: Is there redness in his eyes? He said: Yes! it never vanishes. He (the monk) said: He is a Prophet ﷺ, and the last of them. Then he (Prophet ﷺ) sold his articles and there was some difference between him and the customer who asked him to take an oath of al-Lāt and al-'Uzzā. The Apostle of Allāh, may Allāh bless him, said: I never take an oath by them, and when I happen to pass by them I turn my face. The man said: The word is yours, and turning to Maysarah he sa d: By Allāh! he is a Prophet ﷺ whose attributes, our scholars have noted in our scriptures. Besides, when it was noon time and heat was extreme, Maysarah observed two angels protecting the Apostle of Allāh, may Allāh bless him, against the sun. All this appealed

to his heart, and Allāh put his love in Maysarah's breast, as if he was his slave. They sold their merchandise and earned profit double of what they were earning before. When they returned and reached Marr al-Ẓahrān, Maysarah said to him : O Muḥammad ! go to Khadījah and inform her what Allāh has bestowed on her because of you, so that she may know that this profit has been because of you. Thereupon the Apostle of Allāh proceeded and entered Makkah in the afternoon. Khadījah was sitting in the attic. She saw the Apostle of Allāh, may Allāh bless him, riding his camel with two angels casting a shadow over him. She let other women see this, and they wondered at it. Soon the Apostle of Allāh, may Allāh bless him, reached there and informed her of what they had gained because of him. She was much pleased. When Maysarah arrived, she told him what she had seen. Thereupon Maysarah said : I have been noticing it since we set out from Syria, and informed her of what the monk Nasṭūr had said, and the person, who had a dispute in bargaining, had said. The Apostle of Allāh, may Allāh bless him, brought his merchandise ; she had earned double the profit she used to earn, and so she doubled the wages that she had settled.

[P. 84] ACCOUNT OF THE MARRIAGE OF THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM), WITH KHADĪJAH BINT KHUWAYLID

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us : Mūsā Ibn Shaybah informed us on the authority of 'Umayrah Bint 'Ubayd Allāh Ibn Ka'b Ibn Mālik, she on the authority of Umm Sa'd Bint Sa'd Ibn al-Rabī', she on the authority of Nafīsah Bint Munyah : she said : Khadījah Bint Khuwaylid Ibn Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi was a prudent and forbearing woman who was destined to get what Allāh willed.

She was of the noblest descent, highest in dignity and the wealthiest of the Quraysh. Every member of her tribe desired to take her into marriage. They had made proposals and spent money for this purpose. Khadijah sent me (Nafīsah) secretly to Muḥammad ﷺ, after his return with the caravan from Syria. I said: O Muḥammad ﷺ! what prevents you from marriage? He said: I have no means to marry. I said: If you get enough means, and you get a proposal from (a lady of) beauty, wealth, dignity and equal status, will you accept? He said: who is she? I said: Khadijah. He said: How will it be possible? I said: I shall arranage that. He said: I agree. I went and informed her (Khadijah). Then she sent for him at such and such a time and called her uncle 'Amr Ibn Asad to give her in marriage. He came in and the Apostle of Allāh, may Allāh bless him, arrived with his uncles, one of whom married him to her. Thereupon 'Amr Ibn Asad said: On this wed-lock no censor can be made. The Apostle of Allāh, may Allāh bless him, married her when he was twenty-five years old, and Khadijah was forty years old, as she was born fifteen years before the year of Elephant.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us on the authority of Muḥammad Ibn 'Abd Allāh Ibn Muslim, he on the authority of his father, he on the authority of Muḥammad Ibn Jubayr Ibn Muṭ'im; (second chain), (Ibn Sa'd related) on the authority of Ibn Abī al-Zinād, he on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; (third chain) (Ibn Sa'd relates) on the authority of Ibn Abī Ḥabībah, he on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; they said: Verily her uncle 'Amr Ibn Asad gave her into marriage to the Apostle of Allāh, may Allāh bless him; her father had died before the Battle of al-Fijār.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said: My father informed me on the

authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: 'Amr Ibn Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi gave Khadījah Bint Khuwaylid to the Prophet, may Allāh bless him, in marriage, and at that time she was very old and none of the children of Asad was living then, and 'Amr Ibn Asad left no children.

He (Ibn Sa'd) said: Khālid Ibn Khidāsh Ibn 'Ijlān informed us: Mu'tamir Ibn Sulaymān informed us; he said: I heard my father saying that Abū Mijlaz related: Verily Khadījah said to her sister: Go to Muḥammadﷺ and mention me before him or she spoke other words purporting the same; verily her sister came to him and he replied what Allāh willed. They agreed [P. 85] that the Apostle of Allāh, may Allāh bless him, should marry her. Verily the father of Khadījah was made to drink till he became drunk, then he called Muḥammadﷺ and gave her in marriage. He (the narrator) said: He was dressed in a garment (ḥullah) so when he regained senses he said: What does this garment mean? They said: Your son-in-law Muḥammadﷺ put on you this garment. He got angry and took his arms and the Hāshimites on the other side also took their arms, and they said: We had no desire for that. Then they made a compromise.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us through another chain of narrators: Verily Khadījah made her father drink till he got drunk. She slaughtered a cow, applied perfume to his body and dressed him in a striped garment. When he regained senses he said: For what is this slaughtering, this perfume and striped garment? She said: You gave me to Muḥammadﷺ in marriage. He said: I did not do it and I will not do it. The notables of the Quraysh made proposals which I rejected.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar said: The who'e narration appears to us to be false and wrong. The approved version is that Khuwaylid Ibn Asad, the father of Khadījah had died before the Battle of al-Fijār and that 'Amr Ibn Asad had

given Khadījah into marriage to the Apostle of Allah, may Allāh bless him.

ACCOUNT OF THE CHILDREN OF THE APOSTLE OF ALLĀH, (MAY ALLĀH BLESS HIM), AND THEIR NAMES

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: The first born child to the Apostle of Allāh, may Allāh bless him, was al-Qāsim, who was born at Makkah before his being raised to prophethood, and after whom his patronymic was Abū al-Qāsim. Then Zaynab was born to him, then Ruqayyah, then Fāṭimah, then Umm Kulthūm, then after the advent of Islam 'Abd Allāh was born and he got the appellation of al-Ṭayyib (perfumed) and al-Ṭāhir (pure). The mother of all of them was Khadījah Bint Khuwaylid Ibn Asad Ibn 'Abd al-'Uzzā Ibn Quṣayyi; and her (Khadījah's) mother was Fāṭimah Bint Zā'idah Ibn al-Aṣamm Ibn Harim Ibn Rawāḥah Ibn Ḥujr Ibn 'Abd Ibn Ma'īṣ Ibn 'Āmir Ibn Luwayyi. The first of his children to die was al-Qāsim, then 'Abd Allāh, at Makkah. Thereupon al-'Āṣ Ibn Wā'il al-Sahmī said: His offspring have ceased and so he is *abtar* (without posterity).

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Amr Ibn Salamah al-Hudhalī[1] informed us on the authority of Sa'īd Ibn Muḥammad Ibn Jubayr Ibn Muṭ'īm, he on the authority of his father; he said: Al-Qāsim died when he was two years old.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar said: Salmā, the enfranchised maid of Ṣafiyyah Bint 'Abd al-Muṭṭalib served as

1 In the text there is a misprint, عن should be substituted for بن.

nurse in maternity to Khadījah in her deliveries. She (Khadījah) sacrificed two goats for a male child and one goat for a female one. Between two births there was a span of one year and she engaged nurses to foster her children, arrangement for which was made before delivery.

[P. 86] ACCOUNT OF IBRĀHĪM THE SON OF THE APOSTLE OF ALLĀH (MAY ALLĀH BLESS HIM)

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: 'Abd al-Ḥamīd Ibn Ja'far informed us on the authority of his father; he said: When the Apostle of Allāh, may Allāh bless him, returned from Ḥudaybiyah in Dhu al-Qa'dah 6 A.H. he sent Ḥāṭib Ibn Abī Balta'ah to al-Muqawqas the Copt, the lord of Alexandria, and wrote a letter to him inviting him to embrace Islām. When he read the letter he appreciated it; it was sealed; he placed it in a cup of ivory and sealed it, and handed it over to a maid. Then he wrote an answer to his letter, but he did not embrace Islām. He presented to the Prophet, may Allāh bless him, Māriyah (Mary), her sister Sīrīn, a donkey Ya'fūr and a mule Duldul which was white, and in those days there was none of that colour in Arabia.

Muḥammad Ibn 'Umar said and added that Abū Sa'īd, a man of learning, informed him; he said: Māriyah belonged to Ḥafn, district Anṣinā.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Ya'qūb Ibn Muḥammad Ibn Abī Ṣa'ṣa'ah informed us on the authority of 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Abī Ṣa'ṣa'ah; he said: The Apostle of Allāh, may Allāh bless him, liked Māriyah who was of white complexion and curly hair and pretty. The Apostle of Allāh, may Allāh bless him, lodged her and her sister with Umm Sulaym Bint Milḥān. Then he went there and asked

them to embrace Islām, and they joined the fold of Islām. Then he cohabited with Māriyah as a handmaid[1] and sent her to al-'Āliyah to his property which he had acquired from Banu al-Naḍīr; here she lived in summer. She also lived at Khurāfat al-Nakhl. He (Prophet ﷺ) visited her there and she was faithful in her (new) creed. He bestowed her sister Sīrīn on Ḥassān Ibn al-Thābit, the poet. She bore him, 'Abd al-Raḥmān; and Māriyah bore a male child to the Apostle of Allāh, may Allāh bless him. He gave him the name of Ibrāhīm, and on the occasion of *'aqīqah* ceremony on the seventh day, he sacrificed a goat, shaved his head, gave silver in charity equal in weight to his hair to the poor and ordered the hair to be buried, which was done accordingly. He called him Ibrāhīm and his nurse was Salmā, the enfranchised maid of the Prophet, may Allāh bless him. She went to her husband and informed him that she attended the delivery of a male child. Thereupon Abū Rāfi' went to the Apostle of Allāh, may Allāh bless him, and greeted him. In return he (the Prophet ﷺ) gave him a slave. The wives of the Apostle of Allāh, may Allāh bless him, became jealous and it was unbearable for them that she had given birth to a male child.[2]

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar said: Ibn Abī Sabrah related to me on the authority of Isḥāq Ibn 'Abd Allāh, he on the authority of Abū Ja'far; (he said): Verily the Apostle of Allāh, may Allāh bless him, kept away from Māriyah since the wives of the Prophet, may Allāh bless him, disliked it and they were jealous of her but not like 'Āyishah.

Muḥammad Ibn 'Umar said: She bore him (Ibrāhīm) in Dhu al-Ḥijjah 8, H. [March, 630 A.C.]

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1 Handmaids gained the status of wedded wives if they bore children. They were called *umm walad* and became free.

2 The chain of the narrators is not reliable because the person who narrated to Ibn Sa'd was Wāqidī who is notorious as a narrator of fabricated *ḥadīthes*. The next one Ya'qūb is unknown and 'Abd Allāh Ibn 'Abd al-Raḥmān is not a Companion. Consequently this narration is not trustworthy.

[P. 87] He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of Anas Ibn Mālik ; he said : When Ibrāhīm was born, Gabriel came to the Apostle of Allāh, may Allāh bless him, and said ; Peace be on you Abū Ibrāhīm ! (the (father of Ibrāhīm).

He (Ibn Sa'd) said : Abū Mu'āwiyah Muḥammad Ibn Khāzim al-Ḍarīr informed us on the authority of Ismā'īl Ibn Muslim, he on the authority of Yūnus Ibn 'Ubayd, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh came out one morning and said : A male child has been born this night, and I have named him after my ancestor, Ibrāhīm.

He (Ibn Sā'd) said : Shabbābah Ibn Sawwār informed us : Al-Mubārak Ibn Fuḍālah informed us on the authority of al-Ḥasan ; he said : The Apostle of Allāh, may Allāh bless him, said : Last night a male child has been born, and I have named him after my ancestor Ibrāhīm.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Abū Bakr Ibn Abī Sabrah related to me on the authority of Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn al-'Abbās, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, said : When the mother of Ibrāhīm bore him, he caused his mother to become free from bondage.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Ya'qub Ibn Muḥammad Ibn Abī Ṣa'ṣa'ah informed us on the authority of 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Abī Ṣa'ṣa'ah ; he said : When Ibrāhīm was born, the women of the Anṣār vied with each other as to who would foster him. The Apostle of Allāh, may Allāh bless him, handed him over to Umm Burdah Bint al-Mundhir Ibn Zayd Ibn Labīd Ibn Khidāsh Ibn 'Āmir Ibn Ghanm Ibn 'Adī Ibn al-Najjār, and her husband was al-Barā Ibn Aws Ibn Khālid Ibn al-Ja'd Ibn 'Awf Ibn Mabdhūl Ibn 'Amr Ibn Ghanm

Ibn 'Adī Ibn al-Najjār. She suckled him and he lived with his (foster)-parents with Banu al-Najjār. The Apostle of Allāh, may Allāh bless him, used to visit Umm Burdah and had a siesta there; here Ibrāhīm was brought to him.

He (Ibn Sa'd) said: 'Affān Ibn Muslim informed us; he said: Sulaymān Ibn al-Mughīrah related to me on the authority of Thābit al-Bunānī: Anas Ibn Mālik informed us; he said: The Apostle of Allāh, may Allāh bless him, said: Last night a male child has been born to me and I have named him after my ancestor Ibrāhīm. He (Anas) said: Then he handed him over to Umm Sayf, wife of a blacksmith of Madīnah, who was called Abū Sayf. The Apostle of Allāh, may Allāh bless him, came out and I followed him till we reached Abū Sayf who was blowing his bellows, and the house was full of smoke. I walked swiftly before the Apostle of Allāh, may Allāh bless him, and I reached Abū Sayf and said to him: O Abū Sayf! hold it, the Apostle of Allāh, may Allāh bless him, has come. He held it and the Apostle of Allāh, may Allāh bless him, called the child and embraced him and said what Allāh willed.

He (Ibn Sa'd) said: Ismā'īl Ibn Ibrāhīm al-Asadī Ibn 'Ulayyah informed us on the authority of Ayyūb, he on the authority of 'Amr, Ibn Sa'īd, he on the authority of Anas Ibn Mālik; he said: I did not see any one more kindly to the members of his family than the Apostle of Allāh, may Allāh bless him. Ibrāhīm was suckled in the suburbs of al-Madīnah, to which place he used to go, and we went with him. [P. 88] He (Prophet), entered the house which happened to be full of smoke. He (Anas) said: His foster-father was a blacksmith; he (the Prophet) took him (in his lap) and kissed him.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: When Ibrāhīm was born, the Apostle of Allāh, may Allāh bless him, brought him to me and

said : Note my resemblance in him. I said : I do not notice any resemblance. The Apostle of Allāh, may Allāh bless him, said : Do'nt you see his white complexion and plumpness. I said : He who is fed on camel's milk gains white complexion and fat.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of 'Abd Allāh Ibn Abī Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm, he on the authority of 'Amrah she on the authority of 'Āyishah, she on the authority of the Prophet, may peace be on him, like the above except that he (Ibn Sa'd) said : She said : He who is fed on sheep's milk gets plump and is of white complexion.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar said : There was a flock of goats owned by the Apostle of Allāh, may Allāh bless him, reserved for him (Ibrāhīm) and the camel's milk was for him. So his body and his mother's body were handsome.

He (Ibn Sa'd) said : Sufyān Ibn 'Uyaynah informed us on the authority of Ibn Abī Ḥusayn, he on the authority of Makḥūl ; he said : The Apostle of Allāh, may Allāh bless him, entered, resting on 'Abd al-Raḥmān Ibn 'Awf, when Ibrāhīm was struggling against pangs of death. When he passed away, the eyes of the Apostle of Allāh, may Allāh bless him, were full of tears. Thereupon 'Abd al-Raḥmān said : O Apostle of Allāh! this is what you prohibited for others, and when the faithful will see you weeping, they will weep. When his tears ceased he said : It is only compassion, and he who does not show compassion, will not receive compassion. Verily we prohibit from wailing and mourning for (virtues etc.) which the deceased did not possess. Then he said : Had there not been the promise of re-union and had death not been a path for all through which our successors would meet our predecessors, we would have mourned for him more than this ; but we are grieved, our eyes shed tears, heart feels sorry, and we do not utter what makes the Lord angry ; the remaining of his sucking period will be completed in the Paradise.

He (Ibn Sa'd) said : 'Abd Allāh Ibn Numayr al-Hamdānī and Abu al-Mughīrah al-Naḍr Ibn Ismā'īl informed us : they said : Muḥammad Ibn 'Abd al-Raḥmān Ibn Abī Laylā related to us on the authority of 'Aṭā, he on the authority of Jābir Ibn 'Abd Allāh al-Anṣārī, he on the authority of 'Abd al-Raḥmān Ibn 'Awf ; he said : The Apostle of Allāh, may Allāh bless him, caught my hand and went to the oasis where was Ibrāhīm whom he took in his lap, and he was struggling with the pangs of death. His eyes filled with tears, so I said to him : O Apostle of Allāh ! do you weep ? and have you not prohibited people from weeping ? He said : I prohibited from wailing and two highpitched sounds of fools and libertines, i.e., voice raised in joyful parties with Satanic instruments and another raised in distress by scratching the face, tearing collars and shouting like Satan.

He (Ibn Sa'd) said : 'Abd Allāh Ibn Numayr mentioning to Ḥudaybiyah said : Verily it is compassion, and he who does not show compassion will not receive compassion. O Ibrāhīm ! had it not been an ordained affair and true promise, and a path on which all tread and through which our successors would meet our predecessors, we would have shown greater grief than this ; [P. 89] verily we are grieved, eyes shed tears, breast is full of sorrow and we do not utter a word which displeases the Lord, the Sublime and Magnificient.

He (Ibn Sa'd) said : Al-Faḍl Ibn Dukayn informed us : Muḥammad Ibn Rāshid informed us on the authority of Makḥūl : Verily the Apostle of Allāh, may Allāh bless him, came to his son Ibrāhīm who was experiencing agonies of death, and his eyes shed tears, and with him was 'Abd al-Raḥmān Ibn 'Awf who said : Do you weep while you have prohibited others from weeping ? He replied : Verily I prohibited from wailing and that the dead person be moaned for what he did not possess; and verily this is compassion.

He (Ibn Sa'd) said : Al-Faḍl Ibn Dukayn informed us : Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭā; he said : When Ibrāhīm the son of the Prophet, peace be on him, expired,

he (the Prophet ﷺ) said : Verily the heart will be grieved and verily the eye will shed tears and we will never utter a word which displeases the Lord. Had it not been a true promise, and had there not been a day of union, our grief would have been unbounded and O Ibrāhīm ! we are only grieved.

He (Ibn Sa'd) said : Mūsā Ibn Dāwūd informed us : Ibn Lahī'ah informed us, on the authority of Bukayr Ibn 'Abd Allāh Ibn al-Ashajj : Verily the Apostle of Allāh, may Allāh bless him, wept for his son Ibrāhīm. Thereupon Usāmah Ibn Zayd wailed, the Prophet, may peace be on him, prohibited him. He said : I observed you weeping. The Apostle of Allāh, may Allāh bless him, said : Weeping is compassion but wailing is from Satan.

He (Ibn Sa'd) said : Ya'lā Ibn 'Ubayd al-Ṭanāfisī informed us : al-Ajlaḥ informed us on the authority of al-Ḥakam ; he said : When Ibrāhīm died, the Apostle of Allāh, may Allāh bless him, said : Had it not been a fixed period and known time, we would have been more grieved than we have been. The eye sheds tears and breast is grieved and we shall not utter anything, Allāh willing, except what pleases the Lord, and O Ibrāhīm ! we are sorry for you.

He (Ibn Sa'd) said : Muslim Ibn Ibrāhīm informed us : Abān informed us : Qatādah informed us : Verily Ibrāhīm the son of the Prophet of Allāh, may peace be on him, expired ; then the Apostle of Allāh ﷺ said : Verily the eye sheds tears and breast grieves and we will not utter, if Allāh will, except good, and O Ibrāhīm ! we feel sorry for you ; and he added : His sucking period will be completed in the Paradise.

He (Ibn Sa'd) said : Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the autority of Ayyūb, he on the authority of 'Amr Ibn Sa'īd ; he said : When Ibrāhīm expired, the Apostle of Allāh, may Allāh bless him, said : Verily my son Ibrāhīm died suckling and verily there are two foster-fathers for him who will complete his suckling in the Paradise.

He (Ibn Sa'd) said : Wakī' Ibn al-Jarrāḥ informed us on the authority of Ismā'īl Ibn Abī Khālid, he on the authority of al-

Sha'bī[1] ; he said: The Apostle of Allāh, may Allāh bless him, said: Verily there is a nurse for him in the heaven and the remaining period of his sucking will be completed.

He (Ibn Sa'd) said : Wakī' Ibn al-Jarrāḥ, Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Tayālisī, and Yaḥyā Ibn 'Abbād informed us on the authority of Shu'bah; he said : I heard 'Adī Ibn Thābit (relating) on the authority of al-Barā Ibn 'Āzib ; he said : When Ibrāhīm, the son of the Prophet, may Allāh bless him, died, the Apostle of Allāh, may Allāh bless him, said : Verily there is a nurse to suckle him in the Paradise.

He (Ibn Sa'd) said : 'Affān Ibn Muslim informed us : Sulaymān Ibn al-Mughīrah informed us : Thābit informed us : Anas Ibn Mālik informed us ; he said : [P. 90] I saw Ibrāhīm struggling with the pangs of death before the Apostle of Allāh, may Allāh bless him, and the eyes of the Apostle of Allāh shed tears. Therupon the Apostle of Allāh, may Allāh bless him, said: The eye sheds tears, the breast grieves and we do not utter except what pleases our Lord. O Ibrāhim ! by Allāh ! we feel sad for you.

He (Ibn Sa'd) said : 'Amr Ibn 'Āṣim al-Kilābī al-Baṣrī informed us : Hammām informed us on the authority of Qatādah : Verily the Apostle of Allāh, may Allāh bless him, said funeral prayers over his son Ibrāhīm and said : The completion of his sucking (period will be) in the Paradise.

He (Ibn Sa'd) said : 'Ubayd Allāh Ibn Mūsā al-'Absī informed us on the authority of Isrā'il Ibn Yūnus, he on the authority of Jābir, he on the authrity of 'Āmir, he on the authority of al-Barā; he said: The Prophet ﷺ, the Apostle of Allāh, may Allāh bless him, offered (funeral) prayers over his son, Ibrāhīm, Ibn al-Qibṭiyah, who had died when he was sixteen months old; and he said: There is a nurse who will complete his sucking period in the Paradise, and that he is truthful.

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1 He is not a *Companion*, but a *tābi'i*.

He (Ibn Sa'd) said : Wakī' informed us on the authority of Sufyān, he on the authority of Jābir, he on authority of 'Āmir ; he said : Verily the Prophet ﷺ, may Allāh bless him, offered (funeral) prayers over his son Ibrāhīm who was sixteen months old.

He (Ibn Sa'd) said : Wakī' informed us on the authority of Isrā'īl, he on the authority of Jābir, he on the authority of 'Āmir, he on the authority of al-Barā, he on the authority of the Prophet, may Allāh bless him ; he said : Verily for him there is a nurse in Paradise who will complete the remaining period of sucking, and that he was a truthful martyr.

He (Ibn Sa'd) said : 'Affān Ibn Muslim, Yaḥyā Ibn Ḥammād and Mūsā Ibn Ismā'īl al-Tabūdhakī, informed us ; they said : Abū 'Awānah informed us : Ismā'īl al-Suddī informed us ; he said : I asked Anas Ibn Mālik if the Prophet ﷺ, the Apostle of Allāh, may Allāh bless him, had offered prayers over his son, Ibrāhīm ; he said : I do not know, Allāh's mercy be on Ibrāhīm, if he had lived he would have been a true Prophet.[1]

He (Ibn Sa'd) said : 'Abd Allāh Ibn Numayr al-Hamdānī informed us on the authority of 'Aṭā Ibn 'Ijlān, he on the authority of Anas Ibn Mālik ; he said : Verily the Prophet, may Allāh bless him, said four *takbīrs*[2] over his son Ibrāhīm.

He (Ibn Sa'd) said : Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of Ja'far Ibn Muḥammad, he on the authority of his father : Verily the Prophet, may Allāh bless him, offered (funeral) prayers over his son Ibrāhīm when he died.

He (Ibn Sa'd) said : 'Ubayd Allāh Ibn Mūsā informed us : Mis'ar informed us on the authority of 'Adī Ibn Thābit; verily he heard al-Barā saying: Verily for the dead son of the Apostle of Allāh there is in Paradise a *murḍi'ah* (suckling nurse) or *Zi'r* (nurse). Mis'ar was doubtful about the word.

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1 *Law 'āshā kānā ṣiddiqan nabīyyah.*

2 *Allāh Akbar :* It is repeated four times in funeral prayers.

He (Ibn Sa'd) said : Yaḥyā Ibn Ḥammād informed us : Abū 'Awānah informed us on the authority of Sulaymān, i.e. al-A'mash, he on the authority of Muslim, he on the authority of al-Barā ; he said : Ibrāhīm the son of the Apostle of Allāh, may Allāh bless him, expired when he was sixteen months old. Thereupon the Prophet, may peace be on him, said : Bury him in al-Baqī', verily there is a suckling nurse for him in Paradise. He (al-Barā) said that he was born of his Coptic handmaid.

He (Ibn Sa'd) said : Khālid Ibn Makhlad al-Bajalī informed us : Muḥammad Ibn Mūsā related to me ; he said : Muḥammad Ibn 'Umar Ibn 'Alī Ibn Abī Tālib informed me ; he said : The first person to be buried in al-Baqī' was 'Uthmān Ibn Maẓ'ūn then followed him Ibrāhīm the son of the Apostle of Allāh, may Allāh bless him; then he pointed out with his hand informing me [P. 91] that the grave of Ibrāhīm will be found at the end of al-Baqī' where you pass the last house to your left hand below the place where garbage is piled behind the house.

He (Ibn Sa'd) said : Ma'n Ibn 'Īsā al-Ashja'ī informed us : Ibrāhīm Ibn Nawfal Ibn al-Mughīrah Ibn Sa'īd al-Hāshimī informed us on the authority of a man of the family of 'Alī : Verily when the Prophet, may peace be on him, interred Ibrāhīm, he said : Will any one bring a water-skin ? Thereupon a man of Anṣār brought a water-skin. He (the Prophet) said to him : Sprinkle it over the grave of Ibrāhīm. He (the member of 'Ali's family) said : The grave of Ibrāhīm is near the path and pointed to a place close to 'Aqīl's house.

He (Ibn Sa'd) said : Al-Faḍl Ibn Dukayn informed us : Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭā; he said : When his grave was being put in form ; the Apostle of Allāh, may Allāh bless him, began to do it with his finger as if he had seen a thing like stone in one corner ; and he said : When any one of you performs some work, he must do it efficiently because it consoles the afflicted soul.

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1 The grave yard of al-Madīnah.

He (Ibn Sa'd) said: Waki' Ibn al-Jarrāḥ informed us on the authority of Sufyān, he on the authority of Burd, he on the authority of Makḥūl: Verily the Prophet, may peace be on him, was on the edge of the grave of his son, and he noticed a crack in the grave, then he handed over a clog to the grave-digger and said: It will not harm nor profit, but it pleases (lit. cools) the eye of the living.

He (Ibn Sa'd) said: 'Ubayd Allāh Ibn Mūsā informed us: Isrā'il informed us on the authority of Abū Isḥāq, he on the authority of al-Sā'ib Ibn Mālik; he said: The sun eclipsed on the day on which Ibrāhīm, the son of the Apostle of Allāh, may Allāh bless him, died.

He (Ibn Sa'd) said: 'Ubayd Allāh Ibn Mūsā informed us: Isrā'il informed us on the authority of Ziyād Ibn 'Ilāqah, he on the authority of al-Mughīrah Ibn Shu'bah; he said: The sun eclipsed on the day on which Ibrāhīm died. Thereupon the Apostle of Allāh, may Allāh bless him, said: Verily the sun and the moon are the signs of Allāh, and they do not eclipse because of the death of any one. When you see them (eclipsing) offer prayers till they are clear.

He (Ibn Sa'd) said: Al-Faḍl Ibn Dukayn informed us: 'Abd al-Raḥmān Ibn al-Ghasīl informed us on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah, he on the authority of Maḥmūd Ibn Labīd; he said: The sun eclipsed the day Ibrāhīm, the son of the Apostle of Allāh, may Allāh bless him, died. Thereupon the people said: The sun eclipsed because of the demise of Ibrāhīm. The Apostle of Allāh, may Allāh bless him, came out when he heard this. Thereupon he praised and glorified Allāh and then said: After that, O people! verily the sun and the moon are the signs of Allāh and they do not eclipse because of the death or life of any one, when you perceive this, hasten to the mosques. His eyes had tears. They said: O Apostle of Allāh! do you weep although you are the Apostle of Allāh? He said: Verily I am a human being whose eyes shed tears and whose heart fears, and we do not utter

what displeases the Lord ; by Allāh ! O Ibrāhim ! we feel sorry for you. (Ibrāhīm) died at the age of eighteen months. He (Prophet) said : Verily there is a nurse to foster him in paradise.

He (Ibn Sa'd) said : Al-Faḍl Ibn Dukayn and Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of Isrā'īl, he on the authority of Jābir, he on the authority of 'Āmir ; he said : Ibrāhīm expired when he was eighteen [P. 92] months old.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : 'Abd Allāh Ibn Ja'far related to me on the authority of 'Abd Allāh Ibn 'Uthmān Ibn Khuthaym, he on the authority of Shahr Ibn Ḥawshab, he on the authority of Asmā Bint Yazīd ; she said: When Ibrāhīm died, the eyes of the Apostle of Allāh, may Allāh bless him, shed tears. Thereupon a person who was condoling, said : O Apostle of Allāh ! you are well acquainted with the rights of Allāh. Thereupon the Apostle of Allāh, may Allāh bless him, said: The eyes shed tears and heart is grieved, but we do not utter what displeases the Lord. Had there not been the fulfilment of promise, and had there not been the promise of reunion, and that our successors are to unite with the predecessors, we would have been more grieved than we are at present. O Ibrāhīm ! Verily we are sorry for you.

He (Ibn Sa'd said: Muḥammad Ibn 'Umar informed us, he said: Usāmah Ibn Zayd al-Laythī related to me on the authority of al-Mundhir Ibn 'Ubayd, he on the authority of 'Abd al-Raḥmān Ibn Ḥassān Ibn Thābit, he on the authority of his mother Sīrīn; she said: I was present at the death of Ibrāhīm, and I had noticed that the Apostle of Allāh, may Allāh bless him, did not prohibit us from weeping when my sister and I wept, but prohibited us from crying when he (Ibrāhīm) died. Al-Faḍl Ibn 'Abbās washed him while the Apostle of Allāh, may Allāh bless him, and al-'Abbās were seated. Then he was taken (to the grave), and I saw the Apostle of Allāh, may Allāh bless him, on the edge of the grave, and al-'Abbās was sitting by his side. Al-Faḍl Ibn 'Abbās and Usāmah Ibn Zayd got down into the grave. I was weeping by the side of the grave and

none prohibited me. The sun eclipsed that day and people said : Because of the demise of Ibrāhīm, (it eclipesd). Thereupon the Apostle of Allāh, may Allāh bless him, said : Verily it does not eclipse because of the death or life of any one. The Apostle of Allāh, may Allāh bless him, saw a crevice in the brick, and ordered to close it. The Apostle of Allāh, may Allāh bless him, was told about it). Thereupon the (Prophet ﷺ) said : Verily it neither harms nor profits, but it pleases the eye of the living, and verily when a slave does some work Allāh likes that he should do it perfectly. (Ibrāhīm) died on Tuesday, 10 Rabī' al-Awwal A. H. 10[1].

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us : Ya'qūb Ibn Muḥammad Ibn Abū Ṣa'ṣa'ah informed us on the authority of 'Abd Allāh Ibn 'Abd al-Raḥman Ibn Abī Ṣa'ṣa'ah ; he said : Ibrāhīm, the son of the Apostle of Allāh, may Allāh bless him, expired in Banū Māzin, (when he was) with Umm Burdah. Thereupon the Apostle of Allāh, may Allāh bless him, said : Verily there is a nurse to foster him and he will complete the period of his sucking in paradise. He was borne on a small bier from the house of Umm Burdah, and the Apostle of Allāh, may Allāh bless him, offered (funeral) prayers over him at al-Baqī'. Then he was asked : O Apostle of Allāh ! where should we bury him ? He said : Close to our predecessor, 'Uthmān Ibn Maẓ'ūn. The Apostle of Allāh, may Allāh bless him, gave a portion of an oasis to Umm Burdah. She exchanged it afterwards with the property of 'Abd Allāh Ibn Zam'ah Ibn al-Aswad al-Asadī.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us : 'Abd Allāh Ibn 'Āṣim al-Ḥakamī informed us on the authority of 'Umar Ibn al-Ḥakam Ibn Ṯhawbān ; he said : The Apostle of Allāh, may Allāh bless him, ordered a stone to be placed by his grave and water was sprinkled over his grave.

1 Tuesday fell on 18 June, A.C. 631 ; but the lunar date according to Mahler was 12 Rabī' al-Awwal. Normally solar eclipse takes place on new Moon day. Bukhārī, Muslim and other leading *muḥaddiṯhīn* have not mentioned the date of Ibrāhīm's death. They are however unanimous that solar eclipse took place that day.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn 'Abd Allāh Ibn Muslim related to me ; he said : I heard 'Abd Allāh Ibn Abī Bakr Ibn Muḥammad [P. 93] Ibn 'Amr Ibn Ḥazm quoting my uncle, that is, al-Zuhrī ; he said : The Apostle of Allāh, may Allāh bless him, said : If Ibrāhīm had lived, I would have exempted every Copt from poll-tax.

He (Ibn Sa'd) said : Abū Ṣāliḥ al-Ḥakam Ibn Mūsā al-Bazzāz informed us, he said : Al-Walīd Ibn Muslim related to us : Ibn Jābir related to us : Verily he heard Makḥūl relating : Verily the Apostle of Allāh, may Allāh bless him, said referring to his son Ibrāhīm, when he died : If he had lived, no maternal uncle of him would have remained in bondage.

ACCOUNT OF THE PARTICIPATION OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, IN THE DEMOLITION AND CONSTRUCTION OF THE KA'BAH BY THE QURAYSH.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us : 'Abd Allāh Ibn Yazīd al-Hudhalī informed us on the authority of Sa'īd Ibn 'Amr al-Hudhalī, he on the authority of his father ; (second chain), he (Ibn Sa'd) said : 'Abd Allāh Ibn Yazīd al-Hudhalī informed us on the authority of Abū Ghaṭfān, he on the authority of Ibn 'Abbās; (third chain) he (Ibn Sa'd) said : Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhrī, he on the authority of Muḥammad Ibn Jubayr Ibn Muṭ'im; their consolidated narration is : Flood water entered a cliff commanding Makkah from its higher part till it swept the Ka'bah, so it cracked and they feared it would fall down and the golden ornaments and gazelle, on which pearls and jewels were embedded, and which was set in the ground would be stolen. (In the meanwhile) there appeared in the sea a ship boarded by Romans under the

captaincy of Bāqūm who was a mason also. The wind blew her to al-Shu'aybah which was the harbour of the ships before Juddah.[1] There the ship wrecked. Al-Walid Ibn al-Mughīrah, in the company of a few Qurayshites went to the ship and purchased the logs of wood. They talked to Bāqūm the Roman who accompanied them ; they said : If we would erect the House of our Lord) ? Then they ordered stones to be collected and chiselled them. The Apostle of Allāh, may Allāh bless him, carried stones along with them ; he was then thirty-five years old. They had put their trousers (*izār*) on their shoulders when carrying stones ; the Apostle of Allāh, may Allāh bless him, did accordingly, but he slipped and a voice was heard saying : Beware of your nakedness. It was the first voice he heard. Thereupon Abū Ṭālib said to him : O my brother's son ! keep your trousers on your head. Then he (Prophet) said : What happend to me was due to my rashness. After that the nakedness of the Apostle of Allāh, may Allāh bless him, was never exposed. When they assembled to demolish it, some one said : Do not spend in its construction except what is rightly earned and do not deprive your relations and do not be hard on any one. Then al-Walid Ibn al-Mughīrah started demolishing it. He took a pickaxe ; then he stood to throw down stones and he was repeating : O Allāh ! do not be wrathful, we only wish piety. He demolished it and the Quraysh joined him. Then they began to rebuild it. They demarcated the Ka'bah and then cast dice. As a result of it (the portion) between al-Rukn al-Aswad and Rukn al-Ḥijr, the front of the Ka'bah, fell to the lot of 'Abd Manāf and Banū Zuhrah. [P. 94] (The portion) between Rukn al-Ḥijr and the latter Rukn al-Ḥijr fell to the lot of Banū Asad Ibn 'Abd al-'Uzzā and Banū 'Abd al-Dār Ibn Quṣayyi. (The portion) between the Rukn al-Ḥijr to Rukn al-Yamānī fell to the lot of Taym and Makhzūm. (The remaining portion) between al-Rukn, al-Yamānī and al-Rukn al-Aswad fell to the lot of Sahm, Jumaḥ, 'Adī and 'Āmir Ibn Luwayyi. They all built it. But when it reached the place

1 *i.e.* Jedda

where the Black Stone was to be set, each tribe claimed to be most deserving (of all to place it). They quarrelled to such an extent that they were on the verge of fighting. Then it was proposed that the first person to enter from the gate of Banū Shaybah would place it ; they said : We agree and submit (to this decision). The first person to enter through the gate of Banū Shaybah was the Apostle of Allāh, may Allāh bless him. When they saw him they said : This is al-Amīn (the Trusted), we agree to what we have decided. Then they informed him of the affair. Thereupon the Apostle of Allāh, may Allāh bless him, took his mantle and spread it on the earth, then he put the Black Stone on it. He then said : Let a person from every quarter of the Quraysh come. Then from the quarter of 'Abd Manāf, 'Utbah Ibn Rabī'ah, from the second quarter was Abū Zam'ah, from the third quarter Abū Ḥudhayfah Ibn al-Mughīrah and from the fourth quarter Qays Ibn 'Adī (came forward). Then the Apostle of Allāh, may Allāh bless him, said : Let every one of you hold a corner of the cloth. Then all of them raised it and the Apostle of Allāh, may Allāh bless him, put it in its place with his own hand. Then a person from Najd came forward to give a stone to the Prophet, may Allāh bless him, to strengthen the Black Stone. Al-'Abbās Ibn 'Abd al-Muṭṭalib stopped him and pushed him to a side. Then al-'Abbās gave a stone to the Apostle of Allāh, may Allāh bless him, and he strengthened the Black Stone with it. The Najdī became angry at this. Thereupon the Prophet, may Allāh bless him, said : None but a member of our tribe can rebuild the Ka'bah with us. Then the Najdī said : It is strange for the people of dignity, discernment, advanced age and means to appoint one, who was younger to them and with less wealth, as their chief and become to him like his servants. By Allāh ! beware, he will gain supremacy over all and they will be left behind. He will sieze fortune from them. It is said that the person was Iblīs. Thereupon Abū Tālib recited :

" Verily its beginning and end are for us.
In command and justice we do not deny it.
We made an effort to erect it.

We erected its best and largest portion.

If there be any rights for it, they will mostly be for us"

Then they constructed it, till they reached the place of logs (i.e., roof). There were fifteen girders on which they put its roof and there were six pillars on which they constructed it. They excluded (the portion marked as al-Ḥijr from the Ka'bah.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Ibn Jurayj informed us on the authority of al-Walīd Ibn 'Aṭā, he on the authority of al-Ḥārith Ibn 'Abd Allāh Ibn Abī Rabī'ah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, said: Verily your people reduced the dimensions of the Ka'bah. If their period of polytheism had not been short, I would have included what they had left out. [P. 95] If your people happen to rebuild it after me, they should include it; let me show it to you. Then he showed me about seven cubits of space of al-Ḥijr. She said: The Apostle of Allāh, may Allāh bless him, said: I would have kept two doors, eastern and western, in the level of the earth. Do you know why they raised its door? I said: I do not know. He said: For the sake of greatness, so that none but whom they liked could enter, and whom they disliked, they allowed him to make an attempt, and then they pushed him so that he fell down.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Yazīd al-Hudhalī informed us on the authority of Sa'īd Ibn 'Amr, he on the authority of his father; he said: I noticed the Quraysh opening the Ka'bah during the days of Jāhiliyyah on Mondays and Thursdays. The watchman guarded the gates and the people tried to ascend. If they did not like any one to enter, he was pushed so as to fall down; sometimes he was hurt. They did not enter the Ka'bah with shoes on, out of respect, and left their shoes under the stair-case.

He, (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the

authority of Khālid Ibn Rabāḥ, he on the authority of al-Muṭṭallb Ibn 'Abd Allāh Ibn Ḥanṭab, he on the authority of Ibn Marsā a *mawlā* of the Quraysh; he said: I heard al-'Abbās Ibn 'Abd al-Muṭṭalib saying: The Apostle of Allāh, may Allāh bless him, covered the Ka'bah during his pilgrimage with striped cloth.

ACCOUNT OF THE CALL TO PROPHETHOOD OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

He (Ibn Sa'd) said: Ismā'īl Ibn Ibrāhim Ibn 'Ulayyah informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of 'Abd Allāh Ibn Shaqīq; he said: A person said: O Apostle of Allāh; when did you receive prophethood. Thereupon people said: Keep quiet! keep quiet. Then the Apostle of Allāh, may Allāh bless him, said: Leave him; I was a Prophet when Adam was between soul and body.

He (Ibn Sa'd) said: 'Affān Ibn Muslim and 'Umar Ibn 'Āṣim al-Kilābī informed us; they said: Ḥammād Ibn Salamah informed us on the authority of Khālid al-Ḥadhdhhā, he on the authority of 'Abd Allāh Ibn Shaqīq, he on the authority of Abū al-Jad'ā; he said: I said: O Apostle of Allāh! when did you receive prophethood? He said: I received prophethood when Adam was yet between soul and body.

He (Ibn Sa'd) said: 'Umar Ibn 'Āṣim al-Kilābī informed us: Abū Hilāl informed us: Dāwūd Ibn Abī Hind informed us on the authority of Muṭarrif Ibn 'Abd Allāh Ibn al-Shikhkhir; (he said): A man asked the Apostle of Allāh, may Allāh bless him: When did you receive prophethood? He said: I received prophethood when Adam was between the soul and body.

Al-Faḍl Ibn Dukayn informed us: Isr'āīl Ibn Yūnus informed us on the authority of Jābir, he on the authority of 'Āmir: he

said : A man said to the Prophet, may Allāh bless him, when were you made Prophet ? He said : I was asked to make a covenant while Adam was yet between the soul and body,

He (Ibn Sa'd) said : Abu al-'Alā al-Ḥasan Ibn Sawwār al-Khurāsānī informed us : Layth Ibn Sa'd informed us on the authority of Mu'āwiyah Ibn Ṣāli, he on the authority of Sa'īd [P. 96] Ibn Suwayd, he on the authority of 'Abd al-A'lā Ibn Hilāl al-Sulamī the on the authority of 'Irbāḍ Ibn Sāriyah, a Companion of the Apostle of Allāh, may Allāh bless him ; he said . I heard the Prophet, may Allāh bless him, saying : I was the servant of Allāh and the last of the Prophets while Adam was yet in clay ; and I inform you that it was the prayer of my ancestor Ibrāhīm, and the good news revealed by Jesus, and the dream of my mother and like this dreams are shown to the mothers of the Prophets. Verily the mother of the Apostle of Allāh, may Allāh bless him, saw a light which illuminated the palaces of Syria, when she was delivered of him.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us : Juwaybir informed us on the authority of al-Daḥḥāk : Verily the Prophet, may Allāh bless him, said : I am (in response to) the prayer of my ancestor Ibrāhīm who said while he was erecting the columns of the Ka'bah : O our Lord ! "And raise up in their midst a messenger" : He recited the verse to the end.[1]

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī, informed us ; he said : Rabī'ah Ibn 'Uthmān related to me on the authority of 'Umar Ibn Abī Anas ; (second chain) he (Ibn Sa'd) said : Ismā'īl Ibn 'Abd al-Malik al-Anṣārī informed us on the authority of 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Ma'mar ; he said : The Apostle of Allāh, may Allāh bless him, said : I am (in response to) the prayer of my ancestor Ibrāhīm, and 'Isā Ibn Maryam gave good news about me.

Sa'īd Ibn Manṣūr informed us, Faraj Ibn Fuḍālah informed us on the authority of Luqmān Ibn 'Āmir, he on the authority of

1. *Qur'ān*, II, No. 129,

Abū Umāmah al-Bāhilī; he said : It was said : O Apostle of Aāllh ! what was the origin of the affair (of your prophethood) ? He said : The prayer of my ancestor Ibrāhīm, and that Jesus son of Mary gave good news about me.

'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of Sa'īd Ibn Abī 'Arūbah, he on the uuthority of Qatādah ; (second chain) he (Ibn Sa'd) said : 'Umar Ibn 'Āṣim al-Kilābī informed us : Abū Hilāl informed us on the authority of Qatādah ; he said : The Apostle of Allāh, may Allāh bless him, said : I was the first of mankind in creation and last of (Prophets) to be raised.

ACCOUNT OF THE SIGNS OF PROPHETHOOD IN THE APOSTLE OF ALLĀH, MAY PEACE BE ON HIM, BEFORE THE REVELATION.

'Abd al-Wahhāb Ibn 'Aṭā related to us on the authority of Thawr Ibn Yazīd ; (second chain) Muḥammad Ibn 'Umar informed us : Thawr Ibn Yazīd informed us on the authority of Khālid Ibn Ma'dān ; he said : The Apostle of Allāh, may Allāh bless him, was asked to give information about himself. He said : Yea ! I am the answer to the prayer of Ibrāhīm ; Jesus son of Mary foretold the good news about me ; my mother, when she delivered me, perceived a light with which the palaces of Syria shone ; and while I was with Banū Sa'd Ibn Bakr for being nursed I was, with my (foster) brother, grazing lambs behind our houses, two men wearing white clothes came to me with a basin of gold full of ice and they took me away and opened my belly and removed my heart which they split and then they took out a black clog from it and threw it away ; then [P. 97] they washed my belly and heart with that ice. Then one of them said : Weigh him against a hundred of his people and then weighed me and I outweighed them. Then he said : Weigh him against a thousand of his people and they weighed me and I out weighed them. Then

he said: Leave him, he will outweigh if he is weighed against all of them.

Muḥammad Ibn 'Umar informed us; he said: Mūsā Ibn 'Ubaydah related to me on the authority of his brother; he said: When the Apostle of Allāh, may Allāh bless him, was born, he fell on the earth on his hands, raising his head towards the heaven; and he held a handful of earth in his hand. A member of the family of Lihb received this information and said to his friend: May he be saved! If the augury is true, this new-born will overcome the people of the earth.

Yazīd Ibn Hārūn and 'Affān Ibn Muslim informed us; they said: Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas Ibn Mālik: Verily the Apostle of Allāh, may Allāh bless him, was playing with the boys when a person came to him. He caught him and opened his belly and took out a clog which he threw away and said: It is the lot of Satan in you. Then he washed it in a basin of gold with Zamzam water; then he stiched it. Thereupon the boys rushed to his nurse saying Muḥammad[ﷺ] is slain, Muḥammad[ﷺ] is slain. Then the Apostle of Allāh, may Allāh bless him, returned and his colour was changed. Anas said: We could notice the effect of stitching in his breast.

Muḥammad Ibn 'Umar informed us: 'Abd Allāh Ibn Zayd Ibn Aslam related to me on the authority of his father; he said: When Ḥalimah came, her husband accompanied her and she was sucking her young son who was called 'Abd Allāh. She had a white she-ass and a lean she-camel, the young of which had expired of leanness, since its mother had not a single drop of milk in its udder. They said: We will receive a child to nurse. There were females of the tribe of Sa'd who came there and sojourned for a few days and received (children), but Ḥalimah got none. The Prophet, may peace be on him, was then presented to her but she said: He is an orphan, having no father. But as he was the only one left she took him, and her comrades had gone back one day before. Āminah said: O Ḥalimah! you must know that the

new born (child) you have taken will rise to position. By Allāh! I bore him but I did not feel what other women feel of heaviness I was brought and told: You will give birth to a child whom you shall name Aḥmad, and he will be the chief of all universe; and he fell reclining on his hands and raising his head towards the heaven. (Anas) said: Than Ḥalīmah went to her husband and informed him. He was much pleased by it Then they went on their she-ass who moved fast and their she-camel was full of milk. They milked it by evening and morning and joined their companions. When they saw her, they said: Whom have you taken? She informed them (about him). They said: By Allāh! we hope that he will be auspicious. Ḥalīmah said: We have observed his blessings; I was not giving sufficient milk to my son 'Abd Allāh who did not allow us to sleep because of hunger. (Now) he and his (foster) brother suck as much as they like and they sleep. Had there been a third one with them, he would have sucked to satisfaction. His mother has ordered me to consult (a fortune-teller) about him. Then she (Ḥalīmah) returned to her place. [P. 98] There she remained till the fair of 'Ukāẓ took place. Then she carried the Apostle of Allāh, may Allāh bless him, to the fortune-teller of Hudhayl, whom people showed their children. When he saw him, he screamed: O people of Hudhayl! O people of Arabia! On this the people gathered round him. He said: Kill this child. (In the meantime) Ḥalīmah slipped away. Then the people asked: Which child? He said: This child, but they were not seeing any thing, and his (foster) mother had gone with him. Then he was asked: What was that? He said: I saw a boy, and his gods will kill the people of your creed and break your idols (your gods), and his creed will prevail upon yours. He was searched in 'Ukāẓ but could not be found as Ḥalīmah had returned with him to her abode. After that she did not show him to any fortune-teller or any other person.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Ziyād Ibn Sa'd related to me on the authority of 'Isā Ibn 'Abd Allāh Ibn Mālik; he said: The old man of al-Hudhayl continued

shouting : O Hudhayl ! and their gods ! help ! Verily this child waits for a command from heaven. He ('Isā) said : He exhorted people against the Prophet, may Allāh bless him, till he lost his senses and ultimately died an infidel.

Muḥammad Ibn 'Umar informed us ; he said : Mu'ādh Ibn Muḥammad related to me on the authority of 'Aṭā Ibn Abī Rabāḥ, he on the authority of Ibn 'Abbās ; he said : Ḥalīmah went out to search the Prophet. may Allāh bless him, while the lambs had come together to rest at noon. She found him with his (foster) sister and said : (Do you wander) in this heat ? His (foster) sister said : O mummy, my brother did not feel the heat ; I noticed a cloud overshadowing him. It stopped when he rested and moved when he moved, till he reached this place.

Muḥammad Ibn 'Umar informed us ; he said : Abū Ma'shar Najiḥ related to me ; he said : A carpet was spread for 'Abd al-Muṭṭalib in the shadow of the Ka'bah ; his sons used to come and sit near it, waiting for 'Abd al-Muṭṭalib. The Prophet when he was yet a weanling used to go and sit on the carpet. His uncles said : O Muḥammad ! get away from the carpet of your (grand) father. When 'Abd al-Muṭṭalib observed this he said : Verily my (grand) son wants to associate with sovereignty or he prepares himself for sovereignty.

Isḥāq Ibn Yūsuf al-Azraq informed us : 'Abd Allāh Ibn 'Awn informed us on the authority of 'Amr Ibn Sa'id : Verily Abū Ṭālib said : I was at Dhu al-Majāz and my brother's son i. e., the Prophet, may peace be on him, was with me and I felt thirsty. I complained to him and said : O my brother's son ! I am thirsty, and this I said to him when I perceived the signs of thirst in him also, but he was not uneasy. He (Abū Ṭālib) said : Then he folded his feet and got down and said : O uncle ! Are you thirsty ? I said : Yes. Then he beat the earth with his heel and lo ! there was water. Then he said : O uncle ! take it. He (Abū Ṭālib) said : Then I drank (the water).

'Abd Allāh Ibn Ja'far al-Raqqī informed us : Abu 'al-Maliḥ informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl ; he said : Abū [P. 99] Ṭālib intended to go to Syria, then the Prophet, may Allāh bless him, said to him ; O my uncle ! with whom are you leaving me behind ? I have no mother to look after me nor any one else to defend me. ('Abd Allāh) said : He (Abū Ṭālib) felt compassion and seated him behind him, and then he set out. Then they stayed with a master of the convent (*Ṣāḥib al-Dayr*). The man of the convent said : How is this boy related to you ? He (Abū Ṭālib) said : (He is) my son. He said : He cannot be your son. His father must not be living. He said : Why ? He said : Because his face is that of a Prophet and his eye is that of a Prophet. He (Abū Ṭālib) said : What is a Prophet ? He said : He who receives revelations from heaven and informs the people on earth. He (Abū Ṭālib) said : Allāh is great, what you say ? He said: Beware of the Jews. He ('Abd Allāh) said : Then he left and stayed with a monk, also a master of a convent. He said : How is this boy related to you ? He said : (He is) my son. He (monk) said : He can't be your son and his father can't be alive. He (Abū Ṭālib) said : Why ? He (monk) said : Because his face is that of a Prophet and his eye is that of a Prophet. He (Abū Ṭālib) said : Glory be to Allāh ! Allāh is great, what you say ? And he said : O my brother's son ! do you hear what they say ? He said : O uncle ! do not deny the might of Allāh.

Muḥammad Ibn 'Umar informed us : Muḥammad Ibn Ṣāliḥ Ibn Dīnār and 'Abd Allāh Ibn Ja'far al-Zuhri informed us ; (second chain), he (Ibn Sa'd) said : 'Abd Allāh Ibn Abī Ḥabībah related to us on the authority of Dāwūd Ibn al-Ḥuṣayn ; they said : When Abū Ṭālib set out for Syria having with him the Apostle of Allāh, may Allāh bless him, for the first time, he (Apostle) was twelve years old. They halted at Buṣrā, a city of Syria, where there was a monk called Baḥīrā in a covenant, where Christian scholars resided ; they had inherited a book which they studied. They (Abū Ṭālib and his companions) halted near Baḥīrā's convent,

many times (caravans) had passed by him, but he had not talked to them. Until this year they came and halted near his convent by which they used to pass. He prepared food and invited them to it ; he had invited them because he had perceived, when they had halted, a cloud casting its shadow over the Apostle of Allāh, may Allāh bless him, amidst his people ; they had halted beneath the tree. Then he observed this cloud casting its shadow over this tree and the branches of the tree bedewing the Prophet, may peace be on him, when he sat under its shade. When Baḥīrā observed all this, he came down from his monastery and ordered the food which was brought to him. He sent a message to them : O people of the Quraysh ! I have prepared this food for you, and I want that all of you should come and do not leave behind you any one whether he be young or old ; free man or slave ; this will honour me. A man said to him : O Baḥīrā ! your position is very dignified, and you are doing this courtesy to us ; what is the matter ? He said : I like to show respect to you and it is due to you from me. They assembled and the Apostle of Allāh, may Allāh bless him, stayed beneath the tree behind the people because of his young age, and there was none younger than him in their camp. [P. 100] When Baḥīrā looked at them he did not discern in any one the qualities which he knew and wanted to find out. He started searching but did not see the cloud on any one's head. He, however, saw it on the head of the Apostle of Allāh, may Allāh bless him, who had stayed behind. Baḥīrā said : O people of the Quraysh ! none of you should remain away from my food. They said : There has remained none except a lad, who is the youngest of the people, and who is with the merchandise. He said : Call him to join the feast, since it is very bad that you join it ; and leave one behind you, who, I understand, is one of you. The people said : By Allāh ! he is of the noblest breed and he is brother's son of this man i.e., Abū Ṭālib who is one of the sons of 'Abd al-Muṭṭalib. Then al-Ḥārith Ibn 'Abd al-Muṭṭalib, Ibn 'Abd Manāf said : By Allāh ! we are to be blamed that a son of 'Abd al-Muṭṭalib has been left behind. Then he went to him, caught his arms, brought him there and seated him at the food ;

(here, too) the cloud was over his head. Baḥīrā began to examine him closely and observed the formation of his body in the light of the description in his books. When they dispersed, the monk went to him and said: O boy! I ask you something in the name of al-Lāt and al-'Uzzā; you should not refrain from informing me what I ask. The Apostle of Allāh, may Allāh bless him, said: By Allāh! I do not hate any thing more than these (Lāt and 'Uzzā). He said: So, for the sake of Allāh, inform me what I ask you. He said: Ask me what you like. Then he began to inquire about him, even about his sleep. The Apostle of Allāh, may Allāh bless him, answered his queries confirming his information. Then he examined the space between his eyes, and subsequently he exposed his back and saw the seal of Prophethood between his shoulders at the place mentioned. He (narrator) said: He kissed the place of the seal of Prophethood. The Quraysh said: Verily there is a position of Muḥammad with the monk. Abū Ṭālib observing the monk doing this, feared about his brother's son. The monk said to Abū Ṭālib: How is this boy related to you? Abū Ṭālib said: He is my son. The monk said to Abū Ṭālib: This boy is not your son, and his father must not be living. Abū Ṭālib said: He is my brother's son. He said: What happened to his father? He (Abū Ṭālib) said: He expired while his mother was pregnant. Then he said: What happened to his mother? He said: She died some time back. He said: You spoke the truth. Return with your brother's son to your town, and beware of the Jews; by Allāh they will try to harm him, if they see him and learn what I know about him. Verily there will be a position for your brother's son, which we find written in our Scriptures and in what has been related by our ancestors. Verily I have given you the right advice. When they the caravan had finished their trade, he (Abū Ṭālib) set out hastily with him. Some Jews had, however, seen the Apostle of Allāh, may Allāh bless him, and recognised his qualities; they intended to play a trick on him. So they went to Baḥīrā and consulted him about him (Prophet[c]). He forbade them in the strongest terms [P. 101] and said: Do you find

the qualities in him ? They said : Yes. He said : Then you will find no way to (harm) him. They agreed with him and left him. Abū Ṭālib returned with him (the Prophet ﷺ). Subsequently he (Abū Ṭālib) never took him on any journey fearing for him.

Muḥammad Ibn 'Umar informed us! Ya'qūb Ibn 'Abd Allāh al-Ash'arī related to me on the authority of Ja'far Ibn Abi al-Mughīrah, he on the authority of Sa'id Ibn 'Abd al-Raḥmān Ibn Abzā : The monk said to Abū Ṭālib : Do not come with your brother's son to this place ; verily the Jews are his enemies, and he is the Prophet of these people ; he is an 'Arab and the Jews are jealous of him wishing that he should have been an Israelite. So guard your brother's son.

Muḥammad Ibn 'Umar informed us : Mūsā Ibn Shaybah informed us on the authority of 'Umayrah Bint 'Ubayd Allāh Ibn Ka'b Ibn Mālik, she on the authority of Umm Sa'd Bint Sa'd, she on the authority of Nafīsah Bint Munyah, sister of Ya'lā Ibn Munyah ; she said : When the Apostle of Allāh, may Allāh bless him, attained the age of twenty-five, and he was known in Makkah by the appellation of al-Amīn, because all good traits of character were found in him in perfection, Abū Ṭālib said to him : O my brother's son ! I have no wealth and the time has been hard on us, hard days have tightened our means and there is no subsistence nor any trade in our hands ; here is the caravan of your people, who will soon set out for Syria. Khadījah Bint Khuwaylid employs on commission people of your nation in the caravans. Will you approach her ? This news reached Khadījah who commissioned him and doubled the wages that she used to pay. So he set out with her slave, Maysarah, till they reached Buṣrā, (a city) of Syria. They halted in the market of Buṣrā under the shade of a tree close to the monastery of a monk who was called Nasṭūr. The monk came to Maysarah with whom he was acquainted and said : O Maysarah who is this man, that has halted under this tree ? Maysarah said : He is one of the Quraysh̲ites, the people of the Sanctuary. The monk said :

to him : None but a Prophet did ever halt under this tree. Then he said : Is redness in his eyes ? Maysarah said : Yes, it never leaves them. The monk said : He is the last of the Prophets. I wish I could be present when he would be forced to go into exile. Then the Apostle of Allāh, may Allāh bless him, went to the market of Buṣrā and sold the articles which he had brought and purchased the other ones. There was a dispute between him and another man about some thing. He (the disputant) said to him : Swear by al-Lāt and al-'Uzzā. The Apostle of Allāh, may Allāh bless him, said : I never swear by them, and whenever I happen to pass by them I turn my face from them. The man said : Your word is true. Then he (the monk) said to Maysarah in confidence : O Maysarah! By Allāh ! he is the Prophet. By Him in whose possession is my life ! he is really the person who answers the description which our scholars find in their Scriptures. Maysarah grasped his point; then the caravan returned. Maysarah was now closely observing the Apostle of Allāh, may Allāh bless him ; when it was midday [P. 102] and heat became intense, two angels were seen overshadowing him against the sun while he was on his camel. They (narrators) said : Allāh had made Maysarah love His Apostle; he had become like a slave of the Apostle of Allāh may Allāh bless him. When they returned and reached Marr al-Ẓuhrān, he (Maysarah) said : O Muḥammad ﷺ ! go to Khadījah ahead of me and inform her that Allāh has been gracious because of you, so that she may know it through you. Then the Apostle of Allāh, may Allāh bless him, went forward till he reached Makkah at noon time. Khadijah was seated in the upper storey with women, among whom was Nafīsah Bint Munyah. She saw the Apostle of Allāh, may Allāh bless him, when he arrived riding his camel, and two angels overshadowing him. She showed it to other women who were wonderstruck. The Apostle of Allāh, may Allāh bless him, entered (the house) and informed her what profit they had earned because of him ; she was pleased with it. When Maysarah came, she informed him what she had seen. Maysarah said : I have been seeing it since we set out from Syria, and he informed

her of the words of the monk, Nasṭūr, and also what the person, who had a dispute in the conrse of business, had said. She earned twice the profit she was earning and she doubled the amount (of the wages) she had mentioned.

'Abd al-Ḥamīd al-Ḥimmānī informed us on the authority of Abū 'Umar al-Naḍr al-Khazzāz, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The first experience of prophethood which the Prophet ﷺ had was that he was asked while a boy to cover (his nakedness). After that his nakedness was not seen.

'Abd al-Ḥamīd al-Ḥimmānī informed us on the authority of Sufyān al-Thawarī, he on the authority of Manṣūr, he on the authority of Mūsā Ibn 'Abd Allāh Ibn Yazīd, he on the authority of a woman, she on the authority of 'Āyishah; she said: I never saw the (private parts) of the Prophet, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; he said: 'Alī Ibn Muḥammad Ibn 'Ubayd Allāh Ibn 'Umar Ibn al-Khaṭṭāb related to me on the authority of Manṣūr Ibn 'Abd al-Raḥmān, he on the authority of his mother, she on the authority of Barrah Bint Abī Tajrāt; she said: Verily when Allāh intended to honour the Apostle of Allāh, may Allāh bless him, and his prophethood commenced he used to go to such a distance to make himself easy that no house was visible from that place. He used to go to a pass in the mountains or valley; on the way he did not pass a stone or a tree but it greeted him: O Apostle of Allāh! may peace be on you. He turned and saw to his right, to his left and to his back, but did not notice any one.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us: Abu al-Aḥwaṣ informed us on the authority of Sa'īd Ibn Masrūq, he on the authority of Mundhir; he said: Al-Rabī', i.e., Ibn Khuthaym, said: Disputes were referred for decision to the Apostle of Allāh may Allāh bless him, in pre-Islamic days of Jāhiliyah; after Islām he became the sole judge. Rabī' has said a word which is this: He who obeys the Apostle ﷺ, obeys Allāh. He has appointed him

trustee, i.e., Allāh has appointed him trustee of His revelations.

Khālid Ibn Khidāsh informed us : Ḥammād Ibn Zayd informed us on the authority of Layth, he on the authority of Mujāhid : Verily Banū Ghifār brought a calf [P. 103] to sacrifice before one of their idols.They tied it ; it screamed : O people ! the successful event has happened, and a crier cries in eloquent language at Makkah and bears witness that there is no god but Allāh. He (narrator) said : They found that the Prophet, may Allāh bless him, had received the call.

Muḥammad Ibn 'Umar informed us ; he said : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn al-'Abbās, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : Umm Ayman related to me ; she said : Buwānah was an idol to whom the Quraysh went on pilgrimage and showed respect. They used to perform sacrifices, shave their heads and passed one night in a year near it. Abū Ṭālib also used to make pilgrimage to it with his people ; he asked the Apostle of Allāh, may Allāh bless him, to attend this festival with his people, but the Apostle of Allāh, may Allāh bless him, refused. Thereupon I saw Abū Tālib getting angry and his aunts also getting angry ; that day they showed the utmost anger. They (aunts) said : We fear for your life because of aversion you show to our deities ; they added : O Muḥammad ﷺ ! do you not like to attend the festival of your people and add to their number ? She (Umm Ayman) said : They did not cease (showing anger) till he went away. He disappeared for the time that Allāh wanted ; then he returned to us terribly frightened. His aunts said : What frightened you ? He said : I am afraid I am insane. They said : Allāh will not allow the demons to dominate you, since you possess good habits. What did you see ? He said : As soon as I went close to the idol a person of white complexion and high stature appeared before me crying behind me : O Muḥammad ﷺ! Do not touch it. She (Umm Ayman) said : He did not go to their festival till he was raised to prophethood.

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: he said: Sulaymān Ibn Dāwūd Ibn al-Ḥuṣayn related to me on the authority of his father, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās, he on the authority of Ubayyi Ibn Ka'b; he said: When Tubba' (the king of Yaman) came to Madīnah and halted by an aqueduct, he sent (a message) to the scholars of the Jews: I shall destroy this city so that the Jewish religion may not remain, and the Arabic creed may prevail. He (Ibn Ka'b) said: Sāmūl the Jew who was then the most learned of them said: O king! this city is the place of migration of a Prophet from the progeny of Ismā'īl. His birth-place is Makkah, his name will be Aḥmad[p] and this is the place of his migration, and the site where you are standing will be the site of the assassination and the wounding of many of his Companions and also of his enemies. Tubba' said: As you believe that he will be a Prophet, then who will fight with him. He (Sāmūl) said: His people will attack him and they will encounter at this place. He (Tubba') said: Where will be his grave? He (Sāmūl) said: In this very city. He (Tubba') said: When there will be fighting who will be defeated? He (Sāmūl) said: Once he will be defeated and then he will win; at the site where you are standing a larger number of his Companions would be slain than at any other place; then he will win **[P. 104]** and none will remain to contest his mission. He (Tubba') said: What will be his description? He (Sāmūl) said: He will be neither short nor tall, in his eyes there will be red tinge; he will put on cloak (*Shimlah*); his sword will be on his shoulder, and he will not bother about anyone who would come in his way, even if he were his brother, cousin or uncle, till he would make his mission a success. Tubba' said: Then there is no way, and its destruction is not in my hand. Then Tubba' returned to Yaman.

Muḥammad Ibn 'Umar al-Aslamī informed us; he said: 'Abd al-Ḥamīd Ibn Ja'far related to me on the authority of his father; he said: Al-Zabīr Ibn Bāṭā was the most learned man among the Jews. He used to say: I found a book which my father used to read to the end before me; it contained the account of the Prophet

Aḥmad[p] who would be raised in the land of *qarz* (fruit of the acacia), and whose description would be such and such. Al-Zabīr related it after the death of his father and till then the Prophet, may peace be on him, was not raised. When he heard that the Prophet, may Allāh bless him, had been raised at Makkah, he threw his book having effaced and concealed reference to the position of the Prophet, may Allāh bless him, and said : It was not there.

Muḥammad Ibn 'Umar informed us ; he said : Al-Ḍaḥḥāk Ibn 'Uthmān related to me on the authority of Makhramah Ibn Sulaymān, he on the authority of Karīb, he on the authority of Ibn 'Abbās ; he said : The Jews of Qurayẓah, al-Naḍīr, Fadak and Khaybar found the description of the Prophet, may Allāh bless him, with them shortly before his being raised to prophethood and also that the place of his migration would be al-Madīnah. When the Apostle of Allāh ; may Allāh bless him, was born the scholars of the Jews said : Aḥmad is born tonight, and this is the star that has risen. When he was raised to prophethood they said : Aḥmad got prophethood and this is the star that has risen. They knew him, had read about him and used to give his description but jealousy and hostility (did not permit them to embrace Islām).

Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn Ṣāliḥ related to me on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah, he on the authority of Namlah Ibn Abī Namlah, he on the authority of his father ; he said : The Jews of Qurayẓah were reading the account of the Apostle of Allāh, may Allāh bless him, in their books and telling their children about his description and name and that the place of his migration would be with us (our home). When the Apostle of Allāh, may Allāh bless him, appeared, they became jealous of him, transgressed, and said he was not the same.

Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of Abū Sufyān the Mawlā of Ibn Abī Aḥmad ; (he said) : Verily (the conversion

of) Tha'labah Ibn Sa'īd (Sa'yah)[1] Asīd Ibn Sa'yah and the son of their[2] uncle Asad Ibn 'Ubayd was due to Abū 'Umayr Ibn al-Hayyabān. Ibn al-Hayyabān, a Jew from Syria, came a few years before Islām. They said: We did not come across a person more pious than him out of those who do not offer five prayers (i. e. non-Muslims). When the rains stopped we requested him saying: O Ibn al-Hayyabān! Come out, pray for us for rain. He would say: Not, until you offer alms before your coming out. We asked him what to offer. He said: A *ṣā'*[3] of dates or two *mudds* of barley on behalf of every [P. 105] person. We made the offering and he came out with us to the back of the valley. By Allāh! we never left our place till clouds gathered and showered rain upon us. He did so several times when we prayed for rains. He was with us when the time of his death approached, and he said: O Jews! do you know why I left the land of plenty and prosperity for that of dearth and hunger? They said: O Abū 'Umayr! you know the best. He said: I came here to wait for the appearance of a Prophet who was destined for your age and this city would be the place of his migration; I hoped to live till his time and follow him. When you hear about him no one should precede you (in accepting him); verily he will shed blood, enslave children and women but this must not prevent you from accepting him. Then he died. The night preceding the morning when Banū Qurayẓah were conquered, Tha'labah and Asīd, sons of Sa'yah and Asad Ibn 'Ubayd, who were still young, said: O Jews! By Allāh, this is the man whom Abū 'Umayr Ibn al-Hayyabān described, so fear Allāh and obey him. They (Jews) said: He is not. They said: Nay! by Allāh, he is the same person. So they came down and joined the fold of Islām, but their people refused to join it.

Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on

1 The correct reading appears to be Sa'yah.

2 The pronominal suffix appears to be an error of printing. It should be dual instead of plural.

3 Measure of weight equal to 8 lbs.

the authority of Muḥammad Ibn Jubayr Ibn Muṭ'im, he on the authority, of his father ; he said : We were seated near an idol at Buwānahs a month before the Apostle of Allāh, may Allāh bless him, was raised to prophethood ; we had sacrificed camels, and lo ! there was a crier who screamed from inside the idol : Listen to a strange thing, the overhearing of revelation[1] has been stopped, and we are struck with meteors because of the Prophet of Makkah, whose name is Aḥmad ﷺ and the place of whose migration is Yathrib. He (Jubayr) said : We abstained and were wonderstruck ; the Apostle of Allāh ﷺ was commissioned.

Muḥammad Ibn 'Umar related to us ; he said : Ibn Abī Dhi'b related to me on the authority of Muslim Ibn Jundub, he on the authority of al-Naḍr Ibn Sufyān al-Hudhalī, he on the authority of his father ; he said : We set out with a caravan to Syria. When we were between al-Zarqā and Mu'ān, we passed the night in slumber, and lo ! there was a horseman saying : O slumberers ! get up, it is not the time for repose since Aḥmad ﷺ has appeared and the jinns have been expelled to the utmost. We feared although we were men of courage. Every one heard this voice. So we returned to our families. And lo ! we heard the people talk of the difference of opinion at Makkah among the Quraysh about a Prophet who had appeared and who belonged to Banū 'Abd al-Muṭṭalib and whose name was Aḥmad ﷺ.

Muḥammad Ibn 'Umar informed us ; he said : 'Alī Ibn 'Īsā al-Ḥakamī related to me on the authority of his father, he on the authority of 'Āmir Ibn Rabī'ah ; he said : I heard Zayd Ibn 'Amr Ibn Nufayl saying: I have been waiting for a Prophet from the progeny of Ismā'īl, through its branch Banū 'Abd al-Muṭṭalib ; I do not think I shall see him, believe in him and testify to him. I bear witness that he will be a Prophet ﷺ. If you live long enough to see him, convey my greetings to him. I shall give his description so that it will not remain hidden from you. I said : Say. He said : He would be a man, neither tall nor short, nor [P. 106] of thick

1 This refers to the tradition that the fortune-tellers (*kāhins*) received information from the demons who overheard heavenly revelations.

hair nor of thin hair, and redness will not disappear from his eyes. The seal of prophethood will be between his shoulders, and his name will be Aḥmadᵖ. This town (Makkah) is his birth-place and the place where he will be raised to prophethood. Then his people will exile him. They will dislike the message) he will bring, and he would migrate to Yathrib. Then his mission will prevail. Beware lest you are deceived. Verily I wandered in several towns in search of the creed of Ibrāhīm. From whomsoever from among the Jews, Christians and Magians I inquired, they said: This creed will be after you and they were giving the same description and saying that no Prophet except him will now rise. 'Āmir Ibn Rābī'ah said: When I joined Islām I informed the Apostle of Allāh, may Allāh bless him, of the words of Zayd Ibn 'Amr and conveyed his greetings. (The Prophet), may peace be on him, returned greetings and said: I have seen him in Paradise drawing his skirts.

'Alī Ibn Muḥammad Ibn 'Abd Allāh Ibn Abī Sayf al-Quraẓhī informed us on the authority of Ismā'īl Ibn Mujālid, he on the authority of Mujālid al-Sha'bī, he on the authority of 'Abd al-Raḥmān Ibn Zayd Ibn al-Khaṭṭāb; he said: Zayd Ibn 'Amr Ibn Nufayl said: I smelt[1] Christianity and Judaism but I disliked them. I went to Syria and its adjoining territories till I came to a monk in a monastery, stayed with him and I told him of my strangeness with my people and my abhorrence for idol worship, Judaism and Christianity. He said to me: I see you are in search of the creed of Ibrāhīm. O Makkan brother! you are seeking a creed which is not practised now a days. It is the creed of your ancestor, Ibrāhīm, and it is the true faith. He (Ibrāhīm) was neither, a Jew nor a Christian. He used to offer prayers and prostrate towards this house (Ka'bah) which is in your city. So retire to your city. Verily a Prophet will be raised from your people and in your city. He will revive the true creed of Ibrāhīm and he is the most honoured of the creatures of Allāh.

1 i.e, he had a rudimentary knowledge of both these creeds.

'Alī Ibn Muḥammad informed us on the authority of Abū 'Ubaydah Ibn 'Abd Allāh Ibn Abī 'Ubaydah Ibn Muḥammad Ibn 'Ammār Ibn Yāsir and others, they on the authority of Hishām Ibn 'Urwah he on the authority of his father, he on the authority of 'Āyishah; she said: A Jew dwelt at Makkah and sold commodities. On the night that the Apostle of Allāh, may Allāh bless him, was born, he said in an assembly of the Quraysh: Has any one of you begotten a child tonight? They said: We do not know. He said: I made a mistake. (He is born at a place) where I did not like. O people of the Quraysh! look, and remember what I say. Tonight the Prophet of these people named Aḥmad ﷺ is born. If I am wrong, he must have been born in Palestine. There is a mole between his shoulders. Its colour is yellow-black; there are thick hair in it. The people dispersed, and they were wondering at his words. Then they went to their houses and talked to the members of their families and said to some of them: Tonight a son is born to 'Abd Allāh Ibn 'Abd al-Muṭṭalib; he has been named Muḥammad ﷺ. A day after they met again. They went to the Jew in his abode and said: Do you know that a child is born among us? He said: Was it (birth) after my giving the information [P. 107] or before it? They said: Before it, and his name is Aḥmad ﷺ. He said: Take me there. They set out with him till they came to his mother who showed him to them. He (the Jew) observed the mole in his back, and thereupon he fell in a swoon; subsequently he regained consciousness. They said: Woe to thee! What is wrong with thee? He said: The prophethood has gone from the Israelites and the Scriptures out of their hands. It is written that he will fight with them and will kill their scholars. The Arabs have received prophethood. O people of the Quraysh! are you happy? By Allāh! he will bring such greatness to you that its news will spread from the east to the west.

'Alī Ibn Muḥammad informed us on the authority of Abū Zakariyyā Yaḥyā Ibn Ma'n al-'Ijlānī, he on the authority of Ya'qūb Ibn 'Utbah Ibn al-Mughīrah Ibn al-Akhnas; he said:

The first of the Arab tribes who were frightened of meteors were the Thaqīf. They approached 'Amr Ibn Umayyah and said : Have you not noticed what has happened ? He said : Why not ! see if they are the same stars which show us our paths and which determine the summer and winter seasons. If they are scattered then it will be the end of the earth and of this creation. If they are other stars then Allāh intends to raise a Prophet in Arabia, who will be a theme of common talk.

'Alī Ibn Muḥammad informed us on the authority of Abū Zakariyyā al-'Ijlānī, he on the authority of Muḥammad Ibn Ka'b al-Qurẓī : he said : Allāh revealed to Ya'qūb (Jacob) : I shall raise kings and Prophets from thy descendants till I raise the Prophet of the Sanctuary (Ka'bah), whose followers will construct the temple of Bayt al-Muqaddas. He will be the last of the Prophets and his name will be Aḥmad[1].

'Alī Ibn Muḥammad informed us on the authority of 'Alī Ibn Mujāhid, he on the authority of Ḥumayd Ibn Abi al-Bakhtarī, he on the authority of al-Sha'bī ; he said : In the scriptures of Ibrāhim, may Allāh bless him, is (mentioned), that there shall be branches of your descendants until the untutored (*ummi*) Prophet, who is the last of the Prophets, comes.

'Alī Ibn Muḥammad informed us on the authority of Sulaymān al-Qāfilānī, he on the authority of 'Aṭā, he on the authority of Ibn 'Abbās ; he said : When Ibrāhim was commanded to turn out Hājar, he was made to ride on *al-Burāq*. He did not pass by a fertile and alluvial soil but said to Gabriel : Get down here. He replied : No. Then he came to Makkah where Gabriel said : Get down, O Ibrāhīm. He said : Where there are no mammals and no cultivation. He said : Yes, here shall emerge a Prophet from among your descendants, with whom the elevated word will be fulfilled.[1]

'Alī Ibn Muḥammad informed us on the authority of Abū 'Amr al-Zuhrī, he on the ahthority of Muḥammad Ibn Ka'b al-Qurẓī ;

1 i.e. he will be the last of the Prophets.

he said : When Hājar set out with her son Ismā'īl, a person confronted her and said : O Hājar ! verily this son of yours will be the ancestor of many tribes and from his descendants shall rise the untutored Prophet, the resident of the sanctuary (Ka'bah).

'Alī Ibn Muḥammad informed us on the authority of Abū Ma'shar, he on the authority of Yazīd Ibn Rūmān and 'Āṣim Ibn 'Umar and others; he said : Verily Ka'b Ibn Asad said to Banū Qurayẓah when the Prophet, may peace be on him, entered their castle. O people [P. 108] of Judaism ! follow this man, by Allāh, he is the Prophet who has been described as commissioned Prophet and whom you will find mentioned in the Scriptures, and verily he is the person relating whom 'Īsā (Jesus) gave tidings, and verily you recognise his attributes. They said : He is the same person, but we will not give up the *Torah*.

'Alī Ibn Muḥammad informed us on the authority of 'Alī Ibn Mujāhid, he on the authority of Muḥammad Ibn Isḥāq, he on the authority of Sālim, *mawlā* (enfranchised slave) of 'Abd Allāh Ibn Muṭ'im, he on the authority of Abū Hurayrah ; he said : The Apostle of Allāh, may Allāh bless him, came to the school (where scriptures were taught) and said : Bring forword the most learned among you before me. They said : It was 'Abd Allāh Ibn Ṣūriyā. The Apostle of Allāh, may Allāh bless him, conversed with him in seclusion ; he spoke of his creed and said that Allāh had sustained them on *Manna* and *Salwa* and how He brought them under the shade of the clouds. Then he (Prophet) asked : Do you know that I am the Apostle of Allāh ? He said : By Allāh ! yes, and the people know what I know. Verily your attributes and qualities are clearly mentioned in the *Torah*, but they are jealous of you. He (Prophet) said : What prevents you ? He said : I abhor to do anything against my people and I hope they will follow you and join Islām ; then I shall also join Islām.

'Alī Ibn Muḥammad informed us on the authority of Abū Ma'shar, he on the authority of Muḥammad Ibn Ja'far Ibn al-Zubayr and Muḥammad Ibn 'Umārah Ibn Ghizziyah and others ; they said :

A deputation of Najrān came among its members was Abu al-Ḥārith Ibn 'Alqamah Ibn Rabī'ah who possessed information relating to their religious affairs, and was their chief *Usquf* (religious leader), their leader, and their preceptor, and commanded respect. His mule stumbled, on which his brother said: The wretched person intends to go to the Apostle of Allāh, may Allāh bless him. Abu al-Ḥārith said: Thou art wretched, dost thou abuse a Prophet relating whom 'Īsā (Jesus) has given good newes and he is (mentioned) in the *Torah*. He (his brother) said: what prevents you from accepting his creed? He (Abu al-Ḥārith) said: These people honoured and respected us and bestowed wealth on us, but now they deny every thing and continue opposing him. Then his brother took an oath not to take rest at any place till he reached Madīnah and embraced Islām. He said: Wait, I was joking, O brother. He said: Let it be, and then he began to move his beast and recited:

To thee comes she (beast) whose belly is thin,
Her foetus has turned in her womb,
Her cult is opposed to the cult of Christians,

He (Ibn S'ad) said: He came and joined Islām.

'Alī Ibn Muḥammad informed us on the authority of Abū 'Alī al-'Abdī, he on the authority of Muḥammad Ibn al-Sā'ib, he on the authority of Abū Ṣāliḥ, he on the authority of Ibn 'Abbās; he said: The Quraysh sent al-Naḍr Ibn al-Ḥārith Ibn 'Alqamah and 'Uqbah Ibn Abi Mu'ayṭ and others to the Jews of Yathrib and told them to ask them (Jews) about Muḥammad. They came to Madīnah and said to them (Jews): We have come to you because a great affair has taken place amidst us. There is an humble orphan who makes a big claim, considering himself to be the messenger of al-Raḥmān, while we do not know any al-Raḥmān except the Raḥmān of al-Yamāmah. They said: Give his description before us. They gave his description, on which they asked them who were his followers. They said: The lowly people among us. Thereupon a scholar of from among them laughed and said: He is the Prophet whose attributes we find

[P. 109] mentioned in our Scriptures ; we also know that his people will be most inimical to him.

'Alī Ibn Muḥammad informed us on the authorityof Yazīd Ibn 'Iyāḍ Ibn Ju'dubah, he on the authority of Ḥarām Ibn 'Uthmān al-Anṣārī ; he said : Asad Ibn Zurārah came from Syria for trade with forty men of his tribe. He saw in a dream that a visitor had come to him and said : O Abū Umāmah, a Prophet will emerge from Makkah, and you should follow him ; its sign is will be that you will halt at a stage where your companions will suffer (death) , but you wlll remain safe and so and so will suffer in his eyes. They halted at a stage where plague overtook them in the night and all of them, except Abū Umāmah and his companion who was suffering in his eye, perished.

'Alī Ibn Muḥammad informed us on the authority of Sa'īd Ibn Khālid and others, they on the authority of Ṣāliḥ Ibn Kaysān saying : Verily Khālid Ibn Sa'īd said : Before the Prophet, may Allāh bless him, was commissioned I saw in a dream that darkness covered Makkah till I could see neither the mountains nor the plains. Then I saw an illumination emerging from *Zamzam* like the light of a candle. When it went up it grew in size and brightness till it shone fully and the first thing that I saw was the Ka'bah ; then the light grew more till there was neither a mountain nor a plain but I saw it. Then there was light in the sky and it descended till the palms of Yathrib laden with unripe dates were visible to me. I heard a crier saying : Glory be to Him ! Glory be to Him ! the Word has been fulfilled ; Ibn Mārid perished at Ḥaḍabat al-Ḥuṣā between Adhruḥ and al-Akmah. This nation has prospered as the Apostle of the untutored (people) has come and the destined moment has arrived. This town will belie him, and it will be punished twice and the third time its residents will repent. Three will remain, two in the east and one in the west. Khālid Ibn Sa'īd related it to his brother 'Amr Ibn Sa'īd, who said : You have seen a wonderful phenomenon and I think this affair will happen in Banū 'Abd al-Muṭṭalib, because you have seen the light emerging from the Zamzam.

'Alī Ibn Muḥammad informed us on the authority of Maslamah Ibn 'Alqamah, he on the authority of Dā'wūd Ibn Abī Hind; he said: Ibn 'Abbās said: To certain Prophets of the Israelites Allāh revealed: My wrath has been intense on you because you have lost my commands, and I have taken an oath that Holy Ghost will not come to you any longer till I commission the untutored Prophet from the land of Arabs to which place the Holy Ghost will go.

'Alī Ibn Muḥammad informed us on the authority of Muḥammad Ibn al-Faḍl, he on the authority of Abū Ḥāzim; he said: A soothsayer came to Makkah when the Apostle of Allāh, may Allāh bless him, was five years old; his foster-mother accompanied by him came to 'Abd al-Muṭṭalib. She used to bring him every year to show him (to his grandfather). The sooth-sayer saw him with 'Abd al-Muṭṭalib and said: O people of the Quraysh, kill this child or he shall kill you and disintegrate you. Thereupon 'Abd al-Muṭṭalib escaped with him; and the Quraysh were afraid of him because the sooth-sayer had frightened them.

[P. 110] 'Alī Ibn Muḥammad informed us on the authority of 'Alī Ibn Mujāhid, he on the authority of Muḥammad Ibn Isḥāq, he on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah, he on the authority of 'Alī Ibn Ḥusayn; he said: There was a woman in Banu al-Najjār who was called Fāṭimāh Bint al-Nu'mān; she had a Jinn as her follower, who used to visit her. When the Prophet, may Allāh bless him, migrated (to Madīnah) he (Jinn) came and sat on the wall. She said: What is the matter; you do not come as you were wont to do? He said: The Prophet who has prohibited adultery and wine has come.

'Alī Ibn Muḥammad informed us on the authority of Warqā Ibn 'Umar, he on the authority of 'Aṭā Ibn al-Sā'ib, he on the authority of Ṣa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: When Muḥammad, may Allāh bless him, was commissioned, the Jinns were expelled and stars (meteors) struck at them. Prior to this they were overhearing, and there was a station

for every rank of Jinns, from where they over-heard (the news). The first people to get terrified on seeing this were those of Ṭā'if. They used to slaughter a camel or a goat daily as an offering to their deities, till their wealth exhausted and they ceased to do it. Some of them said to others: Do you not notice the signs of heavens? They are such as if nothing has diminished from them. Iblīs said: This affair has taken place on the earth, so bring a handful of earth from every land. It was brought to him; he smelt (the earth of various places) and cast it down, till *that* of Tihāmah was brought, He smelt it and said: Here it has happened.

'Alī Ibn Muḥāmmad informed us on the authority of 'Abd Allāh Ibn Muḥammad al-Qurashī, a member of the tribe of Asad Ibn 'Abd al-'Uzzā, he on the authority of al-Zuhrī; he said: The revelation was overheard. A Jinn followed a woman of Banū Asad. He came one day to her crying: An affair has taken place which we are unable to hear; Aḥmad has prohibited adultery. When Allāh was promulgatong Islām, they could not overhear.

Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Yazīd al-Hudhalī related to me on the authority of Sa'īd Ibn 'Amr al-Hudhalī, he on the authority of his father; he said: I went to our idol Suwā with a party of people and we had takeh the sacrifical animals (to it). I was the first to offer in sacrifice a fat cow which I slaughtered before the idol. Thereupon we heard a voice coming from inside it: Wonder! wonder! all wonder! the emergence of a Prophet between mountains! He declares adultery unlawful and makes offerings to idols unlawful. The heavens are guarded and we are smitten with meteors. Then we dispersed and came to Makkah.

We inquired (about him) and did not find any one who could inform us about the emergence of Muḥammad, peace be on him, till we met Abū Bakr, the Truthful, and said to him: O Abū Bakr! Has any one emerged in Makkah who calls thepeople to Allāh, and whose name is Ahmad? He said: What is that? I told him (about it). Thereupon he said: Yes, he is Apostle of Allāh. Then he proposed

to us to embrace Islām. We said : Let us see what our people do. I wish we had embraced Islām then ; but we joined the fold of Islām afterwards.

Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : 'Abd Allāh Ibn Yazīd al-Hudhalī related to me on the authority of 'Abd Allāh Ibn Sā'idah al-Hudhalī, he on the authority of his father ; he said : [P. 111] We were before our idol Suwā', and I had taken there a flock of two hundred goats, which suffered from itching. I approached it to pray for blessings and I heard a voice from inside the idol crying : The tricks of the Jinns have disappeared and we are smitten with meteors because of a Prophet whose name is Aḥmadﷺ. He (Sā'idah) said : I said : By Allāh ! I take the warning and take back my goats to my family. He (Sā'idah) said : I met a man who informed me of the appearance of the Apostle of Allāh, may Allāh bless him.

'Alī Ibn Muḥammad informed us on the authority of 'Abd al-Raḥmān Ibn 'Abd Allāh, he on the authority of Muḥammad Ibn 'Umar al-Shāmī, he on the authority of his preceptors ; they said : The Apostle of Allāh, may Allāh bless him, was under the guardianship of Abū Ṭālib. Abū Ṭālib was of limited means. He owned a flock of camels, whose milk was brought to him. If the children of Abū Ṭālib ate collectively or individually, they were never satisfied and if the Prophet, may Allāh bless him, ate with them they were. So when he wanted to feed them, he said : Wait, let my son come in. Then he would enter and eat with them and their food became surplus. When he was there he was first of them to take food and then passed on to the other and the last one too was satisfied. So Abū Ṭālib said : You are a blessing. The children got up in the morning with scattered hair and the Prophetﷺ, may Allāh bless him, got up with oil in his hair and collyrium applied to his eyes.

Umm Ayman said : I never found the Prophet, may Allāh bless him, complaining against any young man or old, nor about hunger and thirst. He used to go in the morning to take (water)

from the Zamzam, and when lunch was offered to him, he said : I do not need it, I am satisfied.

ACCOUNT OF THOSE WHO WERE NAMED MUḤAMMAD IN THE DAYS OF JĀHILIYYAH, IN THE HOPE OF BEING COMMISSIONED TO PROPHETHOOD WHICH HAD BEEN PREDICTED

'Alī Ibn Muḥammad Ibn 'Abd Allāh Ibn Abī Sayf informed us on the authority of Salamah Ibn 'Uthmān, he on the authority of 'Alī Ibn Zayd, he on the authority of Sa'īd Ibn al-Musayyib ; he said : The Arabs knew from the men of scriptures and soothsayers that a Prophet named Muḥammad, would be raised. So anyone of the Arabs who came to know of it, named his son, Muḥammad, in the hope of receiving prophethood.

'Alī Ibn Muḥammad informed us on the authority of Salamah Ibn al-Faḍl, he on the authority of Muḥammad Ibn Isḥāq ; he said : Muḥammad Ibn Khuzā'ī Ibn Ḥuzābah, a member of Banū Dhakwān, a branch of Banū Sulaym was so named in the hope of prophethood. He went to Abrahah in Yaman and remained there with his creed till he died. When he attained some position, his brother, Qays Ibn Khuzā'ī recited :

Our crowned Muḥammad is this,

I have seen his flag hoisted in death.

[P. 112] 'Alī Ibn Muḥammad informed us on the authority of Maslamah Ibn 'Alqamah, he on the authority of Qatādah Ibn al-Sakn al-'Uranī ; he said : In the Banū Tamīm there was Muḥammad Ibn Sufyān Ibn Mujāshi'. He was an *usquf* (monk) ; his father had been told that in Arabia there would be a Prophet bearing the name, Muḥammad; so he had named him Muḥammad. There were Muḥammad al-Jushamī in Banū Suwā'ah Muḥammad al-Usayyid and Muḥammad al-Fuqaymī ; they were all so named in the hope of receiving prophethood.

SIGNS OF PROPHETHOOD AFTER THE REVELATION HAD COME TO THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Affān Ibn Muslim informed us saying: Hammād Ibn Salamah informed us: 'Alī Ibn Zayd informed us on the authority of Abū Zayd: Verily the Apostle of Allāh, may Allāh bless him, was at al-Ḥujūn, and he was in a very dejected and grieved state. He said: O Allāh! show me today a sign, after which I shall not care, whoever of my people might belie me. Suddenly a tree on the mountain road to Madīnah was seen. He called it. It came cleaving the earth till it reached him and greeted him. Then he commanded it and it returned. Thereupon he said: I care not now whoever of my people might belie me.

Al-Faḍl Ibn Dukayn informed us; he said: Ṭalḥah Ibn 'Amr related to us on the authority of 'Aṭā; he said: It has reached me that the Prophet, may Allāh bless him, was travelling. He wanted to ease himself, but did not find any thing to screen him from the people. Then he saw two trees (growing) at a great distance. He said to Ibn Mas'ūd: Go and stand between them and say to them: Verily the Apostle of Allāh has sent me to you to come closer till he eases himself behind you. Ibn Mas'ūd went and said to them. One of them came close to the other and he eased himself behind them.

Wakī' informed us: Al-A'mash informed us on the authority of al-Minhāl Ibn 'Amr, he on the authority of Ya'lā Ibn Murrah; he said: I was in the company of the Prophet, may Allāh bless him, on a journey. We stopped at a halt. He said to me: Go to these two trees and say to them: Verily the Apostle of Allāh, may Allāh bless him, commands you to be close to each other. I went to them and told them to do so. One of them moved to the other and they became nearer to each other. Then the Prophet, may Allāh bless him, came out and concealed by them he eased himself. Then each one of them moved back to its original place.

'Ismā'īl[1] Ibn Abān al-Warrāq informed us: 'Anbasah Ibn

1 Al-Faḍl Ibn Ismā'īl in Beirut edition.

'Abd al-Raḥmān al-Qurashī informed us on the authority of Muḥammad Ibn Zādhān, he on the authority of Umm Sa'd, she on the authority of 'Āyishah ; she said : I said : O Apostle of Allāh ! you go to the privy, but no excrements are seen there. He said : Do you not know ? the excrement is concealed by the earth, and so nothing is seen ?

Muslim Ibn Ibrāhīm informed us : Al-Ḥārith Ibn 'Ubayd informed us : Abū 'Imrān informed us on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him ; said : I was sitting [P. 113] one day when Gabriel entered and struck between my shoulders. I walked to a tree which had two things resembling nests of birds. In one of them he sat and in the other I sat. Then they began to rise and rose so high that they blocked the east and the west, and I could have touched the heavens if I had wished. I cast my eye on Gabriel who looked like a wrapped saddle-cloth. Thereby I came to know his knowledge of Allāh. He opened the door of heavens for me. I saw the Great Light and there was before me a curtain, with patches of pearls and rubies in it. Then Allāh revealed to me what He willed.

Muslim Ibn Ibrāhīm informed us : Al-Ḥārith Ibn 'Ubayd al-Ayādī informed us : Abū Mas'ūd Sā'id Ibn Iyās al-Jurayrī informed us on the authority of 'Abd Allāh Ibn Shaqiq, he on the authority of 'Āyishah ; she said : The Prophet, may Allāh bless him, kept watchmen till the verse : "Allāh will protect thee from mankind",[1] was revealed. She said : Then he peeped out of the tent and said : O people ! you may go Allāh shall protect me from mankind.

Al-Faḍl Ibn Dukayn informed us : Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭā, he on the authority of the Prophet, may Allāh bless him ; he said : We are Prophets, our eyes sleep, but our hearts do not.

Hawdhah Ibn Khalīfah Ibn 'Abd Allāh Ibn Abī Bakrah informed us : 'Awf informed us on the authority of al-Ḥasan,

1 *Qur'ān*, Sūrah V, verse 67.

he on the authority of the Prophet, may Allāh bless him ; he said : My eyes sleep, but my heart does not.

Al-Ḥajjāj Ibn Muḥammad al-A'war (blind of one eye) informed us on the auuhority of Layth Ibn Sa'd, he on the authority of Khālid Ibn Yazīd, he on the authority of Sa'īd Ibn Abī Hilāl, he on the authority of Jābir Ibn 'Abd Allāh ; he said : The Apostle of Allāh, may Allāh bless him, came to us and said : I saw in a dream as if Gabriel was (bending) towards my head and Michael towards my feet. One of them was saying to the other : Relate an allegory to him. He said : Listen, your ear must listen to it and your intellect must understand it. You and your followers are like the king who erected a mansion, and built in it a room ; then he prepared the table and sent a messenger to invite the people to take their meals. Some of them responded to the invitation while others declined. The king symbolizes Allāh, the mansion is Islām, the room is heaven and thou, O Muḥammad, art the messenger. He who responds to thee, O Muḥammad ! enters Islām, and he who enters Islām enters heaven, and he who enters heaven eats what he likes.

Sa'īd Ibn Muḥammad al-Thaqafī informed us on the authority of Muḥammad Ibn 'Amr, he on the authority of Abū Salamah ; he said : The Apostle of Allāh, may Allāh bless him, did not eat anything given in *Ṣadaqah* (charity) but he ate out of things given as presents. A Jewess presented to him a fried goat. The Apostle of Allāh, may Allāh bless him, and his Companions ate out of it. It said : There is poison in me. Thereupon he said to his Companions : Hold back your hands ; verily it has informed me that it has poison. He (Abū Salamah) said : They held back their hands. He (Abū Salamah) said : Bishr Ibn al-Barā died. The Apostle of Allāh, may Allāh bless him, sent for her Jewess and said : What induced thee, to do what thou hadst done ? [P. 114] She said : I wanted to know if thou art a Prophet because in that case it would not harm thee ; and if thou wert a king, I would have relieved the people of thee. He (Abū Salamah) said : He passed an order, and she was killed.

Sa'id Ibn Sulaymān informed us : Khalid Ibn 'Abd Allāh informed us on the authority of Ḥuṣayn, he on the authority of Sālim Ibn Abi al-Ja'd ; he said : The Apostle of Allāh, may Allāh bless him, wanted to send two persons on a business. They said : O Apostle of Allāh ! we have no provisions with us. He said : Bring me a water-skin which they brought. He (Sālim) said : He commanded us and we filled it (with water), then he put a cork and said : Go away till you reach such and such place, Allāh will confer on you provisions. He (Sālim) said : They went away till they reached the place which the Apostle of Allāh, may Allāh bless him, had mentioned. They opened the water-skim, and it contained goat's milk and butter. They ate and drank till they were satisfied.

Abu al-Naḍr Hāshim Ibn al-Qāsim al-Kinānī informed us : 'Abd al-Ḥamīd Ibn Bahrām informed us ; he said : Shahr, i.e., Ibn Ḥawshab related to me ; he said : Abū Sa'īd al-Ḥaḍramī related : A member of the tribe of Aslam was grazing his goats in the jungle of Dhu al-Ḥulayfah. All of a sudden a wolf came and seized a goat from his flock. The person screamed and struck it with stone and recovered his goat. Then the wolf came forward ; and sat down with its tail between its posteriors and said : Do you not fear Allāh that you snatch from me the goat which Allāh has provided for me ? The man said: I have never heard like this. The wolf said : What makes you wonder ? He said : I wonder a wolf addressing me. The wolf said : You have left something more wonderful than this. There is the Apostle of Allāh, may Allāh bless him, who reveals to the people between two mounds what has passed and what is to come; and here you are with your goats. When the man heared the words of the wolf, he drove his flock ; he entered Qubā, an Anṣār village and inquired about the Apostle of Allāh, may Allāh bless him. He met him (Prophet ﷺ) in the house of Abū Ayyūb and related before him the story of the wolf. The Apostle of Allāh, may Allāh bless him, said : Right you are, come at night, and when you find the people assembled, inform them of this incident. He did accordingly,

When the people assembled to offer prayers, the man from the tribe of Aslam told the story of the wolf. The Apostle of Allāh, may Allāh bless him, said : True ! true ! true ! such wonderful affairs will happen before doomsday. He said it three times and added : By Him in Whose power is the life of Muḥammadﷺ a person will go out of his house in the morning or evening, then his whip, stick or shoe will reveal to him what the members of his family had done after him (in his absence).

Hāshim Ibn al-Qāsim informed us: 'Abd al-Ḥamīd Ibn Bahrām informed us ; he said: Shahr related to me : 'Abd Allāh Ibn 'Abbās related to me ; he said : The Apostle of Allāh, may Allāh bless him, was sitting in the court-yard of his house at Makkah when 'Uthmān Ibn Maẓ'ūn passed by him. He frowned at the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, said to him : **[P. 115]** Will you not sit ? He said : Yes. Then the Apostle of Allāh, may Allāh bless him, sat facing him. While he was conversing with him, the Apostle of Allāh, may Allāh bless him, raised his eyes to the sky and observed it for a while, then he cast a glance upon himself and then on the ground to his right. Then he moved away from his comrade and sat where he had cast his glance and nodded his head as if (was trying) to understand what was said to him; Ibn Maẓ'ūn was observing him. When he finished this and understood what was said to him, the gaze of the Apostle of Allāh, may Allah bless him, was fixed at the sky as before ; he cast the glance again until it covered the whole firmament; then he turned to 'Uthmān as before. 'Uthmān said : O Muḥammadﷺ ! I have been coming to and sitting before you, but I never saw you doing what (you did) this morning. He said : What did you see me doing ? He said: I saw that you fixed your gaze at the sky, then you cast a glance at your right and moved away leaving me aside ; then you shook your head as if trying to understand something which was being said to you. He (Prophetﷺ) said : Did you understand it? 'Uthmān said : Yes. He (Ibn 'Abbās) said : The Apostle of Allāh, may Allāh bless him, said : While you were

sitting, a messenger of Allāh came to me. He ('Uthmān) said : Did the messenger of Allāh come ? He said : Yes. He said : What did he say to you ? He said : "Lo ! Allāh enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed."[1] 'Uthmān said : Since then faith was implanted in my heart and I loved Muḥammad[ﷺ].

Hāshim Ibn al-Qāsim informed us : 'Abd al-Ḥamīd Ibn Bahrām informed us : Shahr informed us : he said : Ibn 'Abbās said : One day a group of Jews approached him, i.e., the Apostle of Allāh, may Allāh bless him, and said : O Abu al-Qāsim ! relate to us about certain practices which none but the Prophet[ﷺ] knows and about which we ask. He said : Ask me whatever you like but make Allāh a surety and also what Ya'qūb enjoined on his sons, that if I say what you know, you will embrace Islām. They said : We agree. He said : Ask me what you like. They said : Give us information relating to four which we ask. Inform us what food Isrā'īl had declared unlawful for himself before *Torah* was revealed. Inform us ; how the female secretion is related to male semen, and how is a male child formed and how a female one. Inform us about the state of sleeping of the untutored Prophet[ﷺ] and which angel is his friend. He said : The covenant of Allāh is binding on you if I give you information, you shall follow me. They gave the pledge and the covenant he demanded. I administer an oath by Him Who revealed the *Torah* to Mūsā ; do you know that Isrā'īl Ya'qūb suffered from a severe and long disease. He then, took a vow to make unlawful the food and drink most liked by him, if he recovered from his ailment. The food most liked was camel's flesh and the drink most liked was [P. 116] its milk. They said : O Allāh ! Yes.—(it is true). He said : O Allāh ! be a witness to them. He said : I enjoin on you by Allāh that there is no diety but He Who revealed *Torah* to Mūsā ; do you know that male semen is white and thick and

1 *Qur'ān*, Sūrah xvi : 90.

female secretion is yellow and thin ; which-ever of them dominates the child bears resemblance to that, by the will of Allāh. If male semen dominates female secretion, it (the child) is male by the will of Allāh and if female secretion dominates male semen, it (the child) is female bythe will of Allāh. They said : O Allāh ! Yes—(it is true). He said : O Allāh ! bear witness to them. They said : Now relate which of the angels is your guardian. Then we will join you or part with you. He said : My guardian is Gabriel and no Prophet was ever raised of whom he was not the guardian. They said : Then we part with you. Had there been any other angel we would have followed you and testified to your prophethood. He said : What prevents you from bearing witness to him. They said : He is our enemy. Thereupon Allāh said :

"Say (O Muḥammad to mankind): Who is an enemy to Gabriel ! For he it is who hath revealed (this Scripture) to thy heart by Allāh's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.

Who is an enemy to Allāh, and His angels and His messengers, and Gabriel and Michael ! Then Lo ! Allāh (Himself) is an enemy to the disbelievers.

Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

Is it ever so that when ye make a covenant a party of you set it aside ? The truth is, most of them believe not.

And when there cometh unto them a messenger from Allāh, confirming that which they posses a party of those who have received the Scripture fling the scripture of Allāh behind their backs as if they knew not".[1]

(Consequently) "They have incurred anger upon anger".[2]

Hāshim Ibn al-Qāsim informed us : Sulaymān i.e., Ibn al-

1 *Qur'ān*, II, 97 to 101.
2 *Ibid.*, 90.

Mughirah informed us on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abī Ṭalḥah ; he said : The Apostle of Allāh, may Allāh bless him, went to visit Sa'd. He took a mid-day nap there. When it was cool, they brought a slow moving village donkey for him. He (Ibn Abī Ṭalḥah) said : They put a sheet on its back for the Apostle of Allāh, may Allāh bless him; the Apostle of Allāh, may Allāh bless him, rode on it. Then Sa'd wanted to seat his son behind the Apostle of Allāh, may Allāh bless him, to bring back the donkey. The Apostle of Allāh may Allāh bless him, said : If you send him with me, seat him in front of me. He said : No, behind you, O Apostle of Allāh. The Apostle of Allāh, may Allāh bless him, said : The owner of the animal has greater right of occupying the front seat. Sa'd said : I shall not send him with you, but send back the donkey (after you have reached home). He (Ibn Abī Ṭalḥah) said : He sent it back and it became more smart and swifter than any other animal.

Hāshim Ibn al-Qāsim informed us ; he said : Sulaymān related to me on the authority of Thābit, i.e., al-Bunānī ; he said : The hypocrites assembled and conversed together. Thereupon the Apostle of Allāh, may Allāh bless him, said : Verily a party of your men assembled and said such and such words, so rise and seek for Allāh's pardon, and I shall ask His pardon for you. They did not rise. He said : How is it that you do not stand and ask for Allāh's pardon, and I shall ask His pardon for you. They did not rise. He said : What has happened to you : rise and ask for Allāh's pardon, and I shall ask His pardon for you. He repeated thrice and said : Either you should rise or I shall reveal your names. Then he said : O so and so ! rise. He (Thābit) said : They rose, disgraced, and covering their faces.

Hāshim Ibn al-Qāsim informed us : Sulaymān informed us on the authority of Thābit, he on the authority of Anas Ibn Mālik, he said : I was standing by the pulpit on a Friday while the Apostle of Allāh, may Allāh, bless him, was delivering sermon. Meanwhile some attendants of the mosque said : O Apostle of

Allāh ! there have been no rains [P. 117] and animals are perishing, so pray to Allāh to send showers on us. The Apostle of Allāh, may Allāh bless him, raised his hands. We had not seen a single piece of cloud in the sky but Allāh sent heavy showers and I saw that even the sturdiest man feared how he would reach his family. He (Anas) said : We had very heavy rains ceaselessly for seven days, till next Friday, when the Apostle of Allāh, may Allāh bless him, again delivered a sermon. Some people said : O Apostle of Allāh ! even the mansions are falling down, travellers have been forced to stop, so pray to Allāh to stop (the rains). Thereupon the Apostle of Allāh, may Allāh bless him, raised his hands and said : O Allāh ! (pour) around us and not on us. The cloud was over our head but it split up in a way that we were at a place around which it was raining and it was not raining on us.

Hāshim Ibn al-Qāsim informed us : Sulaymān informed us on the authority of Thābit ; he said : An Anṣār woman prepared some food and then said to her husband : Go to the Apostle of Allāh, may Allāh bless him, invite him and say this in confidence to the Apostle of Allāh, may Allāh bless him. He (Thābit) said : He approached him and said : O Apostle of Allāh ! so and so has prepared some food and I would like you to come to us. The Apostle of Allāh, may Allāh bless him, said to those present : Respond to the father of so and so. He said : I returned but my feet were moving heavily because of what I had left in my family (house) ; the Apostle of Allāh, may Allāh bless him, brought his Companions with him. She said : Had I not said to you to invite him confidentially. He said : I did. She said : Then the Apostle of Allāh, may Allāh bless him, knows best. They came till they filled the house, the room as well as the court-yard. Then a handful (of food) was brought and placed there. The Apostle of Allāh, may Allāh bless him, began to spread the food in the vessel and said : What Allāh wills (shall come to pass). He continued speaking till he liked. Then he said : Come close and eat out of it, and when one of you is satisfied, he should make room for his companion. He (Thābit) said : As one man

stood, the other took his place until none inside the house remained unsatisfied. Then he said: Call the people from the room. Then those who were to sit, sat down, and those who were to stand, stood till they were all satisfied. Then he (Thābit) said: Call the people from the courtyard. They did the likewise, and still what was in the vessel remained in it as it was. He (Thābit) said: Then the Apostle of Allāh, may Allāh bless him, said: Eat and also feed your neighbours.

Hāshim Ibn al-Qāsim related to us: Sulaymān related to us on the authority of Thābit; he said: I said to Anas: O Abū Ḥamzah! relate to us some wonderful incidents which you have yourself witnessed and do not relate any those thing on the authority of others. He said: The Apostle of Allāh, may Allāh bless him, one day offered *Ẓuhr* (early afternoon) prayers; then he went and sat down at a place where Gabriel came to him. Then Bilāl came and recited *adhān* for *'Aṣr* (late afternoon) prayers. Thereupon all those whose relatives were in Madinah got up to ease themselves and obtain water for ablution. The Muhājirs who had no families remained there. Then a vessel containing water was brought to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, put his hand in it but the vessel was too small to admit the hand of the Apostle of Allāh, may Allāh bless him. He (Anas) said: He placed these (pointing by hand) four fingers [**P. 118**] in the vessel. Then he said: Come close and take ablutions. While his hand was in the vessel they performed ablution till none of them remained without performing ablutions. He (Thābit) said: I said: O Abū Ḥamzah! what do you think their number was? He said: Between seventy and eighty.

'Affān Ibn Muslim, Sulaymān Ibn Ḥarb and Khālid Ibn Khidāsh informed us; they said: Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas; he said: Verily the Prophet, may peace be on him, asked for water which was brought in a vessel. He (Anas) said: He put his hand over it, then water began to ooze out of his fingers as if they were springs and we drank.

Anas said : Then I guessed about (the number of) the people and they appeared to be between seventy and eighty. But Khālid said ; He (Anas) said : The people began to perform ablutions.

'Affān Ibn Muslim informed us : Ḥammad Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas Ibn Mālik ; he said : I attended a prayer when the people in the neighbourhood of the mosque got up to perform ablutions and there remained between seventy and eighty whose houses were at a distance. Then the Apostle of Allāh, may Allāh bless him, asked for a vessel in which there was water, but it was not full. He placed his fingers in it and then the vessel was taken to each of them ; and he said : Make ablutions. All of them performed ablutions and water in the vessel remained as it was.

Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisī informed us : Ḥazm Ibn Abī Ḥazm informed us ; he said : I heard al-Ḥasan saying : Anas Ibn Mālik informed us : Verily, one day the Apostle of Allāh, may Allāh bless him, set out on some business accompanied by a party of his Companions. They went on till it was the time of prayer. The people did not find (water) to perform ablutions. They said : O Apostle of Allāh ! we find no (water) to perform ablutions with. Discomfort was visible on the faces of the people. Then one of them went and brought a vessel in which there was some water. The Apostle of Allāh, may Allāh bless him, took it and performed ablutions from its (water), then he put four of his fingers in the vessel. and said : Come on. The people began to perform ablutions till all those who wanted did so. He was asked what their number was. He said : Seventy or about it.

Abū Ḥudhayfah Mūsā Ibn Mas'ūd al-Nahdī informed us : 'Ikrimah Ibn 'Ammār informed us on the authority of Iyās Ibn Salamah, he on the authority of his father ; he said : We came to al-Ḥudaybiyah with the Apostle of Allāh, may Allāh bless him, and we were about one thousand and four hundred persons. There were fifty goats at the pond, but it could not be sufficient for them

to quench their thirst. The Apostle of Allāh, may Allāh bless him, sat near it and either spat (in it) or prayed ; the water swelled, and we drank from it and also made our goats drink.

Khalaf Ibn al-Walīd al-Azdī informed us : Khalaf Ibn Khalīfah informed us on the authority of Abān Ibn Bishr, he on the authority of an old man of Baṣrah ; he said : Nāfi' informed us : Verily, with the Apostle of Allāh, may Allāh bless him, there were four hundred persons. He halted with us at a place where there was no water ; and it was hard on them ; they however halted because they saw the Apostle of Allāh, may Allāh bless him, halt. In the meantime a goat with sharp edged horns came, and approached the Apostle of Allāh, may Allāh bless him. He (Nāfi') said : The Apostle [P. 119] of Allāh, may Allāh bless him, milked it, He (Nāfi') said : He satisfied the army as well as himself. He (Nāfi') said : Then he said : O Nāfi' ! hold it ; but I do not think you will be able to hold it. He (Nāfi') said : When the Apostle of Allāh, may Allāh bless him, said : "I do not think you will hold it," I took a piece of wood and thrust it in the ground and then I took a rope and fastened the goat with it. He (Nāfi') said : The Apostle of Allāh, may Allāh bless him, slept, and the people slept, and I also slept. He (Nāfi') said : When I woke up the rope was there but the goat had disappeared. He (Nāfi') said : I approached the Apostle of Allāh, may Allāh bless him, and informed him. He (Nāfi') said : I said (to the Prophet), that the goat had gone. He (Nāfi') said : The Apostle of Allāh, may Allāh bless him, said to me : O (Nāfi'), had I not informed you that you would not be able to hold it ? He who had brought it, has taken it back.

'Attāb Ibn Ziyād and Abu al-'Abbās Aḥmad Ibn al-Ḥajjāj, both from Khurāsān, said : 'Abd Allāh Ibn al-Mubārak informed us ; he said : Al-Awzā'ī informed us, he said : Al-Muṭṭalib Ibn Ḥanṭab al-Makhzūmī related to us ; he said : 'Abd al-Raḥmān Ibn Abī 'Umrah al-Anṣārī related to me ; he said : My father related to me ; he said : We were with the Apostle of Allāh, may Allāh bless him, in a *ghazwah*, and the people were on the

verge of starvation. They asked the Apostle of Allāh, may Allāh bless him, to permit them to slaughter their riding beasts. They said: Allāh will make us reach at them (*i.e.*, after eating their flesh). When 'Umar Ibn al-Khaṭṭāb thought that the Apostle of Allāh had a mind to permit them to slaughter some of their animals, he said: O Apostle of Allāh! if we slaughter our animals, how shall we face the people (enemy), hungry, and on foot; but if you like, collect the remnant of their provisions, then pray to Allāh for His blessing; verily Allāh will make us reach (our destination) or bless it because of your prayer. Thereupon the Apostle of Allāh, may Allāh bless him, asked for the remnants of their provisions. People began to bring handfuls of food, and the largest quantity a person brought was a *ṣā'* of dates. The Apostle of Allāh, may Allāh bless him, collected them, and then he got up and prayed as long as Allāh willed him to pray. Then he called the soldiers with their vessels and commanded them to fill (their vessels). Every one of the soldiers filled his vessel and some provisions still remained. Then the Apostle of Allāh, may Allāh bless him, laughed till his wisdom teeth appeared, and said: I bear witness, there is no god but Allāh and I bear witness that I am the Apostle of Allāh; and a servant having faith in this will meet Allāh, with the hell-fire being hidden (from him) on the day of resurrection.

Hāshim Ibn al-Qāsim informed us: Sulaymān, *i.e.*, Ibn Al-Mughīrah informed us on the authority of Thābit al-Bunānī, he on the authority of 'Abd Allāh Ibn Ribāḥ, he on the authority of Abū Qatādah; he said: One evening the Apostle of Allāh, may Allāh bless him, preached a sermon and said: You will continue travelling the evening and through the night and you will reach (a spring of) water tomorrow, if Allāh will. The people travelled not minding the others. I was walking by the side of the Prophet, may Allāh bless him. When it was midnight the Prophet, may Allāh bless him, felt drowzy and reclined on his beast, so I supported him without waking him and he subsequently sat straight on his beast. Then we moved forward. The night was thus passed, and the Prophet, may

Allāh bless him, felt drowzy and reclined [P. 120] on his beast. I supported him but did not wake him. Then he sat straight on his beast. Then we walked till it was the end of dawn, and he reclined more than he had done previously till he was on the verge of falling, so I supported him. He raised his head and said: Who is this man? I said: Abū Qatādah. He said: Since how long have you been travelling with me? I said: Since (the beginning of) the night I have not ceased travelling with you. He said: May Allāh guard you as you guarded His Prophet ﷺ. Then he said: Do you think we will remain hidden from our enemies? And do you think there is any one who wants to continue his journey after a slumber? I said: This rider and this rider. When we came together we were seven. The Prophet, may peace be on him, moved aside from the way and put his head (on the ground), and said: Take care of the prayer (*i.e.*, offer it in time). The first person woke up after the rising of the sun. We rose and were in fear. He said: Ride (your beasts). We walked till the sun went high. He got down and called for the vessel containing water for ablutions, that was with me. We performed complete ablutions, and some water remained in it. The Prophet, may peace be on him, said: O Abū Qatādah! keep your vessel because it will be referred to in some news. Then the call for prayers was made. The Prophet ﷺ, may peace be on him, offered two *rak'ahs* before *Fajr* (morning prayer); then he offered morning prayers as he used to do daily. Then he said: Ride (your beasts); we rode and some people began to whisper; the Prophet, may peace be on him, said: What is this whispering without me. He (Abū Qatādah) said: We said: O Apostle of Allāh! (it is about) our shortening of the prayer. He (Abū Qatādah) said: He (Prophet ﷺ) said: Am I not a model for you? Sleep can not be shortened but one will be failing in prayers if he does not offer it till the time of the other prayer sets in. He who does it should offer prayers when he rises and on the day following he should offer it at the proper time. Then he said: Do you see what the people have done? He contiuned: People will lose their Prophet ﷺ. Abū Bakr and 'Umar

then said: The Apostle of Allāh warns you, that he would not leave you. The people said: The Prophet, may peace be on him, is before you, if you obey Abū Bakr and 'Umar you will be guided. When it had become hot or, he said, the sun had risen high we approached the people ; they were saying : O Apostle of Allāh ! we will perish because of thirst. He said : You will not perish. Then he got down and said : Leave my cup, which really was a small saucer. He called for the vessel of ablution and the Prophet, may Allāh bless him, began to pour (water) and made them drink. When the people saw what was in it they began to rush. The Prophet, may Allāh bless him, said : Keep order and every one of you will quench his thirst. He (Abū Qatādah) said : The Prophet, may Allāh bless him, began to pour (water) and make them drink till there remained none except he and myself. He (Abū Qatādah) said : He poured and said : Drink. He (Abū Qatādah) said : I said : O Apostle of Allāh ! I shall not drink before you. The Prophet, may peace be on him, said : Verily the leader of the people should be the last of them. He (Abū Qatādah) said : I drank (water) and the Prophet, may Allāh bless him, also drank (water). He (Abū Qatādah) said: People were fully satisfied. [P. 121] 'Abd Allāh Ibn Rabāḥ said: Verily I am in your mosque, narrating this tradition ; 'Imrān Ibn Ḥuṣayn said : Look ! O young man ! look how you relate it. Verily I was one of the riders that night. He ('Abd Allāh) said : I said : O Abū Nujayd ! You are the best informed (person). He said : To which people do you belong ? I said : To the Anṣār. He said : You know best the traditions of your people, so narrate them to the people. He ('Abd Allāh) said : I narrated them to the people. Thereupon 'Imrān said : I was present then, and I do not know if any one remembers it in this way.

Abū Muhāmmad Fuḍayl Ibn 'Abd al-Wahhāb al-Ghaṭafānī related to us : Shurayk related to us, on the authority of Simāk, he on the authority of Abū Ẓubyān, he on the authority of Ibn 'Abbās ; he said : A man came to the Prophet, may Allāh bless him, and said : What are the signs of your Prophethood ? He said : If you see that on my calling a date-palm, it responds, will you

believe in me ?. He said : Yes. He then called it, and it responded. So he believed in him and embraced Islām.

Hāshim Ibn al-Qāsim informed us : Shu'bah informed us ; he said : 'Amr Ibn Murrah and Ḥuṣayn Ibn 'Abd al-Raḥmān informed me on the authority of Sālim Ibn Abi al-Ja'd, he on the authority of Jābir Ibn Abd Allāh ; he said : We felt thirsty at al-Ḥudaybiyah and rushed to the Apostle of Allāh while we were on the point of weeping ; there was a kettle in which there was water. He (depped and) moved his fingers in it in this way (the narrator demonstrated the movement) and said : Drink in the name of Allāh. He (Jābir) said : Water began to ooze out of his fingers as if they were springs. It was enough for us and reached all of us. Ḥuṣayn adds in his narration : Then we drank and made ablutions.

Hāshim Ibn al-Qāsim informed us : Sulaymān Ibn al-Mughīrah informed us on the authority of Thābit al-Bunānī, he on the authority of 'Abd al-Raḥmān Ibn Abī Laylā, he on the authority of al-Miqdād ; he said : I and my two companions, who had lost their ears and eyes because of hard labour, approached (Madinah). He (al-Miqdād) said : We solicited the Companions of the Apostle of Allāh (to help us), but none responded. He (al-Miqdād) said : We went to the Apostle of Allāh, may Allāh bless him. He took us to the members of his family. There were three goats. The Apostle of Allāh, may Allāh bless him, said : Draw their milk and distribute it among yourselves. He (al-Miqdād) said : We milked them and every one took his share, and we kept a share for the Apostle of Allāh, peace be on him. He (al-Miqdād) said : He used to come by night and greeted us in such a way that the sleeping persons did not wake but those who were awake could hear. Then he went to the mosque to offer prayers and after that he drank milk. He (al-Miqdād) said : One night Satan came to me and said : Muḥammad goes to the Anṣār who offer him presents and he gets what he needs, and he does not need this mouthful, so you take it. He (al-Miqdād) said : He did not cease persuading me, until I drank it. When it entered my stomach

and he was convinced that I could not take it out, he began to reproach me and said : Woe to thee ! what hadst thou done ? Thou drank the milk of the share of Muḥammad ﷺ. When he comes and does not find it, he will curse thee and thou wilt perish, and this world and hereafter will be lost to thee. He (al-Miqdād) said : There was a woollen blanket covering me, when it was drawn over my head, my feet were uncovered and when it was drawn over my feet my head was uncovered. He (al-Miqdād) said : [P. 122] I could not sleep although my companions had slept. (In the meantime) the Apostle of Allān, may Allāh bless him, stepped in and greeted us as he used to do ; then he entered the mosque and offered prayers and came to the vessel of milk, and uncovered it, but there was no milk in it. He (al-Miqdād) said : He raised his head towards the heaven and I said to myself : Now he will curse me and I shall perish. But he said : Allāh ! feed him who feeds me and make him drink who makes me drink. He (al-Miqdād) said : I turned to my blanket which I tightened and took a knife and went to the goats to find which of them was fat, so that I could slaughter it for the Apostle of Allāh, may Allāh bless him. By chance they were full of milk. So I took a vessel belonging to the family of Muḥammad, in which they did not like to milk the goats. I milked them in it till the foam was on its brim. Then I brought it to the Apostle of Allāh, may Allāh bless him. He said : O Miqdād ! Did you not take your drink tonight ? He (al-Miqdād) said : I said : O Apostle of Allāh ! take it. He (al-Miqdād) said : He took some of it and then passed it on to me. I said : O Apostle of Allāh take it. He took it and passed on to me. I took what had remained of it and drank it. When I was convinced that the Apostle of Allāh, may Allāh bless him, was satisfied and his prayer had been accepted in my favour, I laughed, till I fell on the earth. The Apostle of Allāh, may Allāh bless him, said : It is bad on your part, O Miqdād. He (al-Miqdād) said : I said : O Apostle of Allāh ! this is my affair and it has so happened. The Apostle of Allāh said : It was nothing but a Divine blessing. Hadyou not been closer to me, you would have waked your companions

and they would have shared some of it. He (al-Miqdād) said: I said: By Him Who has raised you (to prophethood) with truth, I care not much who else shares it when you and I have partaken of it.

Hāshim Ibn al-Qāsim informed us: Abū Khaythamah Zuhayr informed us: Sulaymān al-A'mash informed us on the authority of al-Qāsim; he said: 'Abd Allāh Ibn Mas'ūd said: I do not know if any one else embraced Islām before me.[1] The Apostle of Allāh, may Allāh bless him, came to me while I was with the goats of my family. He said: Is there any milch-goat in your flock? He (Ibn Mas'ūd) said: I said: There is none. He (Ibn Mas'ūd) said: Then he came near a goat and touched its udder which became full of milk. I do not know of any one having joined Islām before me.

'Alī Ibn Muḥammad Ibn 'Abd Allāh Ibn Abī Sayf al-Qurayshī informed us on the authority of Abū Zakariyā al-'Ijlānī, he on the authority of Muḥammad Ibn Ka'b al-Qurazī and 'Alī Ibn Mujāhid, they on the authority of Muḥammad Ibn Isḥāq, he on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah, he on the authority of Maḥmūd Ibn Labīd, he on the authority of Ibn 'Abbās, he on the authority of Salmān; he said: I approached the Apostle of Allāh, may Allāh bless him, while he was with the bier of one of his Companions. When he saw me coming, he said: Come behind me; he cast away his sheet and I saw the seal (of prophethood) which I kissed. Then I turned and sat before him. He (Prophet) said: Make a covenant for your freedom. I made it for three hundred saplings of fruit-bearing date-palms and forty ounces of gold. Thereupon the Apostle of Allāh, may Allāh bless him, said: Help your brother. Then the people brought one or two or three saplings of date-palms each, till they collected three hundred. I said: what about their being fruit-bearing. He said to me! Go and dig pits for them with your own hand. I dug pits for them. Then [P. 123] I approached him; he came with me and put them with his hand until there remained none. Now only gold was left in the

1 'Abd Allāh Ibn Mas'ūd was one of the early converts to Islām. A reference to this is also made in Vol. III, part I, under 'Abd Allāh Ibn Mas'ūd.

meantime it was also brought, and was equal to the egg of a pigeon, as *ṣadaqah*. Then he said : Where is the Persian *mukātib*[1] slave ? I got up and he said to me : Take this, and make the payment. I said : How will it suffice for me ? Then the Apostle of Allāh, may Allāh bless him, touched it with his tongue. I took it and weighed forty ounces from it, and still there remained with me equal to what I had paid them.

'Alī Ibn Muḥammad informed us on the authority of al-Salt Ibn Dīnār, he on the authority of 'Abd Allāh Ibn Shaqīq, he on the authority of Abū Ṣakhr al-'Uqaylī ; he said : I came out to proceed to al-Madīnah and the Apostle of Allāh, may Allāh bless him, confronted me ; he was accompanied by Abū Bakr and 'Umar. He passed by a Jew who had a book with him, which was *Torah* ; he was reciting to his brother's son who was aitting. The Prophet, peace be on him, said : O Jew ! I ask you to say on the oath of Him Who revealed *al-Torah* to Moses and split the sea for the Israelites, whether or not you find in your *Torah* my description, qualities and migration. He nodded his head, meaning no. Thereupon his brotner's son said : But I bear witness by Him Who revealed *Torah* to Moses and split the sea for the Israelites that he will discover in his scriptures your description, your time, your qualities and your migration and I bear witness that there is no god but Allāh and that you are the Apostle of Allāh. The Prophet said : Remove this Jew from your companionship, and the youth breathed his last. The Prophet said funeral prayers over him and interred him.

'Alī Ibn Muḥammad informed us on the authority of Ya'qūb Ibn Dāwūd, he on the authority of an old man of Banū Jumaḥ ; he said : When the Prophet, peace be on him, came to Umm Ma'bad, he said to her : Is there something for entertainment ? She said : No. He and Abū Bakr turned aside. Her son came in the evening with goats and said to his mother : What is this party that I see sitting aside ? She said : Some persons asked for

1 *Mukātib*, a slave who makes contract with his master that he would set him free on payment of a fixed amount.

hospitality and I said: We have nothing with us. Her son came to them to offer an excuse, and he said: Verily she is a weak woman; we have what you are in need of. The Apostle of Allāh, may Allāh bless him, said: Go and bring a goat from your flock. He came and took a she-kid. His mother said: Where do you want to go? He said: These two (the Prophet ﷺ and Abū Bakr) have asked for a goat. She said: What will they do with it? He said: whatever they like. The Prophet, may Allāh bless him, touched its udder and teats and they were full of milk. Then he milked it till the bowl was full. He left it as it was full of milk. He said: Take it to your mother and bring another goat from your flock. He took the bowl to his mother. She said: From where did you get it? He said: From such and such a goat. She said: How is it? She has not yet conceived? By al-Lāt, he is the Sabean of Makkah. She drank from it. Then he brought another she-kid. He milked it and filled the bowl, and he left it as it was full of milk. Then he said: Take it. He drank the milk. He (Prophet ﷺ) then said: Bring another goat to me. He brought one; he (Prophet ﷺ) milked it, and made Abū Bakr drink the milk. Then he said: bring another to me. He brought one, and he (Prophet ﷺ) drew it and drank the milk, [P. 124] and left them full of milk as they were.

'Alī Ibn Muḥammad informed us on the authority of al-Ḥasan Ibn Dīnār, he on the authority of al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, was in his mosque, when a frightened camel rushed in. He placed his head in the lap of the Prophet, may Allāh bless him, and began to cry. The Prophet, may Allāh bless him, said: Verily the camel thinks that he belongs to a man who wants to slaughter him for food on behalf of his father. Now it has come to complain (against him). Thereupon a man said: O Apostle of Allāh, this camel belongs to so and so and he has a mind to do this. Then the Prophet, may peace be on him, called the man and inquired about him. He informed him (Prophet ﷺ) that he wanted to slaughter it.

The Prophet, may peace be on him, asked him to refrain from slaughtering him, and he agreed.

'Alī Ibn Muḥammad informed us on the authority of Ḥubāb Ibn Mūsā al-Sa'īdī, he on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: 'Alī, may peace be on him, said: We passed one night without evening meal. In the morning I went out and came back to Fāṭimah, may peace be on her; she was grieved. I said: Have you any thing? She said: Last night we took no food, today we had no morning meal and we have now nothing for our evening meal. I went out in search and found something to buy food and meat for a dirham. I brought it to her. She prepared bread and cooked the meat. When she was free, she said to me: It would have been better if you had invite my father. I went to the Apostle of Allāh, may Allāh bless him, and he was lying in one corner of the mosque and uttering: I take refuge from hunger with Allāh. I said: May my father and mother be sacrificed for you, O Apostle of Allāh! we have food, come and take it. He reclined against me and thus entered (the house); the kettle was boiling. He said: Take out some for 'Āyishah. She took out some in a cup. Then he said: Take out some for Ḥafṣah. She took out in a cup. Then she took out for all his nine wives. He then said: Take out for your husband and the children. She took out. Then he said: Take out and eat it. She took out; then the kettle was placed on the hearth and it was full even then. Then we took as much as Allāh willed.

'Alī Ibn Muḥammad informed us on the authority of Yazīd Ibn 'Iyāḍ Ibn Ju'dubah al-Laythī, he on the authority of Nāfi', he on the authority of Sālim, he on the authority of 'Alī; he said: The Apostle of Allāh, may Allāh bless him, asked Khadījah while at Makkah, to prepare food for him. He then said to 'Alī; Invite the members of Banū 'Abd al-Muṭṭalib. He invited forty (persons). Then he said to 'Alī: Bring your food. 'Alī said: I brought a little *tharīd* (crumbs of bread drenched in soup); a person like you could eat all of it; all of them took of it till they

finished it. Then he said: Let them drink (water). I made them drink from a vessel which contained water enough for one person only. They all drank it and quenched their thirst. Then Abū Lahab said: Muḥammad has bewitched you. They dispersed and he (Prophet ﷺ) did not invite the people for some time. When a few days passed he again did like it, and asked me to call them and I got them assembled. Then they took the food. He (Prophet ﷺ) said: Which of you will help me in the mission I am commissioned to carry out? He should respond who wants to be my brother and he will go to paradise (in reward). I said: O Apostle of Allāh! I ('Alī) am prepared although I am the youngest and have thin calfs. The people remained silent. Then they said: O Abū [P. 125] Ṭālib! do you not see your son? He said: Leave him; he will never lag behind in doing good to his cousin.

'Alī Ibn Muḥammad informed us on the authority of Abū Ma'shar, he on the authority of Zayd Ibn Aslam and others: Verily the eye of Qatādah Ibn al-Nu'mān was sore, the apple having dropped down on his cheek. The Apostle of Allāh, may Allāh bless him, refixed it with his hand. It became healthier and more beautiful than his other eye.

'Alī Ibn Muḥammad informed us on the authority of Abū Ma'shar, he on the authority of Zayd Ibn Aslam, Yazīd Ibn Rūmān, Isḥāq Ibn 'Abd Allāh Ibn Abī Farwah and others: Verily 'Ukkāshah Ibn Miḥṣan broke his sword on the day of Badr. The Apostle of Allāh, may Allāh bless him, gave him a stick which changed in his hand into a sharp sword of pure iron and of strong blade.

'Alī Ibn Muḥammad informed us on the authority of 'Alī Ibn Mujāhid, he on the authority of 'Abd al-'A'lā Ibn Maymūn Ibn Mihrān, he on the authority of his father; he said: 'Abd Allāh Ibn 'Abbās said: The Apostle of Allāh, may Allāh bless him, used to deliver sermons reclining against of a log of wood in the mosque. When the pulpit was constructed, the Apostle of Allāh, may Allāh bless him, ascended it. The log of

wood began to wail. The Apostle of Allāh, may Allāh bless him, came down from the pulpit and embraced it. Then it calmed.

'Alī Ibn Muḥammad informed us on the authority of Abū Ma'shar, he on the authority of Zayd Ibn Aslam and others: Verily Surāqah Ibn Mālik rode in search of the Prophet, may Allāh bless him, after having divined with the arrows, whether to go out or not. All the three times the answer was in the negative.[1] But he rode out and approached him. The Prophet, may Allāh bless him, cursed that the feet of his horse be sunk. They sank. He said: O Muḥammad! pray to Allāh to release my horse and I shall make every one return from you. The Prophet, may peace be on him, said: O Allāh! if he is true release his horse. On this the feet of his horse came out of the ground.

Muḥammad Ibn 'Umar informed us; he said: Al-Ḥakam, Ibn al-Qāsim related to me on the authority of Zakariyā Ibn 'Amr he on the authority of an old man of the Quraysh. Verily the Quraysh wrote (a document) against the Hāshimites when they refused to hand over the Apostle of Allāh, may Allāh bless him, to them. They wrote not to wed with (their daughters) nor to give in marriage (their daughters) to them, not to sell to them nor purchase from them. They were not to mix with them nor have any communication with them. They (Hashimites) remained blockaded for three years in their Shi'b valley except Abū Lahab who did not go there with them. Banu al-Muṭṭalib Ibn 'Abd Manāf entered the pass with them. When three years elapsed, Allāh informed His Prophet about the affair of their document, that white ants had consumed the portion containing matter relating to cruelty and oppression, but the name of Allah has remained intact. The Apostle of Allāh, may Allāh bless him, disclosed it to Abū Ṭālib. Abū Ṭālib said: O my brother's son! Is what you say true? He said: Yes, by Allāh. Abū Ṭālib related it to his brothers. They said: What do you think about

1 It was a common practice among the Arabs to take an omen by throwing arrows.

it? He (narrator) said: Abū Ṭālib said: By Allāh, he never told a lie to me. He (Abū Ṭālib) said: What do you propose (to do)? He (Prophet ﷺ) said: I feel you should put on the [P. 126] best clothes you have and then approach the Quraysh and inform them about it before they discover it. He (narrator) said: They went out and entered the Ka'bah and proceeded to Ḥijr where only the wise and aged people of the Quraysh sat. Those who were sitting there turned to them to hear what they had to say. Abū Ṭālib said: Verily we have come on an important business, and you should accept what will be revealed to you (by us). They said: You are welcome, and we have what will please you. He (Abū Ṭālib) said: Verily my brother's son has informed me, and he has never told me a lie, that Allāh empowered the white ants to consume the portion (of the document) relating to cruelty, oppression and the severance of our relations, but the portion mentioning the name of Allāh has remained intact. If my brother's son be true, you should abandon your bad opinion about him and if he be a liar, I shall hand him over to you, and you may kill him or let him live as you like. They said: You have done justice to us. They sent for the document. When it was brought Abū Ṭālib said: Read it. When they opened it (they found it) as the Apostle of Allāh, may Allāh bless him, had said; everything had been eaten up except the name of Allāh. He (narrator) said: They were bewildered and ashamed. Then Abū Ṭālib said: Is it not clear to you that you are the first to do injustice and evil and sever relations? None spoke. Then some of the Quraysh̲ites reproached others for the treatment they had meted out to Banū Hāsh̲im, and their (opponents') number diminished. Abū Ṭālib retired to the Sh̲i'b, saying: O people of the Quraysh̲! Why should we be blockaded and detained there; the affair is now clear. Then he and his companions entered the Ka'bah passing by its curtains and said: O Allāh! help us against those who have oppressed us and severed relations with us and made lawful what is forbidden. Then they returned.

'Abd Allāh Ibn Ja'far al-Raqqī informed us. 'Ubayd Allāh

Ibn 'Amr informed us on the authoriry of Ibn 'Aqīl, he on the authority of Jābir or some one else ; he said : The first information relating to the Apostle of Allāh, may Allāh bless him, came to al-Madīnah (in the following way). A woman of al-Madīnah had a follower (a jinn). He came in the form of a bird and sat on the wall of her house. The woman said : Come down, have a discourse with us and we will talk with you ; you give information and we will give information to you. He said : A Prophet has been raised at Makkah and he has stopped us from indulging in adultery and disturbed our peace.

ACCOUNT OF THE CALL TO PROPHETHOOD OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM AND OF WHAT HE WAS COMMISSIONED TO.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān al-Thawrī informed us ; he said : I heard al-Suddī saying about God's words, "Did He not find thee wandering and direct (thee) ?"[1] that he (Prophet[ﷺ]) was following the customs of his people for years.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us : Sulaymān Ibn [P. 127] Bilāl informed us ; he said : Ma'an Ibn 'Īsā informed us on the authority of Mālik Ibn Anas ; (second chain) Rabī'ah Ibn Abī 'Abd al-Raḥmān heard Anas Ibn Mālik saying : The Apostle of Allāh, may Allāh bless him, was commissioned (to prophethood) after forty years after his birth.

Rawḥ Ibn 'Ubādah informed us : Hishām Ibn Ḥassān informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, was commissioned after the fortieth year (of his life).

Abu Ma'mar 'Abd Allāh al-Minqarī informed us, 'Abd al-Wārith Ibn Sa'īd informed us : Abū Ghālib al-Bāhilī informed us that he had witnessed al-'Ala Ibn Ziyād al-'Adawi asking Anas

1 *Qur'ān*, 94 : 7

Ibn Mālik: O Abū Ḥamzah! At what age was the Apostle of Allāh, may Allāh bless him, commissioned? He said: He was forty years old. He (al-'Alā) said: What happened then? He (Anas) said: For ten years he remained at Makkah and for next ten years he lived at al-Madīnah.

He (Ibn Sa'd) said: These are the words of Anas that he lived at Makkah for ten years; and none has corroborated him.

Al-Mu'allā Ibn Asad al-'Anwar informed us: Wuhayb Ibn Khālid informed us on the authority of Dā'wūd Ibn Abī Hind, he on the authority of 'Āmir; (second chain) Khalaf Ibn Walīd al-Azdī informed us, Khālid Ibn 'Abd Allāh informed us on the authority of Dā'wūd Ibn Abī Hind, he on he authority of 'Āmir; (3rd chain) Naṣr Ibn Sa'īb al-Khurāsānī informed us on the authority of Dā'wūd Ibn Abī Hind, he on the authority of 'Āmir: Verily the Apostle of Allāh, may Allāh bless him, was commissioned to prophethood when he was forty years old. Saraphel was with him for three years, then he was replaced by Gabriel who remained with him, at Makkah for ten years, and at the city of his migration, al-Madīnah, for ten years. The Apostle of Allāh, may Allāh bless him, breathed his last when he was sixty-three years of age.

Muḥammad Ibn Sa'd said: I related this tradition to Muḥammad Ibn 'Umar; he said: The learned men of our city do not know that Saraphel had been with the Prophet, may Allāh bless him. Verily the learned and those versed in *Sīrah* literature say: From the time the revelations commenced till he (Prophet) may Allāh bless him, breathed his last none except Gabriel was with him.

'Affān Ibn Muslim informed us, Ḥammād Ibn Salamah informed us on the authority of Abū Muḥammad; he said: I heard Zurārah Ibn Awfā saying: A *qarn* is equal to one hundred and twenty years. He (Zurārah) said: The Apostle of Allāh, may Allāh bless him, was commissioned (to prophethood) in the *qarn*, one end of which was when Yazīd Ibn Mu'āwiyah died.

Al-Faḍl Ibn Dukayn informed us, Sālim Ibn al-'Alā al-Anṣārī informed us on the authority of 'Abd al-Malik Ibn Abī Sulaymān, he on the authority of Abū Ja'far ; he said : The Apostle of Allāh, may Allāh bless him, said : I am commissioned to (preach to) the red and the black. 'Abd al-Malik said : The red ones are human beings and the black ones are the genii.

Isḥāq Ibn Yūsuf al-Azraq informed us on the authority of 'Awf, he on the authority of al-Ḥasan ; he said : The Apostle of Allāh, may Allāh bless him, said : I am (Allāh's) apostle to those whom I found living and those who will be born after me.

Muḥammad Ibn 'Umar al-Aslamī informed us : Abū 'Utbah Ismā'īl [P. 128] Ibn 'Abbās related to me, on the authority of Baḥīr Ibn Sa'd, he on the authority of Khālid Ibn Ma'dān ; he said : The Apostle of Allāh, may Allāh bless him, said : I am commissioned for all mankind. If they do not respond to my invitation I shall approach the Arabs, if they too do not respond I shall approach the Quraysh, if they too do not respond I shall approach Banū Hāshim, and if they too do not respond then I shall be alone (in believing in Allāh).

'Affān Ibn Muslim informed us, Abū 'Awānah informed us on the authority of 'Umar Ibn Abī Salamah, he on the authority of his father, he on the authority of Abū Hurayrah : Verily the Prophet, may Allāh bless him, said : I am commissioned for all mankind and in me the Prophets are sealed.

'Abd Allāh Ibn Numayr al-Hamadānī informed us on the authority of Mujālid Ibn Sa'īd, he on the authority of 'Āmir, he on the authority of Jābir ; he said ; I heard the Apostle of Allāh, may Allāh bless him, saying : I am the seal of one thousand or more Prophets.

Aḥmad Ibn Muḥammad Ibn al-Walīd al-Makkī informed us, Muslim Ibn Khālid al-Zanjī informed us ; he said : Ziyād Ibn Sa'd related to me on the authority of Muḥammad Ibn al-Munkadir and Ṣafwān Ibn Sulaym, they on the authority of Anas

Ibn Mālik; he said: The Apostle of Allāh, may Allāh bless him, said: I am commissioned after the traces of eight thousand Prophets of whom four thousand were from Banū Israel.

Muḥammad Ibn 'Ubayd al-Ṭanāfisī informed us: Burd al-Ḥarīrī informed us on the authority of Ḥabīb Ibn Abī Thābit; he said: The Apostle of Allāh, may Allāh bless him, said: I am commissioned with the simple Ḥanīfī system (of Ibrāhīm).

Sa'īd Ibn Manṣūr informed us, 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of Muḥammad Ibn al-'Ajlān, he on the authority of Qa'qā', he on the authority of Abū Ṣāliḥ, he on the authority of Abū Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: I am commissioned to perfect the virtues.

Al-Faḍl Ibn Dukayn related to us: Mis'ar related to us on the authority of Ma'bad Ibn Khālid; he said: The Apostle of Allāh, may Allāh bless him, said: Do you know I am mercy (personified), a gift, and I am raised for the rise of one nation and the downfall of others.

Wakī' Ibn al-Jarrāḥ informed us: Al-A'mash informed us on the authority of Abū Ṣāliḥ; he said: The Apostle of Allāḥ, may Allāh bless him, said: O people! I am mercy (given to you) in gift.

Ma'n Ibn 'Īsā al-Ashja'ī Informed us: Mālik Ibn Anas informed us that he had received (the information) that the Apostle of Allāh, may Allāh bless him, had said: I am commissioned only to perfect the virtures.

Muḥammad Ibn 'Umar related to us; he said: Ma'mar Ibn Rāshīd related to me on the authority of al-Zuhrī, he on the authority of Sa'īd Ibn al-Musayyib, he on the authority of Abū Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: I am commanded to fight the people till they profess: 'There is no god but Allāh'. So he who would profess, 'there is no god but Allāh', would be safe in respect of his property and person except what

is due to Allāh from him. Allāh in a revelation in His book has referred to nation who were haughty. He said: When it was said to them: There is no god but Allāh they showed haughtiness.

Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Raḥmān Ibn Abi al-Mawālī related to me on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl, he on the authority of Jābir Ibn 'Abd Allāh; (second chain) he (Ibn Sa'd) said: [P. 129] Muḥammad Ibn Hilāl related to me on the authority of his father, he on the authority of Abū Hurayrah, he on the authority of the Prophet, may Allāh bless him; he said: I am commanded to wage war against the people till they profess, 'there is no god but Allāh'. When they profess they save their persons and property except what is due from them, and their reckoning will be with Allāh.

ACCOUNT OF THE DAY WHEN THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WAS COMMISSIONED (WITH PROPHETHOOD).

Muḥammad Ibn Mu'āwiyah al-Naysābūrī informed us: Ibn Lahī'ah informed us on the authority of Khālid Ibn Abī 'Imrān, he on the authority of Ḥanash al-Ṣan'ānī, he on the authority of Ibn 'Abbās; he said: Your Prophet[ﷺ] was commissioned (with prophethood) on Monday.

Mūsā Ibn Da'wūd informed us: 'Alī Ibn 'Ābis al-Kūfī informed us on the authority of Muslim, he on the authority of Anas; he said: The Prophet, may peace be on him, was commissioned (with prophethood) on Monday.

Muḥammad Ibn 'Umar Ibn Wāqid informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sābrah related to me on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abī Farwah, he on the authority of Abū Ja'far; he said: The angel descended on the

Apostle of Allāh, may peace be on him, at Ḥirā on Monday, seventeenth of Ramaḍān, and the Apostle of Allāh was then forty years old. It was Gabriel who came down with a revelation to him.

ACCOUNT OF THE COMING OF THE REVELATION TO THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abū Ṣufyān Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of Qatādah, relating to Allāh's words: "And we supported him with the holy Spirit[1]"; he said: Gabriel was meant.

Muḥammad Ibn 'Umar informed us; he said: Ma'mar Ibn Rāshid and Muḥammad Ibn 'Abd Allāh related to me, on the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The beginning of the revelations to the Apostle of Allāh, may Allāh bless him, was in the form of true dreams. He did not have dream but it came to him like day-break. She said: He remained in this condition as long as Allāh willed. Solitude (*khalwat*) was liked by him; nothing was dearer to him. He would retire to the cave of Ḥirā taking provisions for several nights, after which he returned to his family. Then he would come to Khadījah to take the provisions again until the truth dawned on him while he was in the cave of Ḥirā.

Muḥammad Ibn 'Umar informed us; he said: Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah, related to me on the authority of Dā'wūd Ibn al-Ḥuṣayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When, at that time, the Apostle of Allāh, may Allāh bless him, was at Ajyād, he saw

1 *Qūr'ān*, 2 : 87.

an angel, with one foot on the other, in the horizon, and calling: O Muḥammad! I am Gabriel, O Muḥammad! I am Gabriel, The Apostle of Allāh, may Allāh bless him, was terrified. [P. 130] Whenever he raised his head towards the heaven he saw him; so he returned hastily to Khadījah and conveyed this information to her. He said; O Khadīj h! by Allāh, I never hated anything so much as idols and sooth-sayers, and I am afraid that I shall myself become a sooth sayer. She said: O my uncle's son, never! Do not repeat this Verily, Allāh will not do this with you, because you fulfil (the obligation of) relationship, speak truth, return things entrusted to you and your character is noble. Then she went to Waraqah Ibn Nawfal and it was the first time that she approached him and told him what the Apostle of Allāh, may Allāh bless him, had conveyed to her. Thereupon Waraqah said: Verily, your uncle's son is truthful and verily, this is the beginning of his prophethood and that the Archangel (*al-Nāmūs al-Akbar*) visits him. So, tell him that he should not think but good about himself.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of 'Urwah: Verily, the Apostle of Allāh, may Allāh bless him, said: O Khadījah, I see light and hear sounds and I fear I shall be a sooth-sayer. She said: Verily, Allāh will not do it with you, O son of 'Abd Allāh. Verily, you speak the truth, return things entrusted to you and fulfil (obligations of) relationship.

Yaḥyā Ibn 'Abbād and 'Affān Ibn Muslim informed us; they said: Ḥammād Ibn Salamah informed us; he said: 'Ammār Ibn Abī 'Ammār informed us; (variation) Yaḥyā Ibn 'Abbād (only) said: Ḥammād Ibn Salamah said: I think (he narrated) on the authority of Ibn 'Abbās: Verily, the Prophet, may Allāh bless him, said: O Khadījah I hear sounds and see light and I fear I am mad. She said: O son of 'Abd Allāh! Allāh will not do it with you. Then she approached Waraqah Ibn Nawfal and related (the incident) to him. He said: If he is true, then he is *nomos*

as in the case of Moses. If I am alive, when he is commissioned (to prophethood) I shall support him, help him and believe in him.

ACCOUNT OF WHAT PORTION OF THE *QUR'ĀN* WAS FIRST REVEALED TO HIM AND WHAT WAS SAID TO HIM, PEACE BE ON HIM.

Muḥammad Ibn 'Umar informed us; he said: Ma'mar Ibn Rāshid related to me on the authority of al-Zuhrī, he on the authority of Muḥammad Ibn 'Abbād Ibn Ja'far; he said: I heard some learned men saying: The first (verse) revealed to the Prophet, may peace be on him, was:

"Read: In the name of thy Lord who createth,
Createth man from a clot,
Read: And thy Lord is the Most bounteous,
Who teacheth by the pen,
Teacheth man that which he knew not".[1]

This is the beginning of the revelation, that came to the Prophet, may Allāh bless him, on the day of Ḥirā (i.e. the day of the first revelation); then followed the latter portion of the *sūrah* as Allāh willed.

Hāshim Ibn al-Qāsim al-Kinānī informed us: Shu'bah informed us on the authority of 'Amr Ibn Dīnār, he on the authority of 'Ubayd Ibn 'Umayr; he said: The first *sūrah* that was revealed to the Prophet, may peace be on him, was: "Read; In the name of thy Lord who createth"[2].

Muḥammad Ibn 'Umar informed us; he said: Ibrāhīm [P. 131] Ibn Muḥammad Ibn Abī Mūsā related to me on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of Ibn Ghaṭfān Ibn Ṭarīf, he on the authority of Ibn 'Abbās: Verily, after the first revelation to the Apostle of Allāh, may Allāh bless him, that came at

1 *Qur'ān*, 96 : 1-5.
2 *Qur'ān*, 96 : 1.

Ḥirā, it (the coming of revelations) remained suspended for a few days; since he did not see Gabriel, he was much grieved; he went to Thabīr and at another time to Ḥirā with the intention of throwing himself down. When the Apostle of Allāh, may Allāh bless him, was intending to do this from one of these mountains he heard a sound coming from the heaven. The Apostle of Allāh, may Allāh bless him, paused for a moment because of the thunderous sound, then he raised his ḥead and lo! it was Gabriel seated in a chair between the earth and the sky. He was saying: O Muḥammad! Thou art surely the Apostle of Allāh, and I am Gabriel. The Apostle of Allāh, may Allāh bless him, returned, and Allāh had cooled his eye and strengthened his heart; then revelations followed one after the other.

Muḥammad Ibn Muṣ'ab al-Qarqasānī informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Maryam informed us: Verily, the Apostle of Allāh, may Allāh bless him, said: It was said to me: O Muḥammad! your eyes should sleep and your ears should hear and your heart should be reminiscent (of Allāh).

ACCOUNT OF THE AFFLICTION EXPERIENCED BY HIM (PROPHET), MAY ALLĀH BLESS HIM, AT THE TIME OF THE COMING OF THE REVELATION.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us: Qatādah and Ḥumayd informed us on the authority of al-Ḥasan, he on the authority of Ḥiṭṭān Ibn 'Abd Allāh al-Raqqāshi, he on the authority of 'Ubādah Ibn al-Ṣāmit: Verily, when revelation dawned upon the Prophet, may Allāh bless him, he suffered much pain and his face turned dust-coloured.

'Ubayd Allāh Ibn Mūsā al-'Absī informed us: Isrā'īl informed us on the authority of Jābir, he on the authority of 'Ikrimah; he

said: When the revelation dawned upon the Apostle of Allāh, may Allāh bless him, he looked fatigued as if overcome by sleep.

Muḥammad Ibn 'Umar al-Aslamī informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Ṣāliḥ Ibn Muḥammad, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Abū Arwā al-Dawsī; he said: I witnessed the revelation coming to the Prophet, may Allāh bless him, while he was riding his beast, it screamed and contracted its fore-legs, and I thought they would break. Sometimes it sat and sometimes it stood up straightening its fore-legs till the burden of the revelation was gone and the (Prophet[ﷺ]) got down from it like a string of pearl.

Ḥujayn Ibn al-Muthannā informed us: 'Abd al-'Azīz Ibn 'Abd Allāh Ibn Abī Salamah informed us on the authority of his uncle that the narration had reached him thus: Verily, the Apostle of Allāh, may Allāh bless him, used to say: The revelation dawns upon me in two ways—Gabriel brings it and conveys to me as a man conveys to another man and that makes me restless. And it dawns upon me like the sound of a bell till it enters my heart and this does not make me restless.

[P. 132] Ma'n Ibn 'Īsā informed us: Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah: Verily, al-Ḥārith Ibn Hishām said: O Apostle of Allāh! how does revelation dawn upon you? The Apostle of Allāh, may Allāh bless him, said: Sometimes it dawns upon me in the form of the ringing of a bell, and that is very hard on me; (ultimately) it ceases and I remember what is said. Sometimes the angel appears to me and speaks and I recollect what he says. 'Āyishah said: I witnessed the revelation dawning upon him on an extremely cold day; when it ceased, I noticed that his forehead was perspiring.

'Abīdah Ibn Ḥumayd al-Taymī informed us; he said: Mūsā Ibn Abi 'Āyishah related to me on the authority of Sa'īd Ibn

Jubayr, he on the authority of Ibn 'Abbās; he said: When the revelation dawned upon the Prophet, may peace be on him, he felt its pressure. He (Ibn 'Abbās) said: He (Gabriel) tutored him and he (Prophet ﷺ) moved his lips lest he might forget it. Then Allāh revealed to him: "Stir not thy tongue herewith to hasten it (to hasten to learn it); Lo! upon Us (resteth) the putting together thereof and the reading thereof" [Lo! upon Us resteth that we put together in thy breast; He said: The reading thereof i e., He will make him recite]; "And when We read it, follow then the reading", [he (Ibn 'Abbās) said: He (Allāh) said: keep quiet]; "Then lo! upon Us (resteth) the explanation thereof,"[1] i. e., We will explain it with thy tongue. He (Ibn 'Abbās) said: This pleased the Apostle of Allāh, may Allāh bless him.

'Affān Ibn Muslim informed us: Abū 'Awānah informed us: Mūsā Ibn Abī 'Āyishah informed us, on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās relating to Allāh's words, "Stir not thy tongue herewith to hasten it, Lo! upon Us (resteth the) putting together thereof and the reading thereof"; he (Ibn 'Abbās) said: The Apostle of Allāh, may Allāh bless him, experienced great pain when the revelation dawned upon him, so much so that he stirred his lips. Thereupon the High and the Mighty Allāh revealed: "Stir not thy tongue herewith to hasten, Lo! upon us (resteth) the putting together thereof and the reading thereof",

The putting together in thy breast, then thou wilt read it.

He (Allāh) said: "And When We read it follow then the reading";

He (Allāh) meant: Listen to it and keep quiet.

He (Allāh) said: "Then lo! upon Us (resteth) the explanation thereof."

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1 *Qurān*, 75: 16-19.

He (Allāh) meant: Then lo! upon Us (resteth) that yon will read it.

He (Ibn 'Abbās) said: The Apostle of Allāh, may Allāh bless him, listened to Gabriel whenever he came and when he left he read it as he was made to read.

ACCOUNT OF THE PREACHING OF ISLĀM BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar informed us: Jāriyah Ibn Abī 'Imrān informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father; he said: The Apostle of Allāh, may Allāh bless him, was commanded to preach in full what was revealed to him by Allāh and that he should call people towards Allāh, which he did secretly for three years, till he was commanded to preach openly.

Hawdhah Ibn Khalīfah informed us: 'Awf informed us on the authority of Muḥammad: (Commenting on the verse), "And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him)";[1] he said: He is the Apostle of Allāh, may Allāh bless him.

[P. 133] Muḥammad Ibn 'Umar informed us; he said: Ma'mar Ibn Rāshid related to me on the authority of al-Zuhrī; he said: The Apostle of Allāh, may Allāh bless him, preached Islām secretly and openly, so those from among the youth and the weak people embraced Islām whom Allāh willed, till their number grew and the unbelievers among the Quraysh did not deny what he said. When he passed by their assemblies they would point towords him and say: This youth of Banū 'Abd al-Muṭṭalib talks of heaven. This

1 *Qur'ān*, 41 : 33.—Tr.

state of affairs remained till Allāh condemned their deities whom they adored beside Him and mentioned the perishing of their forefathers who had died as unbelievers. Then they looked askance at the Apostle of Allāh, may Allāh bless him, and turned hostile to him.

Muḥammad Ibn 'Umar informed us; he said: Ibrāhīm Ibn Ismā'īl Ibn Abi Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: when the verse, "And warn thy tribe of near kindred,"[1] was revealed, the Apostle of Allāh, may Allāh bless him, ascended (the mountain of) al-Ṣafā and said: O people of the Quraysh! Thereupon the Quraysh said: Muḥammad calls (us) at (the mountain) al-Ṣafā. They responded, assembled and said: O Muḥammad! what is the matter? He said: Suppose, I inform you that there is an army behind this mountain, will you believe me? They said: Yes, since you have never been blamed, and we have never found you telling a lie. He said: So I warn you of a severe torment, be ready, O Banū 'Abd al-Muṭṭalib! O Banū 'Abd Manāf! O Banū Zuhrah! In this way he named all the branches of the Quraysh. (He added): Lo! Allāh has commanded me to warn my tribe of near kindered and lo! I do not possess any worldly gains, nor a share in hereafter except that you say: There is no god but Allāh. He (Ibn 'Abbās) said: Abū Lahab said: May you perish! did you assemble us for this? Allāh, the High, the Magnificent, revealed: "The power of Abū Lahab will perish" to the end of the Surah.[2]

Muḥammad Ibn 'Umar informed us; he said: Ibn Mawhab related to me on the authority of Ya'qūb Ibn 'Utbah; he said: When the Apostle of Allāh, may Allāh bless him, and those who were with him, presented Islām to the people and his mission became known at Makkah, some of them began to propagate it. Abū Bakr was propagating it secretly in one side. Sa'īd Ibn Zayd was doing the same. 'Uthmān was doing the same. 'Umar was

1 *Qur'ān*, 26 : 214.

2 *Qur'ān*, sūrah 111.

preaching openly. Ḥamzah Ibn 'Abd al-Muṭṭalib and Abū 'Ubaydah Ibn al-Jarrāḥ were (also preaching). The Quraysh became furious. Their jealousy and enmity became open. Some of them openly turned hostile and the others secretly harboured a grudge in their bosoms, but pretended to be non-inimical to him. The persons, who were openly inimical to the Apostle of Allāh, may Allāh bless him, and his Companions, were Abū Jahl Ibn Hishām, Abū Lahab Ibn 'Abd al-Muṭṭalib, al-Aswad Ibn 'Abd Yaghūth, al-Ḥārith Ibn Qays Ibn 'Adī the same who is known, as Ibn al-Ghayṭalah, Ghayṭalah being his mother, al-Walīd Ibn al-Mughīrah, Umayyah and Ubbyyi sons of Khalaf, Abū Qays Ibn al-Fākih Ibn al-Mughīrah, al-'Āṣ [P. 134] Ibn Wā'il, al-Naḍr, Ibn al-Ḥārith, Munabbih Ibn al-Ḥajjāj, Zuhayr Ibn Abi Umayyah, al-Sā'ib Ibn Ṣayfī Ibn 'Ābid, al-Aswad Ibn 'Abd al-Asad, al-'Āṣ Ibn Sa'īd Ibn al-'Āṣ, al-'Āṣ Ibn Hāshim, 'Uqbah Ibn Abī Mu'ayṭ, Ibn al-Aṣdā al-Hudhalī who was turned out by al-'Arwā (Bint 'Abd al-Muṭṭalib), al-Ḥakam Ibn al-'Āṣ and 'Adi Ibn al-Ḥamrā. It was because they were his neighbours and those who were great enemies of the Apostle of Allāh, may Allāh bless him, were Abū Jahl, Abū Lahab, and 'Uqbah Ibn Abī Mu'ayṭ. 'Utbah and Shaybah sons of Rabī'ah and Abū Sufyān Ibn Ḥarb were his enemies, but they did dot speak ill of him. They were just like the other Quraysh. Ibn Sa'd said: None of them except Abū Sufyān and al-Ḥakam embraced Islām.

Muḥammad Ibn 'Umar informed us: 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authorlty of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, said: I was between two bad neighbours, Abū Lahab and 'Uqbah Ibn Abī Mu'ayṭ. They brought excrements and threw it before my door and they brought offensive material and threw before my door. Then the Apostle of Allāh, may Allāh bless him, came out and said: O Banū 'Abd Manāf! Is it the (courtesy) of a neighbour? Then he threw it away.

ACCOUNT OF THE COMING OF THE QURAYSH TO ABŪ ṬĀLIB IN CONNECTION WITH THE PROPHET'S AFFAIR, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar al-Aslamī informed us; he said: Muḥammad Ibn Lūṭ al-Nawfalī related to me on the authority of 'Awn Ibn 'Abd Allāh Ibn al-Ḥārith Ibn Nawfal; (second chain) he (Ibn Sa'd) said; 'Āyidh Ibn Yaḥyā related to me on the authority of Abu al-Ḥuwayrith; (third chain) he (Ibn Sa'd) said; Muḥammad Ibn 'Abd Allāh, the son of al-Zuhrī's brother related to me on the authority of his father, he on the authority of 'Abd Allāh Ibn Tha'labah Ibn Ṣu'ayr al-'Udhrī; their consolidated narration is: When the Quraysh witnessed the manifestation of Islām and saw the Muslims sitting round the Ka'bah, they were bewildered. They went to Abū Ṭālib, to whose presence they were admitted. Then they said: You are our chief and noble in descent; have you observed what these fools have done with your brother's son, by abandoning our deities, taunting us and belittling our intelligence? They had brought with them 'Umārah Ibn al-Walid Ibn al-Mughīrah about whom they said: We have brought a youth of the Quraysh who is handome, of noble descent, and a poet. We want to hand him over to you so that you may enjoy his support and inheritance and we request you to hand over your brother's son to us so that we may slay him. It will be a source of unity in the family and will bring happiness in the end. Abū Ṭālib said: By Allāh, you have not done justice to us; you want to hand over your son to me to be fed by me for you and hand over my brother's son to you to be killed. Is this justice to an humble and poor person? They said: Send for him, we will ask him to judge. [P. 135] Abū Ṭālib sent for him. Thereupon the Apostle of Allāh, may Allāh bless him, came. He (Abū Ṭālib) said: O my brother's son! they are your uncles and are the leading men of your tribe, and they have come to ask for justice. The Apostle of Allāh, may Allāh bless him, said: Speak, I (am ready to) hear. They said: Leave us and our deities, and we will leave you and your Lord. Abū Ṭālib said: The (leaders of the) tribe have done justice

to you, so accept it. The Apostle of Allāh, may Allāh bless him, said: Will you like to pledge your word to me, if I give this to you. By that word you will overpower Arabia and the part of Persia that adjoins it. Abū Jahl said: Verily, that word must be advantageous. By your father! we will repeat it and ten others like it: He said: Say: There is no god but Allāh. They grew angry and displeased and got up saying (among themselves): Keep fast to your deities, verily, that is our ultimate objective. It is said that the person who uttered these words was 'Uqbah Ibn Abī Mu'ayṭ. They said: We will not approach him again and it is better if Muḥammad is slain deceitfully. On the evening following that night, the Apostle of Allāh, disappeared. Abū Ṭālib and his uncles came to his dwelling but did not find him. He (Abū Ṭālib) gathered the young men of Banū Hāshim and Banu al-Muṭṭalib, and said to them: Every one of you should take a sharp sword, and then follow me. When I enter the Ka'bah every young man of you should select one chief from among them including Ibn al-Ḥanẓaliyah i.e., Abū Jahl; because if Muḥammad is slain he cannot be ignorant of it (plot). The young men said: We will do it. In the meantime Zayd Ibn al-Ḥārithah stepped in and saw Abū Ṭālib in this condition. He (Abū Ṭālib) said: O Zayd! have you seen my brother's son? He said: Yes, just now I was with him. Abū Ṭālib said: I shall not enter my house unless I see him. Zayd went back hastily till he approached the Apostle of Allāh, may Allāh bless him, who was in a house near al-Ṣafā talking to his Companions. He conveyed the news to him. The Apostle of Allāh, may Allāh bless him, came to Abū Ṭālib. He said: O my brother's son! where had you been and were you all right? He said: Yes. He (Abū Ṭālib) said: Enter your house. The Apostle of Allāh, may Allāh bless him, entered (the house), When Abū Ṭāllb got up in the morning he came to the Prophet, may Allāh bless him, caught him by hand and stood near the place where the Quraysh used to assemble, and the youth of Banū Hāshim and Banū Muṭṭalib were with him. Then he said: O people of the Quraysh! Do you know what I intend to do? They said: No. He conveyed the news

to them and said to the young men : Show what is in your hands. They showed ; and lo ! everyone had a sharp sword. Then he said : Had you slain him (Prophet ﷺ), none of you would have remained alive and you and we would have perished. They all ran away and the quickest to run was Abū Jahl.

[P. 136] ACCOUNT OF THE FIRST *HIJRAH* OF THE COMPANIONS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO ABYSSINIA

Muḥammad Ibn 'Umar informed us : Hishām Ibn Sa'd informed us on the authority of al-Zuhrī ; he said : When the number of the Muslims grew and the faith became known and the subject of common talk, the unbelievers of the Quraysh attacked, tortured and imprisoned them ; they wanted to reconvert them. Thereupon the Apostle of Allāh, may Allāh bless him, said : Be scattered in the earth. They said : Where (are we) to go, O Apostle of Allāh ? He said : That way, and pointed towards Abyssinia, and it was the dearest of lands to migrate to. Many Muslims migrated ; some of them with their families and the others without them. Ultimately they reached Abyssinia.

Muḥammad Ibn 'Umar informed us : Yūnus Ibn Muḥammad al-Ẓafarī informed us on the authority of his father, he on the authority of a man of his tribe ; (second chain) he (Ibn Sa'd) said : 'Ubayd Allāh Ibn al-'Abbās al-Hudhalī informed us on the authority of al-Ḥārith Ibn al-Fuḍayl ; they said : They (Muslims) migrated secretly and their number consisted of eleven men and four women, till they reached al-Shu'aybah. Some of them were riding while others were walking on foot. When they reached (the coast), luckily two boats of the merchants (were there) ; they boarded them, paying half a dīnār each. Their migration took place in the month

of Rajab in the fifth year after the commencement of prophethood of the Apostle of Allāh, may Allāh bless him. The Quraysh followed them; but when they reached the coast they had boarded (the boats); they did not find them. They (emigrants) said: We landed in Abyssinia where we got the best of neighbours, and were therefore in peace about our faith; we worshipped Allāh and we were not hurt, nor we heard any word displeasing to us.

Muḥammad Ibn 'Umar informed us; he said: Yūnus Ibn Muḥammad related to me on the authority of his father; (second chain) he (Ibn Sa'd) said: 'Abd al-Ḥamīd Ibn Ja'far related to me on the authority of Muḥammad Ibn Yaḥyā Ibn Ḥabbān; he said: The name of the men and women (who migrated) are (1) 'Uthmān Ibn 'Affān with his wife Ruqayyah, the daughter of the Apostle of Allāh, may Allāh bleṣs him, (2) Abū Ḥudhayfah Ibn 'Utbah Ibn Rabī'ah with his wife Sahlah, the daughter of Suhayl Ibn 'Amr, (3) al-Zubayr Ibn al-'Awwām Ibn Khuwaylid Ibn Asad, (4) Muṣ'ab Ibn 'Umayr Ibn Hāshim Ibn 'Abd Manāf Ibn 'Abd al-Dār, (5) 'Abd al-Raḥmān Ibn 'Awf Ibn 'Abd 'Awf Ibn 'Abd Ibn al-Ḥārith Ibn Zuhrah, (6) Abū Salamah Ibn 'Abd al-Asad Ibn Hilāl Ibn 'Abd Allāh Ibn Makhzūm with his wife Umm Salamah, the daughter of Abū Umayyah Ibn al-Mughīrah, (7) 'Uthmān Ibn Maẓ'ūn al-Jumaḥī (8) 'Āmir Ibn Rabī'ah al-'Anzī, the ally of Banū 'Adī Ibn Ka'b with his wife Laylā, the daughter of Abū Ḥathmah, (9) Abū Sabrah Ibn Abī Ruhm Ibn 'Abd al-'Uzzā al-'Āmirī, [P. 137] (10) Ḥāṭib Ibn 'Amr Ibn 'Abd Shams, (11) Suhayl Ibn Bayḍā. a member of the tribe of Banu al-Ḥārith Ibn Fihr, and (12) 'Abd Allāh Ibn Mas'ūd the ally of Banū Zuhrah.

ACCOUNT OF THE CAUSES OF THE RETURN OF THE COMPANIONS OF THE PROPHET, MAY PEACE BE ON HIM, FROM ABYSSINIA

Muḥammad Ibn 'Umar informed us; he said: Yūnus Ibn Muḥammad Ibn Fuḍālah al-Ẓafarī related to me on the authority

of his father; (second chain) he (Ibn Sa'd) said: Kathir Ibn Zayd related to me on the authority of al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab; they said: the Apostle of Allāh, may Allāh bless him, had seen his people departing from him. He was one day sitting alone when he expressed a desire: I wish, Allāh had not revealed to me anything distasteful to them. Then the Apostle of Allāh, may Allāh bless him, approached them (Quraysh) and got close to them, and they also came near to him. One day he was sitting in their assembly near the Ka'bah, and he recited: "By the Star when it setteth",[1] till he reached, "Have ye thought upon Al-'Uzzā and Manāt, the third, the other".[2] Satan made him repeat these two phrases: These idols are high and their intercession is expected. The Apostle of Allāh, may Allāh bless him, repeated them, and he went on reciting the whole *sūrah* and then fell in prostration, and the people also fell in prostration with him. Al-Walid Ibn al-Mughīrah, who was an old man and could not prostrate, took a handful of dust to his forehead and prostrated on it. It is said: Abū Uḥayḥah Sa'id Ibn al-'Āṣ, being an old man, took dust and prostrated on it. Some people say: It was al-Walid who took the dust; others say: It was Abū Uḥayḥah; while others say: Both did it. They were pleased with what the Apostle of Allāh, may Allāh bless him, had uttered. They said: We know that Allāh gives life and causes death. He creates and gives us provisions, but our deities will intercede with Him, and in what you have assigned to them, we are with you. These words pricked the Apostle of Allāh, may Allāh bless him. He was sitting in his house and when it was evening, Gabriel, may peace be on him, came to him and revised the *sūrah*. Then Gabriel said: Did I bring these two phrases. The Apostle of Allāh, may Allāh bless him, said: I ascribed to Allāh, what He had not said. Then Allāh revealed to him: "And they indeed strove hard to beguile thee (Muḥammad) away from that wherewith We have

1 *Qur'ān*, 53 : 1.
2 *Qur'ān*, 53 : 19-20

inspired thee, that thou shouldst invent other than it against Us ; and then would they have accepted thee as a friend.

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little,

Then had We made thee taste a double (punishment) of living and a double (punishment) of dying then hadst thou found no helper against Us.[1]

Muḥammad Ibn Umar informed us ; he said :Muḥammad Ibn 'Abd Allāh related to me on the authority of al- Zuhrī, he on the authority of Abū Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām ; he said : This prostration became known to people till the news reached [P. 138] Abyssinia and the Companions of the Apostle of Allāh, may Allāh bless him, that the people of Makkah fell in protraction and joined Islām including al-Walid. Ibn al-Mughīrah and Abū Uḥayḥah who prostrated behind the Prophet, may Allāh bless him. The people said : When such persons have joined Islām, who else remains in Makkah? They said : Our relatives are dear to us. So they returned. When they were at a distance of one hour's walk from Makkah, they confronted some horsemen of Kinānah. They inquired about the Quraysh and their affairs. The horsemen said : Muḥammad spoke well of their deities, so they followed him, but then they turned apostate. He began to abuse their gods and they began to harm him. We left them in this struggle. They discussed that they should return to Abyssinia; but then they said : We have reached here, so let us enter (the town), see the Quraysh and visit our families and then return.

Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of Abū Bakr Ibn 'Abd al-Raḥmān ; he said : They entered Makkah and none entered it except under (some one's) protection; Ibn Mas'ūd stayed for a short time and returned to Abyssinia.

1 *Al-Qur'ān*, 17 : 73-75. This narration is not acceptable, because none of the first narrators is a Companion. For a detailed discussion see Shibli, *Sīrat al-Nabi*, 1st edition, p. 176.

Muḥammad Ibn 'Umar said : They had left (Makkah) in the month of Rajab in the fifth year. There they remained in the months of Sha'bān and Ramaḍān. The incident of prostration took place in Ramaḍān, and they returned in Shawwāl in the fifth year.

ACCOUNT OF THE SECOND *HIJRAH* TO ABYSSINIA

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us ; he said : Sayf Ibn Sulaymān related to me on the authority of Abū Nujayḥ ; (second chain) he (Ibn Sa'd) said : 'Utbah Ibn Jabīrah al-Ashhalī related to me on the authority of Ya'qūb Ibn 'Umar Ibn Qatādah ; he said : I heard an old man of Banū Makhzūm relating that he heard Umm Salamah saying ; (third chain) he (Ibn Sa'd) said : 'Abd Allāh Ibn Muḥammad al-Jumaḥī related to us on the authority of his father, he on the authority of 'Abd al-Raḥmān Ibn Sābiṭ ; they said : When the Companions of the Prophet, may Allāh bless him, returned to Makkah after the first *hijrah*, their people treated them harshly and their relatives were cruel to them ; they suffered much torture and the Apostle of Allāh, may Allāh bless him, permitted them to go to Abyssinia a second time. Their second migration was very irksome and they suffered at the hands of the Quraysh much hardship ; they tortured them because they were treated well by the Negus. 'Uthmān Ibn 'Affān said : O Apostle of Allāh! our first *hijrah* as well as this second one to Negus has been without your being with us. The Apostle of Allāh, may Allāh bless him, said : You are migrating for Allāh and for me ; and you will have these two migrations at your credit. 'Uthmān said : O Apostle of Allāh! this is sufficient for us. The number of persons who migrated this time were eighty-three men and eleven women of the Quraysh and seven others. [P. 139] The emigrants lived with the Negus in Abyssinia in congenial neighbourhood. When they heard of the *hijrah* of the Apostle of Allāh, may Allāh bless him, to al-Madīnah, thirty-three men and eight women returned.

Two men out of them died at Makkah, and seven were imprisoned at Makkah. Twenty-four of them participated in (the battle of) Badr. When it was the seventh year of the *hijrah* of the Apostle of Allāh, may Allāh bless him, to al-Madīnah, the Apostle of Allāh, may Allāh bless him, wrote a letter to the Negus asking him to embrace Islām. The letter was dispatched by 'Amr Ibn 'Umayyah al-Ḍamrī. When the letter was read to him, he embraced Islām and said: I would have come to him if I could. The Apostle of Allāh, may Allāh bless him, wrote to him to wed him (the Prophet ﷺ) to Umm Ḥabībah Bint Abū Sufyān Ibn Ḥarb; she had migrated to Abyssinia with her husband 'Ubayd Allāh Ibn Jaḥsh, who had turned Christian and had died. So the Negus wedded him to her and paid a dower of four hundred dīnārs to her. The person who acted her *wakīl* was Khālid Ibn Sa'īd Ibn al-'Ās. The Apostle of Allāh, may Allāh bless him, wrote to him to send those (of his Companions) who had remained there. He did accordingly and boarded them in two boats with 'Amr Ibn Umayyah al-Ḍamrī. They landed at Bawlā which is also known as al-Jār. Then they hired beasts and reached al-Madīnah. There they learnt that the Apostle of Allāh, may Allāh bless him, was at Khaybar. They went to him and found that Khaybar was conquered. The Apostle of Allāh, may Allāh bless him, said to the Muslims to include them in (dividing) their shares (of booty). They did accordingly.

ACCOUNT OF THE BLOCKADE BY THE QURAYSH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, ALONG WITH THE BANŪ HĀSHIM IN A MOUNTAIN-PASS.

Muḥammad Ibn 'Umar Ibn Wāqid informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Isḥāq Ibn 'Abd Allāh, he on the authority of Abū

Salamah al-Ḥaḍramī, he on the authority of Ibn 'Abbās; (second chain) Mu'ādh Ibn Muḥammad al-Anṣārī related to me on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah; (third chain) Muḥammad Ibn 'Abd Allāh related to us on the authority of al-Zuhrī, he on the authority of Abū Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām; (fourth chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn 'Uthmān Ibn Abī Sulaymān Ibn Jubayr Ibn Muṭ'im related to us on the authority of his father; their consolidated narration is; they said: When the news of the treatment of Ja'far and his companions by the Negus and his honouring them reached the Quraysh, it filled them with resentment, and they grew angry with the Apostle of Allāh, may Allāh bless him, and his Companions. They decided to assassinate the Apostle of Allāh, may Allāh bless him, and they drew up a document against the Hāshimites, to the effect that they would have no matrimonial relations with them, nor commercial connections, and would not mix with them. The person who drew up this document was Manṣūr Ibn 'Ikrimah al-'Abdarī. (Subsequently) his hands withered. They suspended the document inside the Ka'bah. [P. 140] Some of them said: It was in the custody of Umm al-Julās Bint Mukharribah al-Ḥanẓaliyah, the maternal aunt of Abū Jahl. They blockaded Banū Hāshim in the Shi'b of Abū Ṭālib on the night when the new moon of Muḥarram of the seventh year after the call to the prophethood, was sighted. Banu al-Muṭṭalib Ibn 'Abd Manāf took refuge with Abū Ṭālib in his mountain pass along with Banū Hāshim. Abū Lahab joined the Quraysh and supported them against the Banū Hāshim and Banu al-Muṭṭalib. The Quraysh stopped food-grain and other necessaries (from reaching them). They (Hāshimites etc.) did not come out except during the season (of pilgrimage), until the severity of the blockade became so intense that the screams of their children could be heard from behind the mountain pass. Some of the Quraysh were happy at this, while others felt sorry. (The latter) said: See, how Manṣūr Ibn 'Ikrimah has suffered. They remained in the mountain pass for three years, then Allāh

revealed to His Apostle the affair of that document and also that the white ants had consumed that portion which related to cruelty and tyranny and had left what referred to Allāh.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of Jābir, he on the authority of Muḥammad Ibn 'Alī and 'Ikrimah ; they said : Every thing in the document was consumed except : In Thy name O Allāh.

'Ubayd Allāh Ibn Mūsā informed us, Isrā'īl informed us on the authority of Jābir ; he said : An old man of the Quraysh of Makkah, with whose grandfather was the document, related to me : Everything in the document except : In thy name O Allāh : was effaced.

The narration is linked with the previous narration of Muḥammad Ibn 'Umar : The Apostle of Allāh, may Allāh bless him, mentioned this to Abū Ṭālib ; Abū Ṭālib related it to his brothers. They went to the mosque (Ka'bah) ; Abū Ṭālib said to the unbelieving Quraysh : Lo ! my brother's son has informed me, and he has never spoken a lie before me, that Allāh made the white ants consume your document. They destroyed the portion relating to cruelty and persecution and there had remained the portion having the name of Allāh. If my brother's son be true, then you should give up your evil intentions ; and if he is a liar, I shall hand him over to you, and you may slay him or let him live. They said : You have done justice to us. They sent for the document and opened it, and lo ! it was as the Apostle of Allāh, may Allāh bless him, had said. It fell down from their hands and their heads were lowered. Then Abū Ṭālib said : Why should we be besieged and blockaded ; the matter is now clear. Then he and his companions entered the Ka'bah through its curtains and prayed : O Allāh ! support us against those who perpetrate cruelties on us, sever relationship with us and make lawful what is forbidden about us. Then they retired to the mountain-pass. Some of the Quraysh reproached them for preventing provisions reaching [P. 141] the Hāshimites. Those were Muṭ'im Ibn

'Adī, 'Adī Ibn Qays, Zam'ah Ibn al-Aswad, Abu al-Bakhtarī Ibn Hāshim and Zuhayr Ibn Abī Umayyah. They put on their arms, and went to Banū Hāshim and Banu al-Muṭṭalib and asked them to return to their houses. They did accordingly. When the Quraysh noticed it, they were bewildered and they realized that they could not leave them without supporters. Their emergence from the mountain pass was in the tenth year.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of Jābir, he on the authority of Muḥammad Ibn 'Alī ; he said : The Apostle of Allāh, may Allāh bless him, and his people remained in the mountain pass for two years ; and al-Ḥakam said : They remained there for three years.

ACCOUNT OF THE CAUSES OF THE VISIT JOURNEY OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO AL-ṬĀIF.

Muḥammad Ibn 'Umar informed us on the authority of Muḥammad Ibn Ṣāliḥ Ibn Dīnār, 'Abd al-Raḥmān Ibn 'Abd al-'Azīz and al-Mundhir Ibn 'Abd Allāh, he on the authority of some of his companions, he on the authority of Ḥakīm Ibn Ḥirām; (second chain) he (Ibn Sa'd) said : Muḥammad Ibn 'Abd Allāh related to us on the authority of his father, he on the authority of 'Abd Allāh Ibn Tha'labah Ibn Su'ayr ; they said : 'Abū Ṭālib and Khadījah expired within a period of one month and five days between their deaths ; thus two calamities befell the Apostle of Allāh, may Allāh bless him. He, therefore, stayed in his place, going out only rarely. The Quraysh had now apparently succeeded in what they had not succeeded so far, and had not even cherished any hopes. Abū Lahab received this information and came to him, and said O Muḥammad ! do what you like and what you were doing when Abū Ṭālib was alive. By al-Lāt ! no body will have access to you till I die. Ibn al-Ghayṭalah abused the Prophet, may Allāh bless him; so Abū Lahab approached him and abused him. He ran away crying: O people of the Quraysh ! Abū 'Utbah has become apostate. When the Quraysh came to Abū Lahab, he said: I have not abandoned the faith of 'Abd

al-Muṭṭalib, but I shall defend my brother's son if he is persecuted till he does what he wants. They said : Well done ! very good ! you have done justice to the demand of kinship. The Apostle of Allāh, may Allāh bless him, remained in this condition for several days. He used to go out and come back and no person from among the Quraysh interfered with him. They were afraid of Abū Lahab. 'Uqbah Ibn Abī Mu'ayṭ and Abū Jahl Ibn Hishām came to Abū Lahab and said to him: Has your brother's son informed you where the abode of your father is ? Abū Lahab said to him : O Muḥammad ! where is the abode of 'Abd al-Muṭṭalib? He said : Near his people. Abū Lahab went to them and said : I asked him and he has said : Near his people. They said : He believes, that he is in hell. Then he said : O Muḥammad ! will 'Abd al-Muṭṭalib enter the hell ? The Apostle of Allāh, may Allāh bless him, said : Yes and whoever dies on what 'Abd al-Muṭṭalib died[1] will enter hell. Thereupon Abū Lahab said : I shall not cease to be hostile to you till eternity, [P. 142] since you believe that 'Abd al-Muṭṭalib is in hell. He and the Quraysh began to treat him harshly.

Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Rahmān Ibn 'Abd al-'Azīz related to me on the authority of Abu al-Ḥuwayrith, he on the authority of Muḥammad Ibn Jubayr Ibn Muṭ'im; he said : When Abū Ṭālib died, the Quraysh turned hostile to the Apostle of Allāh, may Allāh bless him, and became bold in his opposition ; so he went to al-Ṭā'if with Zayd Ibn Ḥārithah; this happened a few days before the end of Shawwāl of the tenth year from his being commissioned to prophethood.

Muḥammad Ibn 'Umar giving another chain said : He stayed there for ten days and there was no leading person whom he did not approch and talk to. They did not respond and fearing that their youngmen (would respond), they said : O Muḥammad ! go from our city and proceed to the place where your mission has been accepted. They induced their foolish men to pelt him with stones till the feet of the Apostle of Allāh, may Allāh bless him, bled; Zayd Ibn Ḥārithah shielded him. Ultimately he (Zayd) was wounded in

1 i.e. in the faith of 'Abd al-Muṭṭalib.

his head. Thereupon the Apostle of Allāh, may Allāh bless him, returned to Makkah. full of grief. Not a single man had responded to him except a woman. At Nakhlah[1], he was offering his night prayers when a party of the genii consisting of seven members of Naṣībīn[2] passed by him. They heard him reciting the Sūrah al-Jinn (no. 72). The Apostle of Allāh, may Allāh bless him, was not aware of their presence till the verse, "And when We inclined toward thee (Muḥammadﷺ) certain of the jinn, who wished to hear the *Qur'ān*[3]" was revealed to him. It refers to those jinn who inclined towards him at *Nakhlah*. He halted at Nakhlah for a few days. Zayd Ibn Ḥārithah said: How will you enter there, referring to the Quraysh : they have banished you? He said : O Zayd! verily, Allāh will make for us a way in what you see, and verily Allāh is the supporter of His faith and helper of His Prophetﷺ. Then he retired to Ḥirā and sent a person (who was) a member of the Khuzā'ah to Muṭ'im Ibn 'Adī (with the message) : I came under your protection. He said: Yes. He called his sons and people and said : Put on your arms and take position near the pillars of the Ka'bah. I have promised protection to Muḥammadﷺ. Thereupon the Apostle of Allāh, may Allāh bless him, entered (the town) with Zayd Ibn Ḥārithah and approached the Ka'bah. Muṭ'im Ibn 'Adī stood on his steed and proclaimed: O people of the Quraysh ! I have taken Muḥammadﷺ in my protection, so none should attack him. The Apostle of Allāh, may Allāh bless him, went to the Rukn (Black stone), kissed it and offered two *rak'ahs* of prayer and returned to his dwelling while Muṭ'im Ibn 'Adī and his sons were encircling him.

ACCOUNT OF THE *MI'RĀJ* (ASCENSION), AND THE PRAYERS BEING MADE OBLIGATORY

Muḥammad Ibn 'Umar informed us on the authority of Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah and others [P. 143] of his

1 Nakhlah. al-Shāmiyah and al-Yamāniyah were two valleys at a distance of one night's journey from Makkah.

2 Naṣībīn was the headquarter of the tribe of Rabī'ah.

3 *Qur'ān*, 46 : 29.

preceptors ; they said ; The Apostle of Allāh, may Allāh bless him, used to pray to Allāh to show him the paradise and the hell. On the night of Saturday, 27 Ramaḍān, eighteen months before *Hijrah*, while the Apostle of Allāh, may Allāh bless him, was sleeping alone in his house, Gabriel and Michael came to him and said : Come to (the place for which) you have prayed to Allāh. Both of them took him between Maqām (Ibrāhīm) and Zamzam and there a ladder was brought. It was very beautiful to look at. They ascended to the heavens with him from sky to sky where he met the Prophets, till he reached *Sidrah*, and he was shown the heaven and the hell The Apostle of Allāh, may Allāh bless him, said : When I reached the seventh heaven I did not hear (any sound) except the creaking of pens ; and five (daily) prayers were made obligatory. Gabriel (may peace be on him) came down and offered prayers with the Apostle of Allāh, may Allāh bless him, at their timings.

ACCOUNT OF THE NIGHT JOURNEY OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO BAYT AL-MUQADDAS.

Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Usāmah Ibn Zayd al-Laythī related to me on the authority of 'Amr Ibn Shu'ayb, he on the authority of his father, he on the authority of his ('Amr's) grand-father ; (second chain) he (Ibn Sa'd) said : Mūsā Ibn Ya'qūb al-Zam'ī related to me on the authority of his father, he on the authority of his (Mūsā's) grand-father, he on the authority of Umm Salamah ; (third chain) Mūsā said : Abu al-Aswad related to me on the authority of 'Urwah, he on the authority of 'Āyishah ; (fourth chain) Muḥammad Ibn 'Umar said : Isḥāq Ibn Ḥāzim related to me on the authority of Wahb Ibn Kaysān, he on the authority of Abū Murrah the mawlā of 'Aqīl, he on the authority of Umm Hānī daughter of Abū Ṭālib ;

(fifth chain) he (Ibn Sa'd) said : 'Abd Allāh Ibn Ja'far related to me on the authority of Zakariyā Ibn 'Amr, he on the authority of Abū Mulaykah, he on the authority of Ibn 'Abbās and others ; their consolidated narrations are : The Apostle of Allāh, may Allāh bless him, was taken by night on the seventeenth night of First Rabī' before *Hijrah*, and one year before the blockade in the mountainpass of Abū Ṭālib, to Bayt al-Muqaddas. The Apostle of Allāh, may Allāh bless him, said : I was mounted on a beast whose size was between a donkey and a mule, with two wings in its thighs, which came up to its hoofs and were set in them. When I went near it to ride, it became restive. Thereupon Gabriel placed his hand on its head and said : O Burāq ! are you not ashamed of what you are doing ? By Allāh no servant of Allāh has ridden you before Muḥammad ﷺ, more honoured in the sight of Allāh. It felt ashamed till it was covered with sweat, and became calm ; then I mounted it. It moved its ears, and the earth shrank to such an extent that its hoofs (seemed to touch its surface) at the end of the range of our sight, It had a long back and long ears. Gabriel accompanied me and he never lost touch with me nor did I till we reached Bayt al-Muqaddas ; and al-Burāq reached its halting place. It was tied there and it was the place where the beasts [**P. 144**] of the Prophets were tied before the Apostle of Allāh, may Allāh bless him. He (Prophet ﷺ) said : I saw the Prophets who had assembled there for me. I saw Abraham, Moses and Jesus and, I thought there must be some one to lead them (in prayers) ; Gabriel made me go forward till I offered prayers in front of them and inquired from them (about their mission). They said : We were commissioned with Unity (of Allāh).

Some of them (narrators) said : The Prophet, may Allāh bless him, had disappeared that night, so the members of family of 'Abd al-Muṭṭalib went out to search him. Al-'Abbās went to Dhū Ṭuwā and began to shout : O Muḥammad ﷺ! O Muḥammad ﷺ! The Apostle of Allāh, may Allāh bless him, said : I am here. He said : O my brother's son ! You have worried the people since the (beginning of the) night, where had you been ? He said : I am coming from

Bayt al-Muqaddas. He said: In one night? He said: Yes. He said: Did you experience anything which was not good? He said: I did not experience anything but good. Umm Hānī said: He was taken on this journey from our house. He slept that night with us; he offered al-'Ishā prayers, and then he slept. When it was pre-dawn we awoke him (to offer) morning (prayers). He got up and when he offered morning prayers he said: O Umm Hānī! I offered al-'Ishā prayers with you as you witnessed, then I reached Bayt al-Muqaddas and offered prayers there; then I offered morning prayers before you. After this he got up to go out; I said to him: Do not relate this to the people because they will belie you and harm you. He said: By Allāh I shall relate to them and inform them. They wondered at it and said: We have never heard a thing like this. The Apostle of Allāh, may Allāh bless him, said to Gabriel; O Gabriel! my people will not confirm it. He said: Abū Bakr will testify to it; and he is *al-Ṣiddīq*. The narrator added: Many people who had embraced Islām and offered prayers went astray. (The Prophet[ﷺ] continued,) I stood at al-Ḥijr, visualised Bayt al-Muqaddas and described its signs. Some of them said: How many doors are there in that mosque? I had not counted them so I began to look at it and counted them one by one and gave them information concerning them. I also gave information about their caravan which was on the way and its signs. They found them as I had related. Allāh, the Almighty, the Great, revealed: "We appointed the vision which We showed thee as an ordeal for mankind".[1] He (Ibn Sa'd) said: It refers to the vision of the eye which he saw with the eye.

Ḥujayn Ibn al-Muthannā informed us: 'Abd al-'Azīz Ibn 'Abd Allāh Ibn Abī Salamah informed us on the authority of 'Abd Allāh Ibn al-Faḍl, he on the authority of Abū Salamah he on the authority of Abū Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: I found myself in al-Ḥijr while the Quraysh were putting questions about my nocturnal Journey. They

1 *Qur'ān*, 17 : 63.

asked me about Bayt al-Muqaddas which I had not fully recollected, so I became nervous like which I had never been. Allāh brought it before me and I was looking at what they were asking about; and so I informed them. I was shown the group of the Prophets and lo! Moses was standing and offering prayers, and lo! he appeared to be hardworking as if he was a member of the tribe of (Azd) Shanū'ah, lo! 'Īsā Ibn Maryam was offering prayers standing, and the person most resembling him is 'Urwah [P. 145] Ibn Mas'ūd al-Thaqafī, and lo! Ibrāhīm was offering prayers standing and the person most resembling him is your companion, referring to himself. When it was the time of prayer I led them. When I had finished the prayers, a person said to me; O Muḥammad! it is Mālik, the warden of hell, salute to him. I turned to him, and he was the first to offer me greetings *(salām)*.

ACCOUNT OF THE *DA'WAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO THE TRIBES OF ARABIA DURING THE SEASONS (OF PILGRIMAGE).

Muḥammad Ibn 'Umar informed us; he said: Ayyūb Ibn al-Nu'mān related to me on the authority of his father, he on the authority of 'Abd Allāh Ibn Ka'b Ibn Mālik; (second chain) he (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh related to us on the authority of al-Zuhrī; (third chain) he (Ibn Sa'd) said: Muḥammad Ibn Ṣāliḥ related to me on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah and Yazīd Ibn Rūmān and others; they said: The Apostle of Allāh, may Allāh bless him, remained concealed at Makkah in the first three years of his commission to prophethood. In the fourth year he declared it and invited the people to embrace Islām, continuing it for ten years. In every season (of pilgrimage) he used to approach the pilgrims at their halting places, 'Ukāẓ, Majannah and Dhu al-Majāz, and asked them to

protect him so that he might convey to the people the message of his Lord, and in return they would get a place in paradise. But he did not find anyone to support him or respond to his appeal. Again, he approached each tribe in its halting place saying: O people ! say, there is no god but Allāh ; you will prosper and become masters of Arabia, and the Persians will surrender before you in humiliation, and if you believe you will become kings in paradise. Abū Lahab who followed him and would say : Do not obey him, since he has become a lying Ṣābī. Consequently they made the worst of retorts to the Apostle of Allāh and maltreated him. They said: Members of your family and tribe know you well and they have not followed you. They talked with him and quarrelled with him. He would, however, invite them towards Allāh and say: O Allāh! if thou hadst willed they would not have been as they are.

(The narrators say): The names of the tribes whom the Apostle of Allāh, may Allāh bless him, approached, and invited (to embrace Islām) and to whom he presented himself (for protection) were related to us. They were Banu 'Āmir Ibn Ṣa'ṣa'ah, Muḥārib Ibn Khaṣafah, Fazārah, Ghassān, Murrah, Ḥanīfah, Sulaym, 'Abs, Banū Naḍr, Banu al-Bakkā, Kindah, Kalb, al-Ḥārith Ibn Ka'b, 'Udhrah and al-Ḥaḍārimah. None of them responded to him.

ACCOUNT OF THE INVITATION *(DU'Ā)* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO AL-AWS AND AL-KHAZRAJ.

Muḥammad Ibn 'Umar informed us ; he said: Nāfi' Ibn Kathīr related to me on the authority of 'Abd al-Raḥmān Ibn al-Qāsim Ibn Muḥammad, he on the authority of his father, he on the authority of 'Āyishah ; (second chain) he (Ibn Sa'd) said: Isḥāq Ibn Ibrāhīm Ibn Abī Manṣūr related to us on the authority

of Ibrāhīm Ibn Yaḥyā Ibn Zayd Ibn Thabit, he on the authority of Umm Sa'd Bint Sa'd Ibn Rabī', (third chain) he (Ibn Sa'd) said: Dāwūd Ibn 'Abd al-Raḥmān al-'Aṭṭār related to us on the authority of 'Abd Allāh Ibn [P. 146] 'Uthmān Ibn Khuthaym, he on the authority of Abu al-Zubayr, he on the authority of Jābir; (fourth chain), he (Ibn Sa'd) said: Hishām Ibn Sa'd related to us on the authority of Zayd Ibn Aslam, he on the authority of his father, he on the authority of 'Umar Ibn al-Khaṭṭāb; (fifth chain) he, (Ibn Sa'd) said: Usāmah Ibn Zayd Ibn Aslam related to me on the authority of Abū Muḥammad Nāfi'; he said; I heard Abū Hurayrah (saying), (sixth chain) he (Ibn Sa'd) said: 'Ubayd Ibn Yaḥyā related to me on the authority of Mu'ādh Ibn Rifā'ah Ibn Rāfi', he on the authority of his father, he on the authority of his (Mu'adh's) grand-father; (seventh chain) he (Ibn Sa'd) said: Muḥammad Ibn Ṣāliḥ related to me on the authority of 'Āṣim Ibn 'Umar Ibn Qaṭādah, he on the authority of Maḥmūd Ibn Labīd; their consolidated narrations are; they said: The Apostle of Allāh, may Allāh bless him, remained at Makkah calling the tribes towards Allāh and asking them every year, at Majannah, 'Ukāẓ and Minā, to give him protection so that he might convey the message of his Lord and they in return might have an abode in paradise! None of the Arabian tribes responded to him. He was maltreated and abused till Allāh willed to propagate His creed and support His Prophet ﷺ and to fulfil what He had promised. So He led him (the Prophet ﷺ) to a tribe of al-Anṣār whom He wanted to honour. He (Prophet ﷺ) approached one of them while they were shaving their heads. He sat by his side and called them to Allāh and recited the *Qur'ān* before them. They responded to the call of Allāh and His Apostle. They hurried up, and beleived, confirmed, protected, supported and helped him. They had long eloquent tongues and sharp swords for men. There is a difference of opinion as to who was the first of al-Anṣār to join the fold of Islām and to respond. They related: There was one man or two men. They have also related: There was none before the six (known). They have also related: The first to

embrace Islām were (a group of) eight persons. We have stated all this before. They mentioned that the first among al-Anṣār to embrace Islām was Asad Ibn Zurārah and Dhakwān Ibn 'Abd Qays. They had gone to Makkah to get one of them be declared superior by 'Utbah Ibn Rabī'ah. He said to them: This al-muṣallī (one who offers obligatory prayers) has diverted our attention from other affairs, and he believes that he is a messenger of Allāh. He (Ibn Sa'd) said: Asad Ibn Zurārah and Abu al-Haytham Ibn Al-Tayyihān were speaking of the unity of Allāh in Yathrib. Dhakwān Ibn 'Abd Qays said to As'ad Ibn Zurārah when he heard the words of 'Utbah: Leave him, this is your creed. So they went to the Apostle of Allāh, may Allāh bless him, and he asked them to embrace Islam, which they accepted. Then they returned to al-Madīnah and As'ad met Abu al-Haytham Ibn al-Tayyihān and informed him of his joining the fold of Islām. He related to him the words of the Apostle of Allāh, may Allāh bless him, and to what he invited. Thereupon Abu al-Haytham said: I bear witness with you that he is the Apostle of Allāh, and he embraced Islām.

It is said that Rāfi' Ibn Mālik al-Zurqī and Mu'ādh Ibn 'Afrā went to Makkah to perform 'Umrah and they were informed of the affair of the Apostle of Allāh, may Allāh bless him. They went to him, and he asked them to embrace Islām; they joined the fold of Islām. In this way these two were the first to embrace Islām. They came to al-Madīnah and the first mosque, where the *Qur'ān* was recited, was the mosque of Banū Zurayq.

It is said: The Apostle of Allāh, may Allāh bless him, came out from Makkah and passed by a group of the people of Yathrib, who had halted at Minā. They were eight; [P. 147] the members of Banu al-Najjār were, Mū'ādh Ibn 'Afrā and As'ad Ibn Zurārah; the members of Banū Zurayq were, Rāfi' Ibn Mālik and Dhakwān Ibn 'Abd Qays; the members of Banū Sālim were 'Ubādah Ibn al-Ṣāmit and Abū 'Abd al-Raḥmān Yazīd Ibn Tha'labah; one member of 'Abd al-Ashah was Abu al-Haytham Ibn al-Tayyihān, the ally of Ballā; and one

member of Banū 'Amr Ibn 'Awf was 'Uwaym Ibn Sā'idah. The Apostle of Allāh, may Allāh bless him, preached Islām before them and they embraced it. The Apostle of Allāh, may Allāh bless him, said to them : Support me so that I may convey to the people the message of my Lord. They said : O Apostle of Allāh ! we will do it for Allāh and His Apostle. You must know that we are disunited, being enemies of each other, nursing mutual hatred, and only a year back there was the war of Bu'āth, in which we fought and killed each other. If we remain so (undivided), there will be no united effort for you, so let us go to our tribes, may Allāh bring peace amidst us, and we will wait on you at the next season (of pilgrimage).

It is said : The Apostle of Allāh, may Allāh bless him, went out during the season (of pilgrimage) and met six members of al-Anṣār. He stood near them and asked : Are you the allies of the Jews ? They said : Yes. Then he called them to Allāh and preached Islām to them, and recited the *Qur'ān* before them. They joined the fold of Islām ; they are : from Banū al-Najjār ; As'ad Ibn Zurārah and 'Awf Ibn al-Ḥārith Ibn 'Afrā ; from Banū Zurayq Rāfi' Ibn Ḥadīdah, from Banū Harām Ibn Ka'b, 'Uqhah Ibn 'Amir Ibn Mālik, from Banū Salamah was Quṭbah Ibn 'Āmir Ibn Ḥadīdah, from Hasām Ibn Ka'b, Uqbah Ibn 'Amir Ibn Nābī, and from Banū 'Ubayd Ibn 'Adī Ibn Salamah, Jābir Ibn 'Abd Allāh Ibn Ri'āb and none had preceded before them.

Muḥammad Ibn 'Umar said : It is the best proved of what we have heard and it is confirmed by the consensus of opinion.

Muḥammad Ibn 'Umar informed us ; he said : Zakariyā Ibn Zayd related to me on the authority of his father ; he said : There are six persons, one of whom is Abu al-Haytham Ibn al-Tayyihān.

Hereafter the narration is connected with the preceding one ; they said : Then they came to al-Madīnah and called upon their people to embrace Islām; he who liked it embraced Islām and there was not a single house of al-Anṣār in which the Apostle of Allāh, may Allāh bless him, was not remembered.

ACCOUNT OF FIRST AL-'AQABAH— THE TWELVE (PERSONS)

About them (twelve persons) there is no difference (of opinion).

Muḥammad Ibn 'Umar informed us, he said: Muḥammad Ibn Ṣāliḥ related to me on the authority of 'Āsim Ibn 'Umar Ibn Qatādah, he on the authority of Maḥmūd Ibn Labīd; (second chain, he (Ibn Sa'd), said: Yūnus Ibn Muḥammad al-Ẓafarī related to us on the authority of his father; (third chain) he (Ibn Sa'd) said: 'Abd al-Ḥamīd Ibn Ja'far related to me on the authority of his father and Yazīd Ibn Abū Ḥabīb; they related on the authority of Abu al-Khayr, he on the authority of 'Abd al-Raḥmān Ibn 'Usaylah al-Ṣunābiḥī, he on the authority of 'Ubādah Ibn al-Ṣāmit; they said: it was in the year following the year in which the Apostle [P. 148] of Allāh, may Allāh bless him, had met the party of six members, that the party of twelve members met him, and the occasion is known as al-'Aqabah al-'Ūlā. They were: from the Banū al-Najjār were As'ad Ibn Zurārah 'Awf and Mu'ādh the two sons of al-Ḥārith and their mother was 'Afrā; from the Banū Zurayq were Dhakwān Ibn 'Abd Qays and Rāfi' Ibn Mālik; from the Banū 'Awf Ibn al-Khazraj were 'Ubādah Ibn al-Ṣāmit, and Abū 'Abd al-Raḥmān Yazīd Ibn Tha'labah; from the Banū 'Āmir Ibn 'Awf was 'Abbās Ibn 'Ubādah Ibn Naḍlah; from the Banū Salamah was 'Uqbah Ibn 'Āmir Ibn Nābī; and from the Banū Sawād was Quṭbah Ibn 'Āmir Ibn Ḥadīdah. All these ten belonged to al-Khazraj and there were two persons of al-Aws. They were Abu al-Haytham Ibn al-Tayyihān of (the tribe of) Ballā, an ally of Banū 'Abd al-Ashhal, and 'Uwaym Ibn Sā'idah, a member of Banū 'Amr Ibn 'Awf. They pledged support (to the Prophet[ﷺ]) taking an oath, prescribed for women: "We will not associate partners with Allāh, we will not steal, will not live in adultery, will not kill our children, will not calumniate knowingly and will not disobey commands".[1] The Prophet of Allāh said: If you fulfill, paradise

1 *Qur'ān*, 60 : 12.

will be for you, and as to those of you who fall short of it, it rests with Allāh, that He may torment them and if He likes He may forgive them. Fighting had not been ordained upto that time. Then they returned to al-Madīnah, and Allāh manifested Islām. As'ad Ibn Zurārah used to call together in al-Madīnah those who had embraced Islām. Al-Aws and al-Khazraj wrote to the Apostle of Allāh, may Allāh bless him: Send a reader of the *Qur'ān* to teach us. He sent Muṣ'ab Ibn 'Umayr al-'Abdarī to them. He lived with As'ad Ibn Zurārah and taught them to recite the *Qur'ān*. Some of them (narrators) narrated that Muṣ'ab used to call them together. Then he (Muṣ'ab) came with seventy of them and met the Apostle of Allāh, may Allāh bless him, during the season (of pilgrimage).

ACCOUNT OF SECOND AL-'AQABAH WHEN SEVENTY PERSONS OFFERED BAY'AH TO THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: Muḥammad Ibn Yaḥyā Ibn Sahl related to me on the authority of his father, he on the authority of his (Muḥammad's) grandfather, he on the authority of Abū Burdah Ibn Niyār; (second chain) he (Ibn Sa'd) said: Usāmah Ibn Zayd al-Laythī related to me on the authority of 'Ubādah Ibn al-Walīd Ibn 'Ubādah Ibn al-Ṣāmit, he on the authority of 'Ubādah Ibn al-Ṣāmit; (third chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn Yazīd related to me on the authority of Abu al-Baddāḥ Ibn 'Āṣim, he on the authority of 'Abd al-Raḥmān Ibn 'Uwaym Ibn Sā'idah, he on the authority of his father; (fourth chain) he (Ibn Sa'd) said: 'Ubayd Ibn Yaḥyā related to me on the authority of Mu'ādh Ibn Rifā'ah; (fifth chain) he (Ibn Sa'd) said: Ibn Abī Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥuṣayn, he on

the authority of Abū Sufyān; (sixth chain) he (Ibn Sa'd) said: Ibn Abī Sabrah related to me on the authority of al-Ḥārith Ibn al-Faḍl, he on the authority of Sufyān Ibn Abi al-'Awjā; (seventh chain) he (Ibn Sa'd) said: Muḥammad Ibn Ṣāliḥ related to me on the authority of 'Āṣim Ibn 'Umar Ibn [P. 149] Qatādah, and Yazīd Ibn Rūmān; their narrations are mixed up[1]; they said: when the period of pilgrimage set in, the Companions of the Apostle of Allāh, may Allāh bless him, who had embraced Islām, approached each other to obtain promises of going on pilgrimage and waiting on the Apostle of Allāh, may Allāh bless him. By that time Islām had become fully known in al-Madīnah. Then a party of seventy or a man or two more emerged with a party of al-'Aws and al-Khazraj numbering five hundred persons. They came to the Apostle of Allāh, may Allāh bless him, at Makkah and greeted the Apostle of Allāh, may Allāh bless him. He promised to meet them at Minā during the days of *al-Tashrīq*[2] on the night of *al-nafr al-awwal*,[3] when the people had started dispersing. (He asked them to meet him) in the mountain pass to the right, which is below *'Aqabah*, when coming down from Minā, and where a mosque has been erected, and is at this time in existence. He had ordered them not to wake any sleeping person nor to wait for an absentee. He (Ibn Sa'd) said: After it was calm, the people reached there, single or in two's, and the Apostle of Allāh, may Allāh bless him, had reached the place before all others, accompanied by al-'Abbās Ibn 'Abd al-Muṭṭalib; besides him there was no one else with him. The first person who appeared before the Apostle of Allāh, may Allāh bless him, was Rāfi' Ibn Mālik al-Zurqī, then the rest of the seventy came. There were two women with them. As'ad Ibn Zurārah said: The first person to speak was al-'Abbās Ibn 'Abd al-Muṭṭalib. He said: O people of al-Khazraj! You have invited Muḥammad to what you have invited him. Muḥammad is the most respected person in his

1 *Dakhala ḥadīth ba'ḍihim fī ḥadīthba'ḍ.*
2 i.e. 9 to 12 *Dhū al-ḥijjah.*
3 i.e. 12 *Dhū al-ḥijjah*

kinsmen. By Allāh, amidst us those who follow him (naturally) defend him, and those of us who do not follow him (also) defend him to maintain the honour of kinship. Muḥammad has rejected (the offers of) all people other than you. If you are strong, forbearing, experienced in warfare and capable of facing the enmity of the Arabs who will strike at you as if by a single bow, then you think over the matter, consult among yourselves and do not be disunited ; do every thing collectively ; and the most direct speech is the best of speeches. Al-Barā Ibn Ma'rūr said : We have listened to what you have said : Had there been some other idea in our mind we would have expressed it. We mean to fulfil (our promises) and want truth, and we are ready to sacrifice our lives for the Apostle of Allāh, may Allāh bless him. He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, recited the *Qur'ān* before them, and then he called them towards Allāh and persuaded them to accept Islām, mentioning the object for which they had assembled. Al-Barā Ibn Ma'rūr responded to him by accepting the faith and testified to his words. Then he said : O Apostle of Allāh ! Take an oath of allegiance from us as we are a people belonging to a circle, who have inherited nobility from their ancestors. It is said : The first person to speak was Abu al-Haytham Ibn al-Tayyihān and he responded to what the Apostle of Allāh, may Allāh bless him, had preached to them. He testified to his words. They said : We shall accept him even though we lose our property and our noblemen are slain. They were talking in confusion. Al-'Abbās Ibn 'Abd al-Muṭṭalib who was holding the Apostle of Allāh, may Allāh bless him, by hand, said : Speak in a low tone because spies are watching us. Let your elders come forward so that we may discuss with them. Verily, we fear your own people will turn against you. When you have taken oath of allegiance go to your places. **[P. 150]** Then al-Barā Ibn Ma'rūr made a speech and al-'Abbās Ibn 'Abd al-Muṭṭalib answered it, on which he (al-Barā) said : O Apostle of Allāh ! stretch your hand. So the first person who put his hand in the hand of the Apostle of Allāh, may Allāh bless him, was al-Barā Ibn Ma'rūr. It is also said : The first person

who put his hand in the hand of the Prophet was Abu al-Haytham Ibn al-Tayyihān. It is also said: It was As'ad Ibn Zurārah. Then all the seventy persons put their hands in his hands and pledged help. The Apostle of Allāh, may Allāh bless him, said: Verily, Moses chose twelve *naqībs* from the Israelites, (so twelve will be chosen from amongst you); none of you should grudge him who is chosen, because Gabriel choses for me. When he had chosen them, he said to them: You are the custodians of others like the Ḥawārīs[1] of Jesus, son of Mary, and I am the custodian of my people. They said: Yes. When they had taken the oath of allegiance and the ceremony was over, Satan was heard crying over al-'Aqabah in a loud voice: O people of al-Akhshib (mountains of Makkah and Minā), do you know that Muḥammad and his apostates have joined hands to fight with you. Thereupon the Apostle of Allāh, may Allāh bless him, said: Get to your camel saddles. Al-'Abbās Ibn 'Ubādah Ibn Naḍlah said: O Apostle of Allāh! by Him Who commissioned you with truth, if you like it we are ready to fall on the people in Minā with our swords. None excep him had sword with him that night. The Apostle of Allāh, may Allāh bless Him, said: We are not commanded to do it (fight), so disperse and go to your camel-saddles. They dispersed and went to their camel-saddles. When it was morning a party of the elite and nobility of the Quraysh came and entered the camp (*shi'b*) of al-Anṣār and said: O people of al-Khazraj! (information) has reached us that you met our man last night and have promised him on oath to fight with us. By Allāh, there is no tribe in Arabia, fighting against whom is more hateful to us than yours. He (Ibn Sa'd) said: Every one of the heathens of al-Khazraj began to swear by Allāh that no such thing had happened and that they did not know of any such occurence. Ibn Ubayyi said: This is false; my people could not have ventured to do such a thing without taking my permission at Yathrib, and what prevented them from consultiug me here? When the Quraysh left the place, al-

1 *Hawāris* were the twelve apostles sent by Jesus to preach Christianity.

Barā Ibn Ma'rūr departed, and on reaching Baṭn Yājaj he joined his people who were believers. The Quraysh had in the meantime begun pursuing them. They went in each direction, but did not go in the direction of al-Madīnah. They had sent parties who found Sa'd Ibn 'Ubādah. They tied his hand on his neck with a rope of the camel-saddle and began to beat him and dragged him, catching his hair which were long ; ultimately they brought him to Makkah. Then Muṭ'im Ibn 'Adī and al-Ḥārith Ibn Umayyah Ibn 'Abd Shams came there and got him released. When al-Anṣār lost Sa'd Ibn 'Ubādah they talked about going out to recover him. In the meantime Sa'd appeared before them and all the people returned to al-Madīnah.

[P. 151] ACCOUNT OF THE STAY OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AT MAKKAH, FROM HIS BEING COMMISSIONED TO PROPHET-HOOD TO THE *HIJRAH*.

Anas Ibn 'Iyāḍ, Yazīd Ibn Hārūn and 'Abd Allāh Ibn Numayr informed us ; they said : Yaḥyā Ibn Sa'īd informed us on the authority of Sa'īd Ibn al-Musayyib : Verily, the Apostle of Allāh, may Allāh bless him, received the (first) revelation of the *Qur'ān* at the age of forty-three years and remained in Makkah (after it) for ten years.

Anas Ibn 'Iyāḍ informed us on the authority of Rabī'ah Ibn Abū 'Abd al-Raḥmān, he on the authority of Anas Ibn Mālik (; he said) : Verily, the Apostle of Allāh, may Allāh bless him, remained in Makkah for ten years.

'Ubayd Allāh Ibn Mūsā and al-Faḍl Ibn Dukayn informed us ; they said : Sufyān informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Salamah ; he said : 'Āyishah and Ibn 'Abbās related to me ; Verily, the Apostle of Allāh, may Allāh bless him, remained in Makkah for ten years,

during which period the *Qur'āu* was revealed to him, and he stayed at al-Madīnah (also) for ten years.

Mūsā Ibn Dāwūd informed us, saying: Ibn Lahī'ah informed us on the authority of Yazīd Ibn Abī Ḥabīb: Verily, the Prophet, may Allāh bless him, remained in Makkah for ten years and left it in the month of Ṣafar and arrived at al-Madīnah in the month of the First Rabī'.

Yaḥyā Ibn 'Abbād and 'Affān Ibn Muslim informed us; they said: Hammād Ibn Salamah informed us; 'Ammār Ibn Abī Ammār the *mawlā* of Banū Hāshim informed us on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, remained in Makkah for fifteen years (out of which) for seven years he perceived effulgence and (divine) light and heard sounds; and for eight years he received revelations. 'Affān added in his narration that he stayed at al-Madīnah for ten years.

'Abd Allāh Ibn Numayr informed us: Al-'Alā Ibn Ṣāliḥ informed us on the authority of al-Minhāl Ibn 'Amr, he on the authority of Sa'īd Ibn Jubayr (; he said): Verily, a man came to Ibn 'Abbās and said: The Apostle of Allāh, may Allāh bless him, received revelations for ten years at Makkah and for ten years at al-Madīnah. He said: Who says this thing? Revelations dawned upon him at Makkah for fifteen years or more.

Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the authority of Abū Rajā; he said: I heard al-Ḥasan, and he recited: "And it is a *Qur'ān* that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by successive revelations"[1] He (Ibn 'Abbās) said: Allāh revealed the *Qur'ān* in parts in succession, one part before the other, since He knew it will last for ever among the people. It has reached us that between its first and last parts there was a difference of eighteen years. It was being revealed at Makkah for eight years before migration to al-Madīnah, and for ten years there.

1 *Qur'ān*, 17 : 106.

Rawḥ Ibn 'Ubādah informed us : Hishām Ibn Ḥassān informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, stayed at Makkah, after he had been commissioned (to prophethood) for thirteen years (during which) he was receiving revelations, and then he was commanded to migrate.

Rawḥ Ibn 'Ubādah informed us : Zakariyā Ibn Isḥāq informed us on the authority of 'Amr Ibn Dīnār, he on the authority of Ibn 'Abbās ; [P. 152] he said : The Apostle of Allāh, may Allāh bless him, stayed at Makkah for thirteen years.

Kathīr Ibn Hishām, Musā Ibn Dāwūd and Mūsā Ibn Ismā'il informed us ; they said : Ḥammād Ibn Salamah informed us on the authority of Abu Ḥamzah ; he said : I heard Ibn 'Abbās saying : The Apostle of Allāh, may Allāh bless him, stayed at Makkah for thirteen years, (while he) was receiving revelation.

ACCOUNT OF THE GIVING OF PERMISSION BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO MUSLIMS FOR MIGRATION TO AL-MADĪNAH

Muḥammed Ibn 'Umar al-Aslamī informed us ; he said: Ma'mar Ibn Rāshid related to me on the authority of al-Zuhrī, he on the authority of Abū Umāmah Ibn Sahl Ibn Ḥunayf and 'Urwah, (the latter) on the authority of 'Āyishah; they (Abū 'Umāmah and 'Urwah) said: When the party of seventy persons returned, the Apostle of Allāh, may Allāh bless him, was much pleased thatAllāh had provided him with supporters and had helped him through men of martial spirit and valour. In the meantime the unbelievers had intensified their tyranny on Muslims since they had learnt of their migration. Consequently they had rendered their life miserable. They committed cruelties and showered abuses

which they had not yet used. The Companions of the Apostle of Allāh, may Allāh bless him, complained to him and asked him to permit them to migrate. He said : I have been shown the place of your migration I have been shown a tract of moorland full of date-palms between two stony places. Had al-Sarāt been the place of date-palms and moorland, I would have said it was this. He waited for a few days and looked happy when he came to his Companions and said : I have been informed of the place of your migration ; it is Yathrib ; he who likes may go to it. The people began preparations helping and supporting each other and keeping it a secret. The first person from among the Companions of the Apostle of Allāh, may Allāh bless him, to arrive at al-Madīnah was Abū Salamah Ibn 'Abd al-Asad. After him came 'Āmir Ibn Rabī'ah with his wife Laylā Bint Abī Ḥathmah. She was the first woman to arrive at al-Madīnah. Then the Companions of the Apostle of Allāh, may Allāh bless him, came in a group. They stayed in the houses of Anṣārs who provided them with shelter and supported and helped them. Sālim the *mawlā* of Abū Ḥudhayfah used to lead the Muhājirs in prayer at Qubā before the arrival of the Apostle of Allāh, may Allāh bless him. When the Muslims came out to migrate to al-Madīnah, the Quraysh behaved rabidly towards them, fought them and became angry with those of their young men who had left.

The Anṣārs after having offered *hay'ah* to the Apostle of Allāh, may Allāh bless him, at al-'Aqabah on the second occasion, had retired to al-Madīnah. After the first batch of immigrants had reached Quba, some of them (Anṣārs) came to Makkah and then migrated with the companions; they are known as Immigrant Anṣārs.[1] Their names are Dhakwān Ibn 'Abd Qays, 'Uqbah Ibn Wahb Ibn Kaldah, al-'Abbās Ibn 'Ubādah Ibn Naḍlah and Ziyād Ibn Labīd. (Subsequently) all the Muslims migrated to al-Madīnah and none remained [P. 153] at Makkah, except the

1 *Muhājrūn Anṣāriyūn* They had come to Makkah to return to al-Madīnah as *muhājirs*, so that they might get the reward of *hijrah*.

Apostle of Allān, may Allāh bless him, Abū Baker and 'Alī, besides those who were imprisoned or were ill or too weak to migrate.

ACCOUNT OF THE DEPARTURE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND ABŪ BAKR, ON *HIJRAH* TO AL-MADĪNAH.

Muḥammad Ibn 'Umar informed us; he said: Ma'mar related to me on the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah; (second chain) he (Ibn Sa'd) said: Ibn Abī Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥuṣayn Ibn Abī Ghaṭfān, he on the authority of Ibn 'Abbās; (third chain) he (Ibn Sa'd) said: Qudāmah Ibn Mūsā related to me on the authority of 'Āvishah Bint Qudām h; (fourth chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Alī Ibn Abī Ṭālib related to me on the authority of his father, he on the authority of 'Ubayd Allāh Ibn Abī Rāfi', he on the authority of 'Alī; (fifth chain) he (Ibn Sa'd) said: Ma'mar related to me on the authority of al-Zuhrī, he on the authority of 'Abd al-Raḥmān Ibn Mālik Ibn Ju'shum, he on the authority of Surāqah Ibn Ju'shum; their narrations are mixed up; they said: When the infidels found that the Companions of the Apostle of Allāh, may Allāh bless him, had sent their children and descendants to al-Aws and al-Khazraj, they realised that they were resourceful people possessing martial spirit, so they began to entertain fears of the departure of the Apostle of Allāh, may Allāh bless him. They assembled in the Dār al-Nadwah and none of them who had prudence and sagacity abstained from attending the meeting and expressing his opinion about this matter. Iblīs attended the meeting in the guise of an old man of Najd and his sword was hanging by his side. They discussed the affair of the Apostle of Allāh, may Allāh bless him, and every one gave his opinion; Iblīs rejected each

in turn, not approving any of them. At length Abū Jahl said: Let us select a dexterous and sturdy person from every tribe of the Quraysh and supply him with a sharp sword, and all of them should strike him simultaneously. The blood feud will thus be shared by all of them, and Banū 'Abd Manāf will not be in a position to decide what to do. He (Ibn Sa'd) said: The Najdi said: The excellent opinion of this youth is from Allāh! this is the real opinion, and there is no other better than this! They agreed on this and dispersed. Gabriel came to the Apostle of Allāh, may Allāh bless him, and revealed this information and asked him not to sleep in his bed that night. The Apostle of Allāh, may Allāh bless him, went to Abū Bakr and said: Allāh has permitted me to set out. Thereupon Abū Bakr said: (What about my) accompanying you, O Apostle of Allāh! The Apostle of Allāh, may Allāh bless him, said: Yes. Abū Bakr said: My father and mother be sacrificed for you! take one of these two beasts of burden. The Apostle of Allāh said: (I shall take it after paying) the price. Abū Bakr had purchased them from the flock of Banū Qushayr for eight hundred *dirhams*. The Apostle of Allāh, may Allāh bless him, took one of them; it was (named) al-Qaṣwā.

He (Prophet) asked 'Alī to sleep in his bed that night. 'Alī passed the night there, having covered (himself) with the red Ḥaḍramī sheet in which the Apostle of Allāh, may Allāh bless him, used to sleep. A group of the Quraysh assembled there and began peeping through the [P. 154] crevices in the door, and sat in ambush with the intention of (seizing him by) his clothes. They were consulting as to which of them was to attack the person sleeping in the bed. (In the meantime) the Apostle of Allāh, may Allāh bless him, came out, and they were sitting at the door; he took a handful of dust and sprinkled at their heads and recited:

"Yāsin. By the wise *Qur'ān*. Lo! thou art of those sent. On a straight path. A revelation of the Mighty, the Merciful,

That thou mayst warn a folk whose fathers were not warned, so they are heedless. Already hath the word proved true of most of them, for they believe not. Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff necked. And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not. Whether thou warn them or thou warn them not, it is alike for them, for they believe not".[1]

The Apostle of Allāh, may Allāh bless him, passed by them. Then a person said: What are you waiting for? They said: (For) Muḥammad. He said: You are disappointed and have suffered a loss. By Allāh, he passed by you and sprinkled dust at your heads. They said: By Allāh! we did not notice him. They stood up, removing dust from their heads; they were Abū Jahl, al-Ḥakam Ibn Abī al-'Āṣ, 'Uqbah Ibn Abī Mu'ayṭ, al-Naḍr Ibn al-Ḥārith, Umayyah Ibn Khalaf, Ibn al-Ghayṭalah, Zam'ah Ibn al-'Aswad, Ṭu'aymah Ibn 'Adī, Abu Lahab, Ubayyi Ibn Khalaf and Nubayh and Munabbih, sons of al-Ḥajjāj. When it was morning, 'Alī got up from his bed. They enquired from him about the Apostle of Allāh, may Allāh bless him. He said: I have no information. The Apostle of Allāh, may Allāh bless him, went to the house of Abū Bakr and stayed there in the night; at last they set out, went to the cave of Thawr and entered it. A spider span cobweb, some parts of which covered others. The Quraysh made a frantic search for the Apostle of Allāh, may Allāh bless him. They even came to the entrance of the cave, but some one among them said: Verily, spiders haunt this place from before the birth of Muḥammad; and they returned.

Muslim Ibn Ibrāhīm informed us: 'Awn Ibn 'Amr al-Qaysī, brother of Riyāḥ al-Qaysī informed us: Abū Muṣ'ab al-Makkī informed us; he said: I went to Zayd Ibn Arqam, Anas Ibn Mālik and al-Mughīrah Ibn Shu'bah and heard them talking

1 *Qur'ān*, 36: 1-10.

among themselves : The Prophet, may Allāh bless him, passed the night in the cave. Allāh commanded a tree to grow in front of the Prophet, may Allāh bless him, which concealed him. (Similarly) Allāh commanded the spider which span its cobweb and thus concealed him. (In the same way) Allāh commanded two wild pigeons, and they began to live at the mouth of the cave. The youth of the Quraysh—one person from each tribe—with their sword, clubs and sticks approached (the cave), and they were only (at a distance of) forty cubits from the Prophet, may Allāh bless him ; the first among them noticed the two pigeons, and so he withdrew. His companions said to him : Why did you not look into the cave ? He said : I noticed two wild pigeons at the mouth of the cave, from which I concluded that there was none inside it. He (Ibn Sa'd) said : The Prophet, may Allāh bless him, had heard his voice and realized that Allāh had kept them away. Then the Prophet, may Allāh bless him, wished good for them (pigeons) and in reward they were shifted to the sanctuary of Allāh (the Ka'bah).

The narration is in continuation of the previous one ; they said : Abū Bakr had a flock of goats and 'Āmir Ibn Fuhayrah used to graze them. He used to bring the flock of goats to them by night and they used to milk them. In the morning he got, mixed up with the people. 'Āyishah said : We prepared nice provision and put it in a vessel, and Asmā Bint Abī Bakr [P. 155] cut her waistband into pieces and tied it with one and closed the mouth of the water-bag with another ; since then she was called "she of two waist-bands"[1]. "The Apostle of Allāh, may Allāh bless him, and Abū Bakr, passed three nights in the cave, and 'Abd Allāh Ibn Abī Bakr stayed with them in the night. Abū Bakr hired a man of Banu al-Duwil to lead them by unfrequented routes. His name was 'Abd Allāh Ibn Urayqiṭ, and he was a unbeliever, but they trusted him, and set out. 'Āmir Ibn Fuhayrah accompanied them. While 'Abd Allāh Ibn Urayqiṭ led

1 *Dhū al-Naṭāqayn.*

them he recited *rajaz*. The Quraysh did not know whither the Apostle of Allāh, may Allāh bless him, had gone, till they heard the voice of a *jinn* from the lower Makkah,whose body was not visible.

May Allāh, the Lord of the people, confer the best reward on the two Companions, who had a nap in the tent of Umm Ma'bad. They alighted there with virtue and departed ; he succeeded who became the Companion of Muḥammad[ﷺ].

Al-Ḥārith informed us ; (second chain) he (Ibn Sa'd) said : More than one of my masters (aṣḥāb) related to me, that is, Muḥammad Ibn al-Muthannā al-Bazzāz and others ; they said : Muḥammad Ibn Bishr Ibn Muḥammad al-Wāsiṭī whose patronymic was Abū Aḥmad al-Sukkarī informed us : 'Abd al-Malik Ibn Wahb al-Madhḥajī informed us on the authority of al-Ḥurr Ibn al-Ṣayyāḥ, he on the authority of Abū Ma'bād al-Khuzā'ī : Verily, the Apostle of Allāh, may Allāh bless him, migrated from Makkah to al-Madīnah along with Abū Bakr, 'Āmir Ibn Fuhayrah, the *mawlā* of Abū Bakr and their guide 'Abd Allāh Ibn Urayqiṭ al-Laythī ; they passed by the tents of Umm Ma'bad al-Khuzā'ī, who was stout and sturdy and kept herself covered. She sat in front of her tent providing food and water (to the people). They asked her to sell some dates and meat to them. But there was nothing with her because the people were suffering from famine and drought. She said : If we had something with us, you would not have gone without hospitality. Thereupon the Apostle of Allāh, may Allah bless him, noticed a goat tied in a corner of the tent. He said : O Umm Ma'bad ! what about this goat ? She said : It has remained behind the flock because it is weak. He said : Does it give milk ? She replied : It is too weak (to give any milk). He said : Will you permit me to milk it ? She said : My father and mother be sacrificed for you, I do permit, if you find any milk with it. The Apostle of Allāh, may Allāh bless him, asked the goat to be brought before him and touched its udder and recited in the name of Allāh, O Allāh ! Bless her through this goat. He (Ibn Sa'd) said : It (goat) stretched its legs, its udder became saturated (with milk), which

it yielded. Then he (Prophet ﷺ) asked for a large utensil which could contain milk sufficient for all of them. He milked the goat and there were foams in it. He, then, made her drink till she drank to satisfiction and then he made his Companions drink till they too were satisfied ; and he, may Allāh bless him, drank the milk in the end. He (Ibn Sa'd) said : He (the Prophet ﷺ) remarked that the person who provides the drink (*sāqi*) should take in the end. Then they drank a second time and were satisfied. Then he milked it again and gave it to her. Then they set out. After a short time her husbaned Abū Ma'bad came in leading his goats which were feeble, lean and thin without fat. [P. 156] When he saw the milk he was surprised. He said : Where from did you get this milk, in spite of the fact that there was no goat in the house capable of yielding it ? She said : By Allāh, this is due to a blessed man of this description who passed by us. He said : I belive he is the some person of the Quraysh tribe who is being pursued, so give his detailed description, O Umm Ma'bad. She said : I noticed a man whose cleanliness was manifest, whose face was bright and lustrous, whose habits were nice, who was not a glutton, who was free from the blemish of a short neck and small skull, who was handsome, having black eyes and thick eye-lashes, whose voice was distinct, whose eyes were large with black spots (pupils), very black, and white spot (apple), very white, whose eye-brows were thick and whose neck was high and whose beard was profuse. When he was quiet, he commanded respect and when spoke, the beauty of his speech became express. His speech was like a string of pearls, and very sweet. The last words uttered by him were neither brief, suppressing the sense, nor superfluous and unnecessary. From a distance his voice was very clear and he appeard handsome, and when he was close, he became sweet and more handsome. His stature was not too tall nor too short, it was middle sized. He was the loveliest of all the three to look at, and most honoured of them. His Companions were surrounded him. When he spoke, they lent their ears to his words, and when he commanded, every one obeyed it. He was neither frowning nor

loquacious. He (Abū Ma'bad) said : By Allāh, he was the Qurayshite whose affair has been mentioned to us. O Umm Ma'bad ! if I had witnessed him, I would have asked him to accompany him and I shall do it if I get an opportunity:

In the morning a loud voice was heard in Makkah between the earth and the heaven. The speaker was not visible. He recited :

May the Lord of the people grant good reward to the two Companions who stayed in the tents of Umm Ma'bad.

They alighted in this land and set out from here, and he who became the Companion of Muḥammad would have salvation.

O people of Quṣayyi what happened to you that Allāh did not make you do that which you could get good reward and authority.

Ask your sister about her goat and the utensil, and if you ask (even) the goat, it will give answer to you.

He called her with a dry goat which yeilded him milk with foam and fat.

He left it there yielding milk, so that those who came, passed by and stayed there might be satisfied.

In the morning the people were in search of the Prophet ﷺ. They encircled the tents of Umm Mabad till they joined the Prophet, may Allāh bless him.

He (Ibn Sa'd) said : Ḥassān Ibn Thābit made a repartee and said :

The people are at a loss whose Prophet ﷺ leaves them, and the people are blessed to whom he goes in the morning and in the evening.

He set out from a people whose sagacity is in question, and went to a people with fresh effulgence.

Will the misguided people, who denied (his prophethood) because of want of sight, be equal to those who received guidance from a guide ?

He is a Prophet[ﷺ] who perceives what people do not perceive around him, and he recites the Book of Allāh in every assembly.

[P. 157] If he says some thing about the unseen, its implementation comes by the noon of the day or the following day.

May Abū Bakr be greeted on his good fortune of being in his company. He is fortunate whom Allāh decrees to be fortunate.

May Banū Ka'b be congratulated because of the position of their young women whose abode is a refuge for the Muslims.

'Abd al-Malik said : It has been conveyed to us that Umm Ma'bad migrated and went to the Prophet, may Allāh bless him, and embraced Islām.

The Apostle of Allāh, may Allāh bless him, came out from the cave on the night of Monday, when four nights of the month of First Rabi' had passed. Then he had a *siesta* at Qudayd on Tuesday. When they set out from there, Surāqah Ibn Mālik Ibn Ju'shum confronted them. He was riding a horse when the Apostle of Allāh, may Allāh bless him, cursed him, and the legs of his horse sank (under the ground). He said : O Muḥammad[ﷺ] ! pray to Allāh to set my horse free and I shall return from here and I shall make those also return who are behind me. He (Prophet[ﷺ]) did (pray) and the legs of the horse were freed. He (Surāqah) returned and found the people coming in search of the Apostle of Allāh, may Allāh bless him, to whom he said : Go back, I have searched him on behalf of you. He is not there and and you know well my skill in recognising the foot-prints. Therefore they returned.

'Uthmān Ibn 'Umar imformed us on the authority of Ibn 'Awn, he on the authority of 'Umayr Ibn Isḥāq ; he said : The Apostle of Allāh, may Allāh bless him, set out, and Abū Bakr was with him. Surāqah Ibn (Mālik Ibn) Ju'shum confronted them but the legs of his horse sank (in the ground). Thereupon he said : O you two ! pray to Allāh for me and (I promise) not to repeat this. They prayed for him, but he repeated and again his

horse sank. He again said : Pray for me and I shall not repeat it. He (Ibn Sa'd) said : He offered them provisions and a ride. They said ; yourself is sufficient for us. He said ; I shall do that.

The narration is now connected with the original one (i. e. of Muḥammad Ibn 'Umar). He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, passed through al-Kharrār ; then he passed through Thaniyyat al-Maraḥ ; then he passed through Laqf and passed by Madlajah Laqf ; then he crossed Madlajah Mijāj ; then he passed through Marjah Mijāj, then Baṭn Marjah, then Baṭn Dhāt Kashd (or Kishd), then al-Ḥadā'id, then al-Adhākhir, then Baṭn Righ, where he offered Maghrib (sunset) prayers. Then he crossed Dhū Salam, then he passed through Madlajah, then al-'Uthāniyah ; then he passed Baṭn al-Qāḥah, and descended down al-'Arj ; then he passed through al-Jadawāt, then through al-Ghābir to the right of Rakūbah, then he descended down Baṭn al-'Aqīq till he reached al-Jathjāthah. Then he said : Who will lead us to Banū 'Amr Ibn 'Awf, although he was not yet near al-Madīnah ? Then he proceeded by the way of al-Ẓabyi until he emerged at al-'Uṣbah. As the Muhājirs (immigrants) were expecting the arrival of the Apostle of Allāh, may Allāh bless him, they used to go out in the morning with al-Anṣār to Ẓuhr Ḥarrah al-'Uṣbah and waited for his appearance till forenoon. When the sun became very hot they returned to their houses. The day on which the Apostle of Allāh, may Allāh bless him, reached was Monday, and two nights of the month of First Rabī' had passed ; it is also said that twelve nights had passed. They were waiting as usual but when the sun became too hot [P. 158] they returned to their houses. In the meantime a Jew cried from above his castle in a loud voice : O Banū Qaylah ! here is your master ; he has arrived ; they came out, and lo ! there was the Apostle of Allāh with his three Companions. The voice, 'Allāh is great', could be heard at (the quarter of) Banū 'Amr Ibn 'Awf. The Muslims began to arm themselves. When the Apostle of Allāh, may Allāh bless him, reached Qubā, the Apostle of Allāh, may Allāh bless him, sat down, and Abū Bakr stood up to speak to the people. The Muslims came

to greet the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, stayed with Kulthūm Ibn al-Hidm. This is the approved narration in our view. He used to talk with his Companions at the residence of Sa'd Ibn Khaythamah, which was known as Manzil al-'Uzzāb, so it is said : He stayed with Sa'd Ibn Khaythamah.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas : Verily, Abū Bakr was co-rider with the Prophet, may Allāh bless him, between Makkah and al-Madīnah. As Abū Bakr used to visit Syria, he was known, but the Prophet was not known there. Therefore they said : O Abū Bakr ! who is this youth before you ? He said : He is the one who leads me. When they came close to al-Madīnah, they got down at al-Ḥarrah and sent for al-Anṣār. They came and said : Stay (here), you are safe and secure. He (Anas) said : I saw him on the day he entered al-Madīnah, and I never saw a day brighter and more shining than the day on which he entered al-Madīnah ; and I saw him on the day he breathed his last, and no day was darker and more terrible than the day on which he expired.

Hāshim Ibn al-Qāsim al-Kinānī informed us : Abū Ma'shar informed us on the authority of Abū Wahb the *mawlā* of Abū Hurayrah ; he said : The Apostle of Allāh, may Allāh bless him, rode behind Abū Bakr on his she-camel. He (Abū Wahb) said : Whenever a person met him (on the way) and asked him as to who he was, he replied : I am a searcher in search. Then he asked : Who is behind you ? He replied : He is the leader who leads me.

Muslim Ibn Ibrāhīm informed us : Ja'far Ibn Sulaymān informed us ; he said : Thābit al-Bunānī informed us on the authority of Anas Ibn Mālik ; he said : The day when the Apostle of Allāh, may Allāh bless him, entered al-Madīnah, every thing looked very bright.

Wahb Ibn Jarīr Ibn Ḥāzim informed us : Shu'bah informed us on the authority of Abū Isḥāq, he on the authority

of al-Barā ; he said : The Prophet, may Allāh bless him, came to al-Madīnah. I did not see a day of more happy than that of the arrival of the Prophet, may Allāh bless him, somuch so that I heard the women, the children and slave-girls saying : This is the Apostle of Allāhᵖ, and he has come, he has come !

Yaḥyā Ibn 'Abbād and 'Affān Ibn Muslim informed us ; they said : Shu'bah informed us ; he said : Abū Isḥāq informed us : He said : I heard al-Barā saying : The first from among the Companions of the Apostle of Allāh who came to us were Muṣ'ab, Ibn 'Umayr and Ibn Umm Maktūm. They began to teach the *Qur'ān* to the people. Then came in Ammār, Bilāl and Sa'd. He (al-Barā) said : Then 'Umar Ibn al-Khaṭṭāb came with a party of twenty persons. Then came the Apostle of Allāh, may Allāh bless him. He (al-Barā) said : [P. 159] I never saw the people expressing more joy than on that occassion. I noticed babies and children saying : This is the Apostle of Allāhᵖ, who has come to us. He came after I had learnt the *Sūrah*, "Praise the name of thy Lord the Most High,"[1] and some *Mufaṣṣal Sūrah*.[2]

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us : 'Awf informed us on the authority of Zurārah Ibn Awfā, he said : 'Abd Allāh Ibn Salām said : When the Apostle of Allāh, may Allāh bless him, arrived at al-Madīnah, people ran to him, and it was said : The Apostle of Allāh has arrived. He (Ibn Salām) said : I came along with other people to have a glance of him. When I saw the face of the Apostle of Allāh, may Allāh bless him, lo ! it was not the face of a liar. He (Ibn Salām) said : The first words I heard him speak were : O people ! make the greetings widespread, serve food, maintain relationship, offer prayers while people are sleeping and (in recompense) enter heaven in peace.

'Affān Ibn Muslim informed us : 'Abd al-Wārith informed us : Abu al-Tayyāḥ informed us on the authority of Anas

1 *Qur'ān, sūrah* 87.

2 The *sūrahs* from 49 to 114 of the *Qur'ān* are known as Mufaṣṣal.

Ibn Mālik; he said: The Apostle of Allāh, may Allāh bless him, arrived and alighted in upper Madīnah with the tribe known as Banū 'Amr Ibn 'Awf. There he remained for fourteen nights, then he sent for a party of Banū al-Najjār. They came to him with their swords girded. Anas said: I am visualizing the scene (even now) of the Banu al-Najjār surrounding the Apostle of Allāh, may Allāh bless him, and Abū Bakr, as his co-rider, until he alighted in the courtyard of Abū Ayyūb.

Abū Ma'mar al-Minqarī informed us: Abd al-Wārith informed us: 'Abd al-'Azīz Ibn Ṣuhayb informed us on the authority of Anas Ibn Mālik; he said: The Prophet of Allāh, may Allāh bless him, came to al-Madīnah and he was co-rider with Abū Bakr. He (Anas) said: Abū Bakr looked an old man (shaykh) and was known and the Prophet looked young (shāb)[1] and was not known. He (Anas) said: A person met Abū Bakr and asked him: O Abū Bakr! Who is this man before you? He said: This man leads me on the path. He (Anas) said: The person guessed that helped him on the road while he only meant the path of virtue. He (Anas) said: Abū Bakr turned aside and lo! there was a horseman who joined them. So he said: O Prophet of Allāh! this horseman has reached us. He (Anas) said: The Prophet of Allāh, may Allāh bless him, turned (to him) and said: O Allāh! throw him down. He (Anas) said: His horse threw him down. Then it stood neighing. He (Anas) said: Then he (horseman) said: O Prophet of Allāh! command me as you like. He (Anas) said: Then he (Prophet) said: stay at your place and do not let any one reach us. He (Anas) said: In the first part of the day he was fighting against the Apostle of Allāh, may Allāh bless him, and by the close of the day he was armed to fight for him. He (Anas) said: The Prophet of Allāh, may Allāh bless him, alighted by the side of al-Ḥarrah and sent for the Ansār. They came to the Prophet of Allāh, may Allāh bless him, greeted him, and

1 The Prophet was senior to Abū Bakr by two years.

said : Now you ride in safety and you will be obeyed. He (Anas) said : The Prophet of Allāh, may Allāh bless him, rode and they accompanied him armed. He (Anas) said : People in al-Madinah were saying : The Prophet of Allāhﷺ has come, the Prophet of Allāhﷺ has come. The people looked at the Prophet of Allāhﷺ and said : The Prophet of Allāh, may Allāh bless him, has come. He (Anas) said : He moved on till he alighted by the side of the house of Abū Ayyūb. He (Anas) said : 'Abd Allāh Ibn Salām was conversing with the members of his family, and was [P. 160] gleaning (dates) from the date-palm for his family when he heard of the Prophet'sﷺ arrival. He hurried and wanted to keep aside (the basket) in which he was collecting (dates), but could not do it and came to him with it. He heared (the words of) the Prophet of Allāh, may Allāh bless him ; then he returned to his family. The Prophet of Allāh, may Allāh bless him, said : Which of the houses of our family is nearer ? He (Anas) said : Abū Ayyub said : O Prophetﷺ of Allāh ! this is my house, and this is my door way. He (Anas) said : He (Prophetﷺ) said : Make a place for our *siesta*. He (Anas) said : Then he went in and made room for their *siesta*. Then he (went and) came back and said : O Prophet of Allāhﷺ ! I have made room for your *siesta*, come, and by the blessing of Allāh, have a *siesta*.

He (Ibn Sa'd) said : The narration is from here connected with the first one. They said : The Apostle of Allāh, may Allāh bless him, stayed with Banū 'Amr Ibn 'Awf on Monday, Tuesday, Wednesday, and Thursday. He set out on Friday and offered Jum'ah prayers at (the place of) Banū Sālim. it is said : He remained with Banū 'Amr Ibn 'Awf for fourteen nights ; when it was Friday and the day had advanced, he asked for his she-camel. The Muslims had thronged around him and they had put on their arms. The Apostle of Allāh, may Allāh bless him, rode his she-camel, al-Qaṣwā ; the people were on his right and on his left. (On the way) the Anṣār met him and he did not pass by a house but they (its occupants) said : O Prophet of Allāhﷺ ! come here and you will have power, protection and prosperity. In reply he gave them blessings,

prayed for them and said : She (al-Qaṣwā) is (divinely) commissioned, leave her way. When he reached the mosque of Banū Sālim he offered Jum'āh prayers with the Muslims who were with him and they were one hundred in number.

Yaḥyā Ibn Muḥammad al-Jārī informed us ; he said : Mujammi' Ibn Ya'qub related to me that he heard Shuraḥbīl Ibn Sa'd say : When the Apostle of Allāh wanted to shift from Qubā, Banū Sālim approached him and said to him, holding the muzzle of his she-camel : O Apostle of Allāh ! come to a large number of (people) well prepared in arms and (means of) defence. He said : Leave her way, she is commissioned. Then Banu al-Ḥārith Ibn al-Khazraj met him and said to him something similar and he gave them a similar answer. Then Banū 'Adī approached him and said similar words, and he gave the same answer. Ultimately she sat down as Allāh had commissioned her.

He (Ibn Sa'd) said : Here the narration is connected with the first one ; he said : Then the Apostle of Allāh, may Allāh bless him, mounted his she-camel and took the road on the right side, till he arrived at Balḥublā ; then he moved on till he reached the (site of the) Mosque. She sat down near (site of) the Mosque of the Apostle of Allāh, may Allāh bless him. The people said to the Apostle of Allāh, may Allāh bless him, to dismount there along with them. Abū Ayyūb Khālid Ibn Zayd Ibn Kulayb came and removed the saddle from the camel and carried it inside his residence. Thereupon the Apostle of Allāh, may Allāh bless him, said : Here is a man with his saddle. As'ad Ibn Zurārah came and caught the reins of the she-camel of the Apostle of Allāh, may Allāh bless him ; thus she remained with him. This is the confirmed (*thābit*) narration. Zayd Ibn Thābit said : The first present offered to the Apostle of Allāh, may Allāh bless him, at the residence of Abū Ayyūb was the present that I brought. It was a big large bowl of *tharīd*, containing bread, butter and milk. I said : My mother has sent this bowl. He said : May Allāh bless thee. He called [P. 161] his Companions and they ate out of it. I had

hardly left the door when the bowl of Sa'd Ibn 'Ubādah containing *tharīd* and meat was brought. Not a single night passed when food was not brought by three or four (persons). They were bringing in turn till the Apostle of Allāh, may Allāh bless him, shifted from the house of Abū Ayyūb, where he had stayed for seven months. The Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Ḥārithah and Abū Rāfi' from the house of Abū Ayyūb with two camels and five hundred dirhams to Makkah. They brought Fāṭimah and Umm Kulthūm, the daughters of the Apostle of Allāh, may Allāh bless him, and his wife Sawdah Bint Zam'ah, and Usāmah Ibn Zayd. Ruqayyah, the daughter of the Apostle of Allāh, may Allāh bless him, had migrated with her husband 'Uthmān Ibn 'Affān, prior to that. Abu al-'Āṣ, Ibn al-Rabī, prevented his wife, Zaynab, the daughter of the Apostle of Allāh, may Allāh bless him, from migrating. Zayd Ibn Ḥārithah brought his wife Umm Ayman with her son Usāmah Ibn Zayd. 'Abd Allāh Ibn Abī Bakr migrated with the children of Abū Bakr including 'Āyishah. They arrived at al-Madīnah and stayed in the house of Ḥārīthah Ibn al-Nu'mān.

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PART II

ACCOUNT OF FRATERNIZATION (*MUWĀKHAH*) BETWEEN THE MUHĀJIRS AND THE ANṢĀRS EFFECTED BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us: Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhrī; (second chain) he (Ibn Sa'd) said: Mūsā Ibn Muḥammad Ibn Ibrāhīm al-Taymī related to us on the authority of his father; (third chain) 'Abd al-Raḥmān Ibn Abi al-Zinād related to us on the authority of Ibrāhīm Ibn Yaḥyā Ibn Zayd Ibn Thābit; (fourth chain) he (Ibn Sa'd) said: Mūsā Ibn Ḍamrah Ibn Sa'īd related to us on the authority of his father; they said: When the Apostle of Allāh, may Allāh bless him, arrived at al-Madīnah, he established fraternity between some of the *Muhājirs* and some others; and he also established fraternity between the *Muhājirs* and the *Anṣārs*. He established this fraternity on the conditions that they would support each other and sympathize with each other in what is right and inherit each other's property (in preference to) their kith and kin. They were ninety persons, forty-five *Muhājirs* and forty-five *Anṣārs*. It is also said: There were one hundred and fifty *Muhājirs* and fifty *Anṣārs*. It was done before Badr. After the Battle of Badr the Almighty Allāh revealed: "And those who are akin are nearer one to another in the ordinance of Allāh. Lo! Allāh is knower of all things"[1].

1 *Qur'ān*, 8 : 75.

This verse abrogated the previous order about fraternization which now ceased (to operate) in respect of inheritance ; and the inheritance of each of them reverted to his heirs and descendants.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of 'Āṣim al-Aḥwal (squint eyed), he on the authority of Anas Ibn Mālik, (he said): Verily, the Apostle of Allāh, may Allāh bless him, established (fraternization) between the *Muhājirs* and *Anṣārs* in the house of Anas.[1]

ACCOUNT OF THE CONSTRUCTION OF THE MOSQUE BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AT AL-MADĪNAH

Muḥammad Ibn 'Umar informed us ; he said : Ma'mar Ibn Rāshid related to me on the authority of al-Zuhrī ; he said [P. 2.] : The she-camel of the Apostle of Allāh, may Allāh bless him, bent her neck and sat down close to the (future) site of the Mosque of the Apostle of Allāh, may Allāh bless him ; at that time the Muslims used to offer prayers there. It was a pen for the camels, belonging to Sahl and Suhayl, two orphan boys of the *Anṣār* ; they were under the guardianship of Abū Umāmah As'ad Ibn Zurārah. The Apostle of Allāh, may Allāh bless him, called the two boys and offered to purchase their pen for the construction of a mosque. They said : O Apostle of Allāh ! we offer it as a gift. The Apostle of Allāh, may Allāh bless him, declined (the offer) and purchased it from both of them.

Muḥammad Ibn 'Umar said : Some narrator other than Ma'mar said on the authority of al-Zuhrī : He purchased it from them for ten *dīnārs*.

1 *Cf.* Ibn Hishām, vol. I, pp. 303-05.

He (Muḥammad Ibn 'Umar) said: Ma'mar said on the authority of al-Zuhrī: He (Prophet ﷺ) ordered Abū Bakr to make payment to them. It was just an enclosure with a surrounding wall without roof, and its *qiblah* side was towards Bayt al-Muqaddas (Jerusalem). As'ad Ibn Zurārah had erected it and used to offer prayers there with his companions. He used to offer congregational prayers on *Jum'ah* (Friday), before the arrival of the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, ordered the palm and *gharqad* (buckthorn or some big thorny) trees, which were growing there, to be cut. He ordered bricks (sun-baked) to be made. There were in it some graves from the days of Jāhiliyyah. The Apostle of Allāh, may Allāh bless him, ordered them to be dug and the bones were concealed. There was also a spring in the pen; people changed its course, and ultimately it disappeared. They laid the foundation of the mosque; its length on the side of the *qiblah* was one hundred cubits and its breadth was equal to it; thus, it was a square. It is also said that it was less than one hundred (cubits). They erected a plinth above the ground, about three cubits, in stone; then they built it in bricks. The Apostle of Allāh, may Allāh bless him, and his Companions built it (the Mosque) themselves. The (Prophet ﷺ) also carried stones along with them, reciting:

O Allāh! there is no life but the life hereafter,
Forgive the *Anṣārs* and the *Muhājirs*.[1]

He was also reciting:

This burden is not the burden of Khaybar,
O our Lord! this is very clean and pious.

He kept the *qiblah* towards Bayt al-Muqaddas. He built three gates, one opposite to *qiblah* and the second was Bāb al-Raḥmat, which is now called Bāb al-'Ātikah; through the third, the Apostle of Allāh, may Allāh bless him, used to enter, and this was close to the (quarter of the) children of 'Uthmān. The wall was very long; its pillars were (made of) the trunks of palm

1 *Cf.* Ibn Hishām, vol. I, p. 298.

trees, and the roof of their branches. It was said to him (Prophet ﷺ): Why do you not thatch it? He said: The hut is like that of Moses which was built of small pieces of wood and straw. Close to it were constructed small rooms with bricks and covered with trunks and branches of palm-trees. When he was free from the construction, he allotted the room, near the path leading to the mosque, to 'Āyishah; the other room close to the door of the (house of the) children of 'Uthmān was given to Sawdah Bint Zam'ah.

'Affān Ibn Muslim informed us: 'Abd al-Wārith Ibn Sa'id informed us: Abu al-Tayyāḥ informed us on the authority of Anas Ibn [P. 3] Mālik; he said: The Apostle of Allāh, may Allāh bless him, used to offer prayers (before the construction of the mosque) at whatever place he happened to be at the time. He used to offer prayers in the pens of goats; then he ordered (the construction of) the mosque. He sent for a party of Banu al-Najjār. They came to him, and he said (to them): Accept the price of this garden of yours from me. They said: By Allāh! we do not want its price, but from Allāh. Anas said: In it there were the graves of the polytheists, the palm-trees, and rocks. The Apostle of Allāh, may Allāh bless him, ordered the palms to be cut, the graves to be dug, and the rocks to be levelled. He said: Arrange the palm-trees in a line towards the *qiblah* and they were supported on both sides by stones. They were reciting this *rajaz* and the Apostle of Allāh, may Allāh bless him, was also reciting with them:

O Allāh there is no blessing except the blessing of hereafter,
Support the *Anṣārs* and the *Muḥājirs*.

Abu al-Tayyāḥ said: Ibn Abi al-Hudhayl related to me that 'Ammār was a stout person and carried two stones each time. Thereupon the Apostle of Allāh, may Allāh bless him, said: well done, O Ibn Sumayyah! a party of rebels shall kill you.[1]

1 Ibn Hishām's version is slightly different. 'Ammār had wrinkled skin and the people had asked him to carry two stones at a time. He complained to the Prophet ﷺ; that they would kill him. Thereupon the Prophet ﷺ consoled him and prophesied that a group of rebels would kill him. Vol. I, p. 298.

'Affān Ibn Muslim informed us; he said: Mu'tamar Ibn Sulaymān al-Taymī related to me; he said: I heard Ma'mar Ibn Rāshid relating on the authority of Al-Zuhrī; he said: The Prophet of Allāh, may Allāh bless him, recited (the following), while they were building the mosque:

This burden is not the burden of Khaybar,
O our Lord! this is pious and clean.

He (Ma'mar) said: Al-Zuhrī used to say that the Prophet never composed a verse except this, or else he only recited and it had been composed before. He never intended (to compose a verse).

ACCOUNT OF THE CHANGE OF *QIBLAH* FROM (THE DIRECTION OF) BAYT-AL-MUQADDAS TO THAT OF THE KA'BAH

Muḥammad Ibn 'Umar informed us: Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah informed us on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; (second chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn Ja'far al-Zuhrī informed us on the authority of 'Uthmān Ibn Muḥammad al-Akhnasī; (Ibn Sa'd also narrated) on the authority of some others besides these two: Verily, when the Apostle of Allāh, may Allāh bless him, migrated to al-Madīnah, he offered prayers facing towards Bayt-al-Muqaddas for sixteen months. (During this time) he wished that the direction be changed to the Ka'bah. So he said: O Gabriel! I wish that Allāh may change my facing towards the *qiblah* of the Jews. Thereupon Gabriel said: I am only a servant, pray to your Lord and request Him (for the change). When he offered prayers, facing Bayt-al-Muqaddas he raised his head towards the heavens. Thereupon, it was revealed: "We have seen the turning of thy face to heaven (for guidance,

O Muḥammad ﷺ). And now verily We shall make thee turn (in prayer) towards a *qiblah* which is dear to thee".[1]

Then he turned his face towards the *mīzāb*[2] of the Ka'bah. It is said that the Apostle of Allāh, peace be on him, offered two *rak'ahs* of *al-Ẓuhr* (afternoon) prayers in his mosque with the Muslims; then he was commanded (through a revelation) to turn his face towards the inviolable place of worship (Ka'bah), so he turned towards it and the Muslims also turned their faces with him.

It is said: The Apostle of Allāh, may Allāh bless him, visited Umm Bishr Ibn al-Barā Ibn Ma'rūr in (the quarter of) Banū Salamah. She prepared [P. 4] food for him, and the time of *al-Ẓuhr* (prayers) approached. So the Apostle of Allāh, may Allāh bless him, led the Companions, in prayers and performed two *rak'ahs*. Then he was commanded to turn his face towards the Ka'bah. So he turned to the Ka'bah with his face towards the spout. (For this reason) the mosque was known as the mosque of the two *qiblahs*. This happened on Monday in the middle of Rajab in the beginning of the seventeenth month after *hijrah*; and fasting in the month of Ramaḍān was made obligatory in the month of Sha'bān in the beginning of the eighteenth month. Muḥammad Ibn 'Umar said: This version is the approved one with us.

Yazīd Ibn Hārūn informed us on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Sa'īd Ibn al-Musayyib; (he said): Verily, the Apostle of Allāh, may Allāh bless him, offered prayers facing towards Bayt al-Muqaddas for sixteen months after his arrival at al-Madīnah; then it was changed in the direction of the Ka'bah two months before (the Battle of) Badr.

Al-Faḍl Ibn Dukayn informed us: Zuhayr informed us on the authority of Abū Isḥāq, he on the authority of al-Barā; (he said): Verily, the Apostle of Allāh, may Allāh bless him, offered prayers towards Bayt al-Muqaddas for sixteen or seventeen months. He wished that his *qiblah* should be in the direction of the Ka'bah. He

1 *Qur'ān*, 2 : 144.
2 Literally, spout.

offered *'Aṣr* (late afternoon) prayers, and the people also offered prayers with him. Then a person from among those, who had offered prayers with him, went out and passed by a mosque where some people were kneeling, and he said : I give evidence by Allāh that I offered prayers with the Apostle of Allāh, may Allāh bless him, facing towards Makkah. Thereupon, they turned their faces towards the Ka'bah.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us : Thābit informed us on the authority of Anas Ibn Mālik : Verily, the Apostle of Allāh, may Allāh bless him, used to offer prayers facing towards Bayt at-Muqaddas. Then it was revealed : "We have seen the turning of thy face to heaven (for guidance, O Muḥammad[ﷺ]). And now verily We shall make thee turn (in prayer) towards a *qiblah* which is dear to thee. So turn thy face toward the Inviolable Place of Worship."[1]

Then a person of the Banū Salamah passed by some people, who were kneeling in the morning prayer and they had already offered one *rak'ah*, and he announced : Be it known, that the *qiblah* has been changed into the direction of the Ka'bah, and they turned their faces towords the Ka'bah.

Ismā'īl Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us : Kathīr Ibn 'Abd Allāh al-Muzanī informed us on the authority of his father, he on the authority of his (Kathīr's) grandfather ; he said : Verily, we were with the Apostle of Allāh, may Allāh bless him, when he arrived at al-Madīnah and offered prayers towards Bayt al-Muqaddas for seventeen months.

Al-Faḍl Ibn Dukayn informed us ; he said : Qays Ibn al-Rabī' informed us : Ziyād Ibn 'Ilāqah informed us on the authority of 'Umārah Ibn Aws al-Anṣārī ; he said : We were offering *'Ishā* (night) prayer when a man stood at the door of the mosque and announced, while we were praying, that (*qiblah*) had been changed in the direction of the Ka'bah. Thereupon, our leader, women and children turned their faces towards the Ka'bah.

1 *Qur'ān*, 2 : 144.

Yaḥyā Ibn Ḥammād informed us: Abū 'Awānah informed us on the authority of Sulaymān al-A'mash, he on the authority of Mujāhid, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, used to offer prayers, while at Makkah, facing towards Bayt al-Muqaddas, the Ka'bah being in front of him. After he migrated to al-Madīnah he (continued to pray in the same direction) for sixteen months; then he turned his face towards the Ka'bah.

Hāshim Ibn al-Qāsim informed us: [P. 5] Abū Ma'shar informed us on the authority of Muḥammad Ibn Ka'b al-Qurazī; he said: No prophet opposed another prophet respecting *qiblah* or *sunnah*, but, verily, the Apostle of Allāh, may Allāh bless him, turned his face (in prayers) towards Bayt al-Muqaddas after his arrival at al-Madīnah for sixteen months. Then he recited: "He hath ordained for you that religion which He commanded unto Noah,"[1]

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Abu Isḥāq informed us on the authority of al-Barā: Verily, the Apostle of Allāh, may Allāh bless him, on his arrival at al-Madīnah, stayed with his maternal grandfathers or maternal uncles, who were from amongst the *Anṣārs*. He offered prayers facing towards Bayt al-Muqaddas for sixteen or seventeen months, and he wished that his *qiblah* should be towards the Ka'bah. He offered his first prayers (facing towards the Ka'bah) at *al-'Aṣr*, and the people offered prayers with him. A person from among those who had offered prayers with him, went out and passed by a mosque where the people were kneeling (in prayers), and he said: I testify in the name of Allāh, that I offered prayers with the Apostle of Allāh, may Allāh bless him, facing towards Makkah. Thereupon, they turned their faces, in whatever state they were, towards the Ka'bah. He wished that it should be changed towards the Ka'bah. The Jews and the people of the scripture (*ahli-Kitāb*) liked him when

1 *Qur'ān*, 42 : 13.

he offered prayers with his face towards Bayt al-Muqaddas. When he turned his face towords the Ka'bah they began to dislike it.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: A ū Isḥāq informed us on the authority of al-Barā, along with this tradition of his: Verily, some people had died or were slain before the change of the *qiblah* towards the Ka'bah and we did not know what He said about them, so Allāh revealed: "But it was not Allāh's purpose that your faith should be in vain, for Allāh is full of pity, Merciful towards mankind."[1]

ACCOUNT OF THE MOSQUE, THE FOUNDATION OF WHICH WAS LAID ON PIETY

Muḥammad Ibn 'Umar informed us; he said: Rabī'ah Ibn 'Uthmān informed us on the authority of 'Imrān Ibn Abī Anas, he on the authority of Sahl Ibn Sa'd; (second chain) 'Abd al-'Azīz Ibn Muḥammad and Sulaymān Ibn Bilāl related to us on the authority of Isḥāq Ibn al-Mustawrid, he on the authority of Muḥammad Ibn 'Umar Ibn Jāriyah, he on the authority of Abū Ghuzayyah; (third chain) 'Abd Allāh Ibn Muḥammad related to us on the authority of his father, he on the authority of his ('Abd Allāh's) grandfather, he on the authority of Abū Sa'īd al-Khudrī; they said: When the *qiblah* was changed in the direction of the Ka'bah, the Apostle of Allāh, may Allāh bless him, came to the mosque of Qubā and made alterations in the wall of the mosque in its present position and laid its foundation. The Apostle of Allāh, may Allāh bless him, said: Gaebriel points out the direction of the Ka'bah to me. The Apostle of Allāh, may Allāh bless him, and his Companions were carrying stones for its construction. The Apostle of Allāh came to it, walking, every Saturday. The Apostle of Allāh, may Allāh bless him, said: Whoever has made full ablutions

1 *Qur'ān*, 2 : 143.

and come to the mosque of Qubā and offered prayers therein, he would get the reward (*thawāb*) of *'Umrah*. 'Umar used to come there every Monday and Thursday; he said: If this mosque had been located in some other place we would have travelled to it on [**P. 6**] the camels. Abū Ayyūb al-Anṣārī used to say: "This is a place of worship which was founded upon duty (to Allāh)"[1] Ubayyi Ibn Ka'b and other Companions of the Apostle of Allāh, may Allāh bless him, said: It is the mosque of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn al-Ṣalt informed us; he said: Abū Kudaynah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; in respect of His words, "A place of worship which was founded upon duty (to Allāh),[1]" he said: It is the mosque of Qubā.

Sufyān Ibn 'Uyaynah informed us on the authority of Zayd Ibn 'Umar; he said: Ibn 'Umar said: The Apostle of Allāh, may Allāh bless him, entered the mosque of Banū 'Amr Ibn 'Awf, and that was the mosque of Qubā. He (Ibn 'Umar) said: Then the *Anṣārs* entered greeting him, Ibn 'Umar said: Ṣuhayb had entered with him (Prophet), so I asked Ṣuhayb: What was the Apostle of Allāh, may Allāh bless him, doing, when he was greeted? He (Ṣuhayb) said: He was responding by raising his hands.

Abū Ḍamrah Anas Ibn 'Iyāḍ informed us: Sharīk Ibn 'Abd Allāh Ibn Abī Namr related to us on the authority of 'Abd al-Raḥmān Ibn Abī Sa'īd al-Khudrī, he on the authority of his father; he said: I went with the Apostle of Allāh, may Allāh bless him, to Qubā on Monday.

'Ubayd Allāh Ibn Mūsā informed us; he said: Isrā'īl informed us on the authority of Jābir, he on the authority of Sālim or Nāfi', he on the authority of Ibn 'Umar; he said: I saw the Apostle of Allāh, may Allāh bless him, coming to the Mosque of Qubā riding or walking.

1 *Qur'ān*, 9 : 108.

Al-Faḍl Ibn Dukayn informed us; he said: Sufyān informed us on the authority of 'Abd Allāh Ibn Dīnār, he on the authority of Ibn 'Umar; (he said): Verily, the Prophet, may Allāh bless him, used to come to Qubā, riding or walking.

Muḥammad Ibn 'Ubayd al-Ṭanāfisī informed us; he said: 'Ubayd Allāh *i.e.*, son of 'Umar, informed us on the authority of Nāfi', he on the authority of Ibn 'Umar; (he said): Verily, he (Prophet ﷺ) used to go to the Mosque of Qubā and offer two *rak'ahs* of prayer.

Ma'n Ibn 'Īsa and al-Faḍl Ibn Dukayn informed us; they said: Hishām Ibn Sa'd informed us on the authority of Nāfi', he on the authority of 'Abd Allāh Ibn 'Umar; he said: We went with the Apostle of Allāh, may Allāh bless him, to Qubā, and he stood there offering prayers. In the meantime the *Anṣārs* came greeting him. Ibn 'Umar said: I said to Bilāl: In what manner did you see the Apostle of Allāh, may Allāh bless him, responding to them. He said: He was responding with his hands while offering his prayers.

Khālid Ibn Makhlad and Abū 'Āmir al-'Aqadī informed us; they said: 'Abd Allāh Ibn Ja'far informed us on the authority of his aunt Umm Bakr, Bint al-Miswar; (she said): Verily, 'Umar Ibn al-Khaṭṭāb said: If the Mosque of Qubā had been situated in the horizon of the world we would have exhausted our camels (in going there).

'Abd Allāh Ibn Muḥammad Ibn Abī Shaybah informed us; (he said): Abū Usāmah informed us: 'Abd al-Ḥamīd Ibn Ja'far informed us: Abu al-Abrad, the *mawlā* of Banū Khaṭmah, informed us on the authority of Asad Ibn Ẓuhayr[1] and he was one of the Companions of the Prophet, ﷺ may Allāh bless him; he said: The Apostle of Allāh, may Allāh bless him, said: If a person came to the Mosque of Qubā and offered two *rak'ahs* of prayer there, it would be like an *'Umrah*.

1 This name is not given in *Iqābah* or *Tahdhīb*. Ibn Sa'd himself has not noticed him in his book.

[P. 7] ACCOUNT OF *ADHĀN*

Muḥammad Ibn 'Umar al-Aslamī informed us: Sulaymān Ibn Sulaym al-Qārī informed us on the authority of Sulaymān Ibn Suḥaym, he on the authority of Nāfi' Ibn Jubayr; (second chain) he (Ibn Sa'd) said: 'Abd al-Ḥamīd Ibn Ja'far related to us on the authority of Yazīd Ibn Rūmān, he on the authority of 'Urwah Ibn al-Zubayr; (third chain) he (Ibn Sa'd) said: Ma'mar Ibn Rāshid related to us on the authority of al-Zuhrī, he on the authority of Sa'īd Ibn al-Musayyib; they said: During the time of the Prophet, may Allāh bless him, before *adhān* was ordained, a crier called: It is time to assemble for prayers.[1] Thereupon people congregated. When the *qiblah* was changed in the direction of the *Ka'bah*, the *adhān* was ordained. The Apostle of Allāh, may Allāh bless him, was much worried about the affair of the *adhān*. They (Companions) suggested several ways by which people could be made to congregate for prayers. Some of them suggested (the blowing of) trumpet, while others proposed (the ringing of) bell. In the meantime 'Abd Allāh Ibn Zayd al-Khazrajī, while sleeping, saw (in a dream) a man in two green garments passing by with a bell. He ('Abd Allāh) said: I said: Do you sell this bell? He (man in green clothes) said: What will you do of it? I said: I want to buy it for ringing it for the congregation of the people for prayers. He said: I shall tell you something better than this. Say: Allāh is great; I bear witness that there is no god but Allāh; I bear witness that Muḥammad ﷺ is the Apostle of Allāh; come to prayers; come to prosperity; Allāh is great; there is no god but Allāh. Then 'Abd Allāh Ibn Zayd came to the Apostle of Allāh, may Allāh bless him, and informed him (accordingly). He said: Stand with Bilāl and direct him as you have been directed and he should call accordingly. He complied with it. 'Umar came and said: I have also dreamt as he has dreamt. Thereupon, the Apostle of Allāh, may Allāh bless him, said: All praise be to Allāh. This is the most approved version. They

1 *Al-Ṣalātu jāmi'atun.* (Lit: the prayer is congregating.)

said : The call for prayer was made accordingly and it continued to be called. The (people) congregated for prayers, when occasion arose ; so they attended and received information concerning occasions like victory or any other injunctions. On such occasions they were called even if it was not the time for prayers.

Muḥammad Ibn Kathīr al-'Abdī informed us : Sulaymān Ibn Kathīr informed us : Ḥuṣayn informed us on the authority of 'Abd al-Raḥmān Ibn Abī Laylā, he on the authority of 'Abd Allāh Ibn Zayd al-Anṣārī, then a person of Banu al-Najjār ; he said : The Apostle of Allāh, may Allāh bless him, sought advice of the people on the question of *adhān*. He said : I intend to send people to stand on the hills of al-Madīnah to call the people for prayers, till they (Companions) proposed the ringing of the bells. He ('Abd al-Raḥmān) said : 'Abd Allāh Ibn Zayd came to his family. They said : Shall we not offer supper to you ? He said : I shall not taste food since I have observed the Prophet of Allāh, may Allāh bless him, much worried about the question of prayers. Then he slept and saw a dream. There was a man in green clothes standing on the road of the mosque, and there he said *adhān*. He sat down for a while, and then he stood again and said : The prayer is ready. [P. 8] He ('Abd al-Raḥmān) said : He came to the Apostle of Allāh, may Allāh bless him, and informed him of what he had dreamt. He (Prophet[ᵖ]) ordered him to give instructions to Bilāl, which he did. When the people heard it, they came. 'Umar Ibn al-Khaṭṭāb came and said : O Apostle of Allāh ! I have dreamt as he has done. The Prophet of Allāh, may Allāh bless him, said : What prevented you from coming to me ? He said : O Apostle of Allāh ! I was shy of coming forward.

Aḥmad Ibn Muḥammad Ibn al-Walīd al-Azraqī informed us : Muslim Ibn Khālid informed us : 'Abd al-Raḥīm Ibn 'Umar related to me on the authority of Ibn Shihāb, he on the authority of Sālim Ibn 'Abd Allāh Ibn 'Umar, he on the authority of 'Abd Allāh Ibn 'Umar ; he said : Verily, the Apostle of Allāh, may Allāh bless him, wanted to assemble the people for prayers.

Trumpet and trumpeteers were proposed to him but he disliked; the bell and people ringing the bell were proposed but he disliked. Ultimately a member of the Anṣār whose name was 'Abd Allāh Ibn Zayd dreamt a calling of the *adhān* and 'Umar Ibn al-Khaṭṭāb also dreamt it in the same night. As regards 'Umar, he said: I shall inform the Apostle of Allāh, may Allāh bless him, when it is morning. As regards the Anṣārī, he went to the Apostle of Allāh, may Allāh bless him, during the night and informed him. The Apostle of Allāh, may Allāh bless him, ordered Bilāl who said the *adhān* for prayers. He (the narrator) repeated the *adhān* of the people of today, and he said: Bilāl added to the (*adhān*) for morning prayer, 'Prayer is better than sleep'. The Apostle of Allāh, may Allāh bless him, retained it, although it was not included in what the Anṣārī had dreamt.

ACCOUNT OF FASTING IN THE MONTH OF RAMAḌĀN, *FIṬRAH* CHARITY, *'ID* PRAYERS AND SACRIFICE BEING MADE OBLIGATORY

Muḥammad Ibn 'Umar informed us: 'Abd Allāh Ibn 'Abd al-Raḥmān al-Jumaḥī informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; (second chain) he (Ibn Sa'd) said: 'Ubayd Allāh Ibn 'Umar informed us on the authority of Nāfi', he on the authority of Ibn 'Umar; (third chain) he (Ibn Sa'd) said: 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of Rubayḥ Ibn 'Abd al-Raḥmān Ibn Abī Sa'īd al-Khudrī, he on the authority of his father, he on the authority of his (Rubayḥ's) grandfather; they said: (The revelation making fasting) obligatory in the month of Ramaḍān came in the month of Sha'bān a month after the change of the *qiblah* towards the Ka'bah in the eighteenth month after the migration of the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, gave orders for the

payment of *fiṭrah* in this year; and this was prior to the *zakāt* having been made obligatory. (The *fiṭrah*) was to be paid on behalf of every young and old person, whether a slave or a free man, male or female at the rate of one *ṣā'* of dates, barley or raisins or two *mudds* of wheat. The Apostle of Allāh, may Allāh bless him, used to deliver a *Khuṭbah* two days before the festival of *fiṭr* and ordered it to be paid before going to the place of worship. He said: Make them, *i.e.*, the poor contented (and thus prevent them) from wandering (for begging) that day, and when he returned (from prayers) he used to distribute it. The Apostle of Allāh, [P. 9] may Allāh bless him, offered prayers in the place of worship on the day of *'Id al-Fiṭr* before delivering *Khuṭbah*; and he offered prayers on the day of *'Id al-Aḍḥā* and ordered the sacrifices to be performed. He lived at al-Madīnah for ten years and every year he offered the sacrifice.

'Abd Allāh Ibn Numayr informed us on the authority of Ḥajjāj, he on the authority of Nāfi'; he said: Ibn 'Umar was asked about the performance of sacrifices. He replied: The Apostle of Allāh, may Allāh bless him, stayed in al-Madīnah for ten years, and during this period he offered sacrifice every year.

The original narration which begins with the name of Muḥammad Ibn 'Umar continues; they said: He used to offer prayers on the two *'Id* days before reciting *Khuṭbah* without *aḍhān* or *iqāmah*[1] being said. A wooden stick with a bent edge was placed before him. This belonged to Zubayr Ibn al-'Awwām who had brought it from Abyssinia, and the Apostle of Allāh, may Allāh bless him, had taken it from him.

Ḥammād Ibn Khālid al-Khayyāṭ (tailor) informed us on the authority of al-'Umarī, he on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: A stick was brought to the Prophet[ﷺ] on the day of *'Id* and it was placed before him and then he offered prayers.

1 *Iqāmah*: When people are ready to offer prayers and the Imām takes his position a person repeats the expressions of *aḍhān* with an additional phrase *qad qāmat al-ṣalāh* (the rows for prayers are arranged).

Again, the narration is now connected with the one beginning with Muḥammad Ibn 'Umar; they said: When the Apostle of Allāh, may Allāh bless him, wanted to offer sacrifice he purchased two fat rams, having horns. When he had performed the prayers and recited the *Khuṭbah*, one of them was brought to him while he stood at the place of worship; he slaughtered it with a knife with his own hand. Then he used to say: O Allāh! this is on behalf of my people who bear witness to Thy unity and to my prophethood. After that the other was brought, and he slaughtered it on his own behalf with his own hand. Then he said: This is from Muḥammad[ﷺ] and the family of Muḥammad[ﷺ]. He and the members of his family ate from them and also fed the poor. He used to slaughter (the rams) in the street near the house of Mu'āwiyah.

Muḥammad Ibn 'Umar said: The *Imāms* of al-Madīnah, follow the same practice.

ACCOUNT OF THE *MINBAR* (PULPIT) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us: Muḥammad Ibn 'Abd al-Raḥmān Ibn Abī al-Zināḍ informed us on the authority of 'Abd al-Majīd Ibn Suhayl, he on the authority of Abū Salamah, he on the authority of Abū Hurayrah; (second chain) he (Ibn Sa'd) said: Narrators other than Muḥammad Ibn 'Abd al-Raḥmān (also) related to me some portions of it; they said: The Apostle of Allāh, may Allāh bless him, used to deliver his sermons on Fridays, standing in the mosque by the trunk (of a tree). (The Prophet[ﷺ]) said: Verily, standing is hard for me. Thereupon, Tamīm al-Dārī said: Should'nt I make a pulpit for you, like the ones I have seen being prepared in Syria. The Apostle of Allāh, may Allāh bless him, consulted the Muslims about it. They gave their opinion that he should do it. Al-'Abbās Ibn

'Abd al-Muṭṭalib said : There is a slave of mine named Kilāb ; he is the most skilled of men (in this art). The Apostle of Allāh, may Allāh bless him, said : Order him to prepare one. So he sent him to a forest to cut a piece from tamarisk. He cut it and prepared (a *minbar*) with two steps and one seat. He brought it and placed it where it is placed today. Then the Apostle of Allāh, may Alālh bless him, came and stood on it and said : [**P. 10**] This pulpit of mine is in front of one of the gates of the Paradise, and the legs of my pulpit are the steps of the Paradise. He continued : My pulpit is on my cistern (*Kawthar*) ; he said : Between my pulpit and my house there is a garden from the gardens of Paradise ; he also said : Whoever swore falsely on my pulpit, even though it be for a *miswāk* of *arāk*, he would have his abode in hell-fire. When the Apostle of Allāh, may Allāh bless him, ascended the pulpit, he greeted it ; when he sat down on it, the *mu'adhdhin* called the *adhān*. The Prophet used to deliver two *Khuṭbahs* and thus he sat twice. He used to signal with his finger, and the people said *amen*. He used to recline on a staff which was (made) of *shawḥaṭ* (yew tree) and then delivered the *Khuṭbahs* leaning against it, on Fridays. When he delivered the sermon, the people had their faces towards him ; they lent their ears to him and saw him with their eyes. He used to offer Friday prayers after the sun had declined. He had a Yamanī sheet six cubits by three cubits and a span of hand, and an *izār* woven in 'Ummān, it was four cubits and a span long and two cubits and a span wide. He used to put on these (clothes) on Fridays and 'Īd days ; (after the prayers) they were (taken of), folded (and kept).

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways al-Madanī, son of the sister of Mālik Ibn Anas informed us ; he said : Sulaymān Ibn Bilāl related to me on the authority of Sa'd Ibn Sa'īd Ibn Qays, he on the authority of 'Abbās Ibn Sahl Ibn Sa'd al-Sā'idī, he on the authority of his father ; (he said) : Verily, when the Prophet, may Allāh bless him, wanted to deliver *Khuṭbah* on Friday, he stood leaning against a log of wood with two crevices. He (Sahl) said : I think it

was of *dawm-palm* and stood in his place of worship, and so he leaned againt it. His Companions said to him : O Apostle of Allāh ! the number of people (listeners) has increased, and if you stand upon something while delivering the *Khuṭbah*, they will (be able to) see you. He said : As you like, Sahl said : There was only one carpenter in al-Madīnah ; he and I went to al-Khāfiqayn and prepared this pulpit from tamarisk wood. He (Sahl) said : When the Prophet, may Allāh bless him, mounted it, the log of wood began to yearn. Thereupon, the Prophet, may Allāh bless him, said : Don't you wonder at the yearning of this log of wood ? The people came forward and looked worried at its yearning, till their weeping became excessive. Then the Prophet, may Allāh bless him, came down (from the pulpit), went near it and placed his hand on it. It was thus consoled. The Prophet, may Allāh bless him, gave his orders about it, and it was either buried beneath his pulpit or fixed in the ceiling.

Yaḥyā Ibn Muḥammad al-Jārī informed us on the authority of 'Abd al-Muhaymin Ibn 'Abbās Ibn Sahl Ibn Sa'd al-Sā'idī, he on the authority of his father, he on the authority of his ('Abd al-Muhaymin's) grandfather ; he said : Three steps were cut from tamarisk wood of the forest for the Prophet, may Allāh bless him. Sahl brought a log of it, and it was placed near the pulpit.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhrī informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; he said : (A person) related to me and he had heard Jābir Ibn 'Abd Allāh saying : Verily, the Apostle of Allāh, may Allāh bless him, used to stand (leaning against) a trunk of a palm tree set [P. 11] in the mosque till he thought of making a pulpit ; he took the counsel of the wise Muslims. They gave their opinion that he should have it ; so the Apostle of Allāh, may Allāh bless him, got it. When it was Friday, the Apostle of Allāh, may Allāh bless him, came (to the mosque) and sat on the pulpit. When the trunk missed him, it began to yearn and people were terrified. Thereupon, the Apostle of Allāh, may Allāh bless him, rose

from his seat, came near it, stood by its side and touched it ; thus it was consoled. After that day its yearning was not heard.

'Abd Allāh Ibn Ja'far al-Raqqī informed us ; he said : 'Ubayd Allāh Ibn 'Amr related to me on the authority of Ibn 'Aqīl, he on the authority of al-Ṭufayl Ibn Ubayyi Ibn Ka'b, he on the authority of his father ; he said ; The Apostle of Allāh, may Allāh bless him, used to offer prayers by the side of a trunk, when the mosque was in the form of a canopy. He used to deliver *Khuṭbah* leaning against this trunk. Thereupon, one of his Companions said: O Apostle of Allāh, would you like me to prepare a pulpit for you, so that you may stand on it on Fridays and people may have a look at you, and you may (make them) hear your *Khuṭbah* better ? He said : Yes. Then three steps were made which form the upper part of the *minbar*. The pulpit was prepared and set in its place ; the Apostle of Allāh, may Allāh bless him, wanted to ascend the pulpit and he passed by it (trunk) ; the trunk bellowed till it split and was cleft. Thereupon, the Apostle of Allāh, may Allāh bless him, came down and touched it with his hand, till it was consoled. Then he re-ascended the pulpit. He had been praying by the side of this trunk, when the mosque was demolished and alterations were made Ubayyi Ibn Ka'b took this trunk, and it remained in his house till it decayed and white ants ate it reducing it to dust.

Kathīr Ibn Hishām informed us : Ḥammād Ibn Salamah informed us : 'Ammār informed us on the authority of Ibn 'Abbās : Verily, the Prophet, may Allāh bless him, used to deliver *Khuṭbah* leaning on a trunk. When the pulpit was prepared and he began to use it, the trunk yearned till he came to it and embraced it. He said : Had I not embraced it, it would have yearned till the day of resurrection.

'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥārithī informed us : 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of his father that he heard Sahl Ibn Sa'd being questioned about the pulpit as to what kind of wood it was (made of). He said : The Apostle of Allāh, may peace be on him, sent (a message) to such

and such a woman, whose name he mentioned, saying : Ask your carpenter slave to make a wooden stand (standing on which) I shall address the people. Thereupon, he prepared three steps of a log of tamarisk from the forest. The Apostle of Allāh, may Allāh bless him, gave orders, and it was set in this place. Sahl said : I saw the Apostle of Allāh, may Allāh bless him, on the first day he sat on it. He said : Allāh is great. The people also said : Allāh is great. He knelt while he was on the pulpit, then he stood up and came down and prostrated near the pedestal of the pulpit. He repeated the prostrations until he completed his prayers. He had performed the second *rak'ah* like the first one. When he was free, he turned his face towards the people and said : O people ! I did this so that you may, follow me and know my way of offering prayers.

Abū Bakr Ibn 'Abd Allāh [P. 12] Ibn Abī Uways informed us; he said : Sulaymān Ibn Bilāl related to me on the authority of Yaḥyā Ibn Sa'īd ; he said : Ḥafṣ Ibn 'Ubayd Allāh Ibn Anas Ibn Mālik al-Anṣārī related to me that he heard Jābir Ibn 'Abd Allāh saying : The roof of the mosque in the days of the Prophet, may Allāh bless him, was supported by the trunks of palm. When the Prophet, may Allāh bless him, delivered *Khuṭbah*, he used to lean against one of the trunks. When the pulpit was prepared for him, he stood on it. He (Jābir) said : We heard the sound of this trunk which was like that of an animal till the Prophet, may Allāh bless him, came to it and placed his hand on it ; then it was consoled.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways informed us on the authority of Muḥammad Ibn 'Amr Ibn 'Alqamah, he on the authority of Abū Hurayrah ; (he said): Verily, the Prophet, may Allāh bless him, said : This pulpit of mine is in front of a *tur'ah* from the *tura'hs*, of heaven. He (Abū Hurayrah) said : *Tur'ah* means gate.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us : 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of his father, he on the authority of Sahl Ibn Sa'd ; he said : We used to say that

the pulpit is at one of the *tur'ahs* of heaven. Sahl said : Do you know what is a *tur'ah*. They said : Yes, (it means) gate. He said : Yes, it means the gate.

Muḥammad Ibn 'Ubayd al-Ṭanāfisī informed us on the authority of 'Ubayd Allāh Ibn 'Umar, he on the authority of Khubayb Ibn 'Abd al-Raḥmān, he on the authority of Ḥafṣ Ibn 'Āṣim, he on the authority of Abū Hurayrah ; he said : The Apostle of Allāh, my Allāh bless him, said : (The space) between my house and my pulpit is one of the gardens of heaven and my pulpit (rests) at my cistern (*Kawthar*).

Qabīṣah Ibn 'Uqbah informed us : Sufyān informed us on the authority of 'Ammār al-Duhnī, he on the authority of Abū Salamah, he on the authority of Umm Salamah ; she said : The Apostle of Allāh, may Allāh bless him, said : The legs of my pulpit are the steps of Paradise.

Anas Ibn 'Iyāḍ al-Laythi informed us : Hāshim Ibn Hāshim Ibn 'Utbah Ibn Abī Waqqāṣ al-Zuhrī informed us on the authority of 'Abd Allāh Ibn Nisṭās ; he said : I heard Jābir Ibn 'Abd Allāh saying : The Apostle of Allāh, may Allāh bless him, said : None should take a false oath by the side of this pulpit lest his abode be in the hell-fire, even though it might be relating to a green *miswāk*.

Al-Ḍaḥḥāk Ibn Makhlad informed us on the authority of Abū Yūnus al-Ḥasan Ibn Yazīd al-Ḍamrī ; he said : I heard Abū Salamah ; he said : I heard Abū Hurayrah saying : None should take a false oath near this pulpit or (he said) my pulpit although it might be relating to a fresh *miswāk* otherwise hell-fire would be ordained for him.

Ma'n Ibn 'Īsā informed us : Mālik Ibn Anas informed us on the authority of 'Abd Allāh Ibn Abī Bakr, he on the authority of 'Abbād Ibn Tamīm, he on the authority of 'Abd Allāh Ibn Zayd al-Māzinī ; (he said) : Verily, the Apostle of Allāh, may Allāh bless

him, said : (The space) between my house and my pulpit is a garden from the gardens of heaven.

Muḥammad Ibn Ismā'īl Ibn Abī Fudayk informed us ; he said : Ibn Abī Dhi'b informed me on the authority of Ḥamzah Ibn Abī Ja'far, he on the authority of Ibrāhīm Ibn 'Abd al-Raḥmān Ibn 'Abd, the *qārī* (*Qur'ān*-reader) that : Verily, he saw [P. 13] Ibn 'Umar rubbing his hand on the seat of the pulpit of the Prophet, may Allāh bless him, and then rubbing it (hand) on his face.

'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥārithī and Khālid Ibn Makhlad al-Bajalī informed us ; they said : Abū Mawdūd 'Abd al-'Azīz, a *mawlā* of Hudhayl, informed us on the authority of Yazīd Ibn 'Abd Allāh Ibn Qusayṭ ; he said : When the mosque was vacant I saw some Companions of the Prophet, may Allāh bless him, catch hold of the plain pommel of the pulpit, which is close to the grave (of the Prophet), with their right hands and then turn their faces to the *qiblah* and pray.

Abū 'Abd Allāh said : 'Abd Allāh Ibn Maslamah said: It was plain, while Khālid Ibn Makhlad did not mention it.

ACCOUNT OF AL-ṢUFFAH AND THE COMPANIONS OF THE PROPHET, MAY ALLĀH BLESS HIM, STAYING ON IT

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Wāqid Ibn Abī Yāsir al-Tamīmī related to me on the authority of Yazīd Ibn 'Abd Allāh Ibn Qusayṭ ; he said : The people of al-Ṣuffah were those Companions of the Apostle of Allāh, may Allāh bless him, who had no houses. During the

time of the Apostle of Allah, may Allah bless him, they slept in the mosque and found shelter in it as they had no other place. The Apostle of Allāh, may Allāh bless him, used to call them at the time of evening meals and distributed them among his Companions. One of these groups took their meals with the Apostle of Allāh, may Allāh bless him, until Allāh gave them prosperity.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn Maslamah related to me on the authority of 'Umar Ibn 'Abd Allāh, he on the authority of Ibn Ka'b al-Qurazi; about Allāh's words, may His praise be glorious: ("Alms are) for the poor who are straitened for the cause of Allāh",[1] he said: They (the poor) were the people of al-Ṣuffah who had no houses in al-Madīnah, nor relatives, so Allāh exhorted the people to bestow (alms) on them.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us, he said: Muḥammad Ibn Nu'aym Ibn 'Abd Allāh al-Mujammir related to me on the authority of his father; he said: I heard Abū Hurayrah saying: I saw thirty persons from *ahl* al-Ṣuffah offering prayers behind the Apostle of Allāh, may Allāh bless him, and they had no sheets (on their bodies).

Muḥammad Ibn 'Umar informed us; he said: Zayd Ibn Firās related to me on the authority of Muḥammad Ibn Ka'b; he said: I heard from Wāthilah Ibn al-Asqa', he said: I saw thirty Companions of the Apostle of Allāh, may Allāh bless him, offering prayers behind the Apostle of Allāh, may Allāh bless him, in their trousers (*izār*), and I was one of them.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn Khūṭ related to me on the authority of Isḥāq Ibn Sālim, he on the authority of Abū Hurayrah; he said: One night the Apostle of Allāh, may Allāh bless him, came

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1 *Qur'ān*, II: 273.

out and said : Call my Companions to me and he meant the people of al-Ṣuffah. I went in search of them and awoke them, one by one, till I collected them. Then we came to the door of the Apostle of Allāh, may Allāh bless him, and asked his permission. He granted the permission and placed a bowl before us containing (food prepared from) barley ; he put [**P. 14**] his hand over it and said : Eat from it in the name of Allāh. We ate as much as we liked. He (Abū Hurayrah) said · Then we drew our hands. When the bowl had been placed (before us) the Apostle of Allāh, may Allāh bless him, had said : By Him in Whose control is the life of Muḥammad, this evening there is no food for the family of Muḥammad other than what you see. We said to Abū Hurayrah : When you were satisfied, how much of it had remained ? He said : It was as it had been placed, before us except that there were marks of fingers.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us, he said : Kathīr Ibn Zayd related to me on the authority of al-Walid Ibn Rabāḥ, he on the authority of Abū Hurayrah ; he said : I was one of the *ahl al-Ṣuffah* during the life time of the Apostle of Allāh, may Allāh bless him, and I fainted because of hunger, lying between the dwellings of 'Āyishah and Umm Salamah.

Muḥammad Ibn 'Umar informed us ; he said : Mūsā Ibn 'Ubaydah related to me on the authority of Nu'aym Ibn 'Abd Allāh al-Mujammir, he on the authority of his father, he on the authority of Abū Dharr ; he said : I was one of *ahl* al-Ṣuffah.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said ; Abū Mu'āwiyah Shaybān related to me on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Ya'īsh Ibn Qays Ibn Ṭihfah al-Ghifāri, he on the authority of his father ; he said : I was one of the *ahl al-Ṣuffah.*

ACCOUNT OF THE PLACE WHERE THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID THE FUNERAL PRAYERS

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī related to us ; he said : Fulayḥ Ibn Sulaymān related to me on the authority of Sa'īd Ibn 'Ubayd Ibn al-Sabbāq, he on the authority of Abū Sa'īd al-Khudrī ; he said : After the arrival of the Prophet, may Allāh bless him, in al-Madīnah, when a person was on the verge of death, we went to him (Prophet^{c}) and informed him. He came and prayed for his salvation. When the man expired, he (Prophet^{c}) returned with those who were with him ; some times he stayed till the corpse was interred. Some times the Prophet, may Allāh bless him, was thus detained for long. When we feared that it would be troublesome for him, some people said to others : By Allāh ! we should not inform him before a person's death. (After this) we informed him only after the death (of a person) so that he was spared this trouble of being detained. He (al-Khudrī) said : We did accordingly, and informed him only after a person had died. Then he would come, say funeral prayers, and pray for his salvation. Some times he left and at other times he stayed till the corpse was interred. For a time it was our practice. Then the people said : By Allāh ! it would have been better if we had not informed the Apostle of Allāh, may Allāh bless him, and had taken the bier to his house and sent him a message and he would have said the funeral prayers near his house. It would have been more convenient and easier for him. He (al-Khudrī) said : We did accordingly.

Muḥammad Ibn 'Umar said : This place came to be known as the *place of biers* because the dead bodies were taken there. Then it became a custom among the people to carry the biers there and to say the funeral prayers at that place. This is the practice till today.

[P. 15] ACCOUNT OF THE DESPATCH OF EPISTLES BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO THE CHIEFS, INVITING THEM TO JOIN THE FOLD OF ISLĀM, AND WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WROTE TO THE PEOPLE OF ARABIA AND OTHERS

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Ma'mar Ibn Rāshid and Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; (second chain) he (Ibn Sa'd) said : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to us on the authority of al-Miswar Ibn Rifā'ah ; (third chain) he (Ibn Sa'd) said : 'Abd al-Ḥamīd Ibn Ja'far related to us on the authority of his father ; (fourth chain) he (Ibn Sa'd) said : 'Umar Ibn Sulaymān Ibn Abī Ḥathmah related to us on the authority of Abū Bakr Ibn Abī Ḥathmah, he on the authority of his grandmother al-Shifā ; (fifth chain) he (Ibn Sa'd) said : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to us on the authority of Muḥammad Ibn Yūsuf, he on the authority of al-Sā'ib Ibn Yazīd, he on the authority of al-'Alā Ibn al-Ḥadhramī ; (sixth chain) he (Ibn Sa'd) said : Mu'ādh Ibn Muḥammad al-Anṣārī related to us on the authority of Ja'far Ibn 'Amr Ibn Ja'far Ibn 'Amr Ibn Umayyah al-Ḍamrī, he on the authority of one of his relatives, he on the authority of 'Amr Ibn Umayyah al-Ḍamrī ; their narrations are mixed up ; they said : When the Apostle of Allāh, may Allāh bless him, returned from al-Ḥudaybiyah in (the month of) Dhu al-Ḥijjah, 6 H. (April-May A.C. 628), he sent messengers to the chiefs inviting them to join the fold of Islām, and he wrote epistles to them. Then it was said to him : O Apostle of Allāh ! verily, the rulers do not read but sealed epistles. Thereupon, the Apostle of Allāh, may Allāh bless him, got a silver ring prepared ; its signet was also of silver in which was engraved *Muḥammad Rasūl Allāh* (Muḥammadﷺ, the Apostle of Allāh) in three lines. Then he

sealed the epistles with it. Six of the messengers set out, in one day, and this was in Muḥarram, 7 H. (May, A. C. 628). Everyone of the persons despatched, spoke the language of the people to whom he was sent. The first messenger whom the Apostle of Allāh, may Allāh bless him, sent was 'Amr Ibn Umayyah al-Ḍamrī, who was sent to al-Najāshī. He wrote two epistles to him, in one of them he invited him to join the fold of Islām ; it contained the verses of the *Qur'ān*. He (Negus) took the epistle of the Apostle of Allāh, may Allāh bless him, and rubbed his eyes on it and alighted from his throne and came to the ground in all humbleness. Then he embraced Islām and bore witness to the truth, and said : I would have gone to him if I could.

He wrote to the Apostle of Allāh, may Allāh bless him, about his accepting, believing in, and embracing Islām at the hands of Ja'far Ibn Abī Ṭālib.

In another epistle he (Prophet ﷺ) had asked him to marry Umm Ḥabībah Bint Abī Sufyān Ibn Ḥarb to him (Prophet ﷺ). She had migrated to Abyssinia with her husband 'Ubayd Allāh Ibn Jaḥsh al-Asadī. There he had embraced Christianity and had died. The Apostle of Allāh, may Allāh bless him, had asked him in his letter to send back those of his Companions who were there. He did accordingly and married Umm Ḥabībah Bint Abī Sufyān to him. [P. 16] and paid to her a dower of four hundred *dīnārs* on his behalf. He ordered that the Muslims be provided with necessaries and sent them in two boats with 'Amr Ibn Umayyah al-Ḍamrī. He then sent for a vessel of ivory and placed in it the epistles of the Apostle of Allāh, may Allāh bless him, and said : Abyssinia will not cease receiving blessings as long as these letters are there.

They said : The Apostle of Allāh, may Allāh bless him, sent Daḥyah Ibn Khalīfah al-Kalbī, who was one of the six (messengers) to Ceasar, inviting him to embrace Islām, and he wrote (and sent) another epistle to the governor (*'aẓīm*) of Buṣrā to hand it over to Ceasar. The governor of Buṣra handed it over to Ceasar who

happened to be at Emessa, as he was going on foot from Constantinople to Īliya (Jerushalem) in fulfilment of a vow. It was that in case the Romans overpowered the Persians he would go upto Īliyā on foot. He (Caesar) read the epistle and then addressed the Roman grandees in a church at Emessa. He said: O people of Rome! will you like guidance and prosperity, so that your kingdom may be stable and you may follow what 'Īsā Ibn Maryam had said. The Romans said: What is it, your majesty? He said: Follow this Arabian Prophet ﷺ. He (the narrator) said: They ran away like wild asses, snorting and with their crosses raised. When Caesar Heraclius saw this, he was disappointed as to their joining the faith of Islām and became apprehensive of the safety of his person and authority. So he consoled them and said: I said this to test your stead-fastness in your religion and now I have seen what I like most. They prostrated before him.

They said: The Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn Ḥudhāfah al-Sahmī, one of the six (messengers) to Kisrā, inviting him to embrace Islām; he also wrote an epistle to him. 'Abd Allāh said: I handed over the epistle of the Apostle of Allāh, may Allāh bless him, to him. It was read to him. Then he took it and tore it (into pieces). When the news reached the Apostle of Allāh, may Allāh bless him, he said: O Allāh: Tear (break) his kingdom (into pieces).

Kisrā wrote to Bādhān, who was his *('āmil)* over Yaman, asking him to send two sturdy persons to the man who was in al-Ḥijāz and to bring information about him. Thereupon, Bādhān sent Qahramānah with another man with a letter. They came to al-Madīnah and handed over Bādhān's letter to the Prophet, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, smiled and invited them to embrace Islām while they were trembling (with fear). Thereupon, he (Prophet ﷺ) said: Retire today and come tomorrow and I shall inform you what I want (of you). They came on the following day and he said to them: Inform your master that my Lord has killed Kisrā last night at the seventh

hour. It was Tuesday, 10th First Jūmādā, 7 H. (13th September, A.C. 628). Verily, Allāh, the Blessed, the Great, made his (Kisrā's) son, Shīrūyah overpower and kill him. They returned to Bādhān with this (information), and he and his sons, who were in Yaman, joined the fold of Islām.

They said : The Apostle of Allāh, may Allāh bless him, sent Ḥāṭib Ibn Abī Balta'ah al-Lakhmī, one of the six (messengers) to al-Muqawqis, the ruler of Alexandria, [P. 17] the cheif of the Copts, inviting him to embrace Islām ; he also wrote an epistle for him. He (Ḥāṭib) delivered the epistle of the Apostle of Allāh, may Allāh bless him, to him. He read it and called it a blessing, and then placing it in a vessel of ivory he sealed it and handed it over to his slave-girl. He sent this reply to the Prophet, may Allāh bless him; I knew that a prophet was yet to appear, but I thought he would rise in Syria. However, I have shown due honour to your messenger and I am sending two slave-girls, who command respect among the Copts, and a mantle and a mule for riding, as presents to you. There was nothing in it besides this, and he did not embrace Islām. The Apostle of Allāh, may Allāh bless him, accepted his presents, the two slave girls, Māriyah, subsequently the mother of Ibrāhīm, the son of the Apostle of Allāh, may Allāh bless him, and her sister Shīrīn, and the white she-mule, like which there was not one in Arabia in those days, and that was Duldul. The Apostle of Allāh, may Allāh bless him, said : The mischievous person was niggardly because of his sovereignty which however will not last.

Ḥāṭib said : He extended respect and hospitality to me and I stayed there for five days.

They said : The Apostle of Allāh, may Allāh bless him, sent Shujā' Ibn Wahb al-Asadī, one of the six (messengers), to al-Ḥārith Ibn Abī Shimr al-Ghassānī inviting him to embrace Islām ; he also wrote an epistle for him. Shujā' said : I approached him when he was at Ghūṭah of Damascus making preparations for the reception of Ceasar who had come from Emessa to Īliyā. I waited for two or three days at his door and said to his *ḥājib* : I am the

messenger of the Apostle of Allāh, may Allāh bless him. He said : You will not see him till such and such a day has passed. The *ḥājib* who was a Roman, bearing the name, Murī, asked about the Apostle of Allāh may Allāh bless him. I described the qualities of the Apostle of Allāh, may Allāh bless him, and explained to him what he preached ; he could not control weeping. He said : I have read the *Gospels* and I have seen the description of this Prophet[ﷺ] and so I believe in him and have faith in him, but I fear al-Ḥārith will slay me. He extended respect and good hospitality to me. Al-Ḥārith appeared one day and placed the diadem on his head. He granted me permission (to wait on him) and I delivered to him, the epistle of the Apostle of Allāh, may Allāh bless him. He read it and threw it away, and said : Whoever disputes with me about my country I shall march against him even though he be in Yaman and shall send men to bring him to me. He continued repeating such imaginary words. He then stood up and ordered his horses to be shoed, and said to me : Convey to your master what you have seen. He also wrote (a letter) to Caesar containing information about me and what he intended to do. Caesar wrote to him (in reply) not to march against him (Prophet[ﷺ]) but to show regard to him ; he also asked him to join him (Caesar) at-Īliyā. When he received this reply to his letter he called me and inquired : When do you intend to go back to your master. I said : Tomorrow. He ordered hundred *mithqāl*[1] of gold to be given to me. Murī came to me and gave orders for my provisions and clothes and said : Convey my respects to the Apostle of Allāh, may peace be on him. Then I returned to the Prophet[ﷺ] and informed him (about my journey). Thereupon, he said : His sovereignty is lost. Then I conveyed Murī's greetings and narrated what he had told me. On this the Apostle of Allāh, may Allāh bless him, said : He was true. Al-Ḥārith [P. 18] Ibn Abi Shamir died in the year of Victory (of Makkah).

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1 A *mithqual* is equal to 4-1/2 *māshahas*, or about 67 grains.

They said: Farwah Ibn 'Amr al-Judhāmī was Caesar's governor (in 'Ammān) in the land of al-Balqā. The Apostle of Allāh, may Allāh bless him, did not write (any epistle) to him. But Farwah embraced Islām and wrote about his joining the fold of Islām to the Apostle of Allāh, may Allāh bless him. He sent a messenger from among his people, named Mas'ūd Ibn Sa'd with a present. The Apostle of Allāh, may Allāh bless him, read his letter, accepted his present and wrote a reply. He gave to Mas'ūd twelve ounces and a half (of silver) equal in value to five hundred dirhams.

They said: The Apostle of Allāh, may Allāh bless him, sent Salīṭ Ibn 'Amr al-'Āmirī, one of the six (messengers), to Hawdhah Ibn 'Alī al-Ḥanafī, inviting him to embrace Islām. He also sent an epistle to him. When he (messenger) reached there, he (Hawdhah) welcomed him and entertained him. He read the epistle of the Prophet, may Allāh bless him, and sent a reply which was much below his dignity; he wrote to the Prophet, may Allāh bless him: To what you invite is good and noble but I am the poet of my people and their preacher. The Arabs fear me on account of my position; share with me a part of your affairs, so that I may follow you. He gave a suitable reward to Salīṭ Ibn 'Amr and dressed him in clothes from Ḥajar. He (Salīṭ) brought all these things to the Prophet, may Allāh bless him, and informed him of what he had said. He read his letter and said: If he had asked for the flowing of water, I would not have given him; may he perish! When he (the Prophet) returned after the Victory (of Makkah), Gabriel came and informed him that he (Hawdhah) had died.

They said: The Apostle of Allāh, may Allāh bless him, sent 'Amr Ibn al-'Āṣ, in (the month of) Dhu al-Qa'dah, 8 H. to Jayfar and 'Abd sons of al-Julandā. They belonged (to the tribe) of al-Azd, and Jayfar was their ruler. He invited them to join the fold of Islām and wrote an epistle for them, and sealed it. 'Amr said: When I reached 'Umān, I dicided to (approach) 'Abd who was more forbearing of the two

and of more pleasing manners. I said to him: I am the messenger of the Apostle of Allāh, may Allāh bless him, sent to you and to your brother. He said: My brother is to be preferred because of his age and sovereignty. I shall conduct you to him so that he may read the letter. I waited for several days. Then he called me, and I entered and delivered the sealed letter to him. He broke the seal and read it upto the end. Then he handed it over to his brother who also read it like him; but I found his brother more courteous than him. He said: Leave me today and come tomorrow. On the next day I returned to him, and he said to me: I have thought over the acceptance of your invitation, but I shall become the weakest of the Arabs if I make another person master of my territory. Then I said: I am leaving tomorrow. When he became sure of my return, he called me; I appeard before him. He and his brother accepted Islām. They believed in the Prophet, may Allāh bless him, and allowed me to collect *ṣadaqah* and to rule and he supported me against those who opposed me. As for the *ṣadaqah*, I collected it from the wealthy persons among them and paid to the poor. I remained there till the news of the death of the Apostle of Allāh. may Allah bless him, reached us.

[P. 19] He (Ibn Sa'd) said: The Apostle of Allāh, may Allāh bless him, on his return from al-Ji'irrānah, sent al-'Alā Ibn al-Ḥaḍramī to al-Mundhir Ibn Sāwā al-'Abdī who was in al-Baḥrayn, inviting him to join the fold of Islām. He (Prophet[ﷺ]) wrote an epistle to him, and in reply he (al-Mundhir) informed him of his joining the fold of Islām and testifying (to the truth of his mission). (He added): I read your epistle before the people of Hajar, some of whom liked Islām and joined its fold while others disliked it. In my country there are Magians, and Jews also, so give your orders about them. The Apostle of Allāh, may Allāh bless him, wrote to him: As long as you do your work efficiently, you will not be removed. He who continues to remain a Magian or a Jew, shall pay *jizyah*.

The Apostle of Allāh, may Allāh bless him, wrote an epistle to the Magians of Hajar presenting Islām to them. In case they

declined the offer, they would have to pay *jizyah* and their women would not be married (to Muslims) and the meat of animals slaughtered by them would not be eaten (by Muslims). The Apostle of Allāh, may Allāh bless him, sent Abū Hurayrah with al-'Alā al-Ḥaḍramī, and advised him to treat them well.

The Apostle of Allāh, may Allāh bless him, wrote for al-'Alā the rates of *zakāh* on camels cows, sheep, fruits and other properties. He read the epistle of the Prophet[ﷺ] to the people and realized their *ṣadaqahs*.

He (Ibn Sa'd) said : Al-Haytham Ibn 'Adī al-Ṭā'ī informed us ; he said : Mujālid Ibn Sa'īd and Zakariyā Ibn Abī Zā'idah informed us on the authority of al-Sha'bī ; he said : The Apostle of Allāh, may Allāh bless him, used to write after the style of the Quraysh : In Thy name, O Allāh ! Then the verse, "Embark therein ! In the name of Allah be its course and its mooring,"[1] was revealed, and he began to write : In the name of Allāh. Then the verse, "Cry unto Allāh or cry unto the Beneficent"[2] was revealed, and he began to write ; In the name of Allāh the Beneficent. Then the verse, "Lo ! it is from Solomon, and lo ! it is : In the name of Allāh, the Beneficent, the Merciful"[3] was revealed, and he began to write : In the name of Allāh, the Beneficent, the Merciful.

He (Ibn Sa'd) said : Al-Haytham Ibn 'Adī informed us ; Dalham Ibn Ṣāliḥ and Abū Bakr al-Hudhalī informed us on the authority of 'Abd Allāh Ibn Buraydah, he on the authority of his father, Buraydah Ibn al-Ḥuṣayb al-Aslami ; (second chain) he (Ibn Sa'd) said : Muḥammad Ibn Isḥāq related to us on the authority of Yazīd Ibn Rūmān and al-Zuhrī ; (third chain) he (Ibn Sa'd) said : Al-Ḥasan Ibn 'Umārāh related to us on the authority of Firās, he on the authority of al-Sha'bī ; their narrations are mixed up : Verily, the Apostle of Allāh, may Allāh bless him, said

1 *Qur'ān*, 11 : 41.
2 *Qur'ān*, 17 : 110.
3 *Qur'ān*, 27 : 30.

to his Companions: Come to me tomorrow morning, all of you. The Prophet, may he be blessed, was accustomed to remain in his seat after he had offered the morning prayers, glorifying and praying (to Allāh). (On the following day) he turned to them and despatching a party to some people he said to them: Serve the servants of Allāh for Him because Allāh has forbidden the entry into heaven of those who are given charge of administration and do not serve His servants. Go and do not act like the apostles of 'Īsā Ibn Maryam (Jesus s/o Mary) who used to approach only those who were near and avoided those who were far away; subsequently they realized this. Every one of them spoke the language of the people to whom he was sent, and when this was related to the Prophet, may Allāh bless him, he said: It was the greatest right of Allāh on His servants.

He (Ibn Sa'd) said: The Apostle of Allāh, may Allāh bless him, wrote [P. 20] an epistle to the people of Yaman detailing in it the regulations of Islām and duties on animals and properties. He directed them to treat his Companions and messengers well, and his messengers were Mu'ādh Ibn Jabal and Mālik Ibn Murārah. He informed them about the coming of their messengers to him and acknowledged the message which he had received from them.

They said: The Apostle of Allāh, may Allāh bless him, wrote personal letters to several persons of Yaman; the names of some of them are, al-Ḥārith Ibn 'Abd Kulāl, Shurayḥ Ibn 'Abd Kulāl, Nu'aym Ibn 'Abd Kulāl, Nu'mān the prince of Dhu Yazan, Ma'āfir and Hamdān and Zur'ah of Ru'ayn; and the last was the first of Himyarites to embrace Islām. He (Prophet^{p}) ordered them to collect *ṣadaqah*[1] and *jizyah* and deposit the same with Mu'ādh Ibn Jabal and Mālik Ibn Murārah. He (Prophet^{p}) ordered them to treat them (Mu'ādh and Mālik) well. Mālik Ibn Murārah was the messenger of the people of Yaman sent to the Prophet, may Allāh bless him, to inform him about their embracing Islām and submission to him. The Apostle of Allāh, may Allāh

1 *Ṣadaqah* implies *zakāh* as well as other taxes.

bless him, wrote to them that Mālik Ibn Murārah had delivered the message and defended their right in absentia.

They said : The Apostle of Allāh, may Allāh bless him, wrote a similar epistle to Banū Mu'āwiyah, a branch of Kindah,.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Banū 'Amr, a branch of Ḥimyar, inviting them to embrace Islām. Khālid Ibn Sa'īd Ibn al-'Āṣ had scribed this epistle.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Jabalah Ibn al-Ayham, the ruler of Ghassān, inviting him, to embrace Islām. He embraced Islām and wrote about his joining the fold of Islām to the Apostle of Allāh, may Allāh bless him, and sent a present to him. He did not cease to be a Muslim until the time of 'Umar Ibn al-Khaṭṭāb. While walking in the market place of Damascus, he trampled under foot a person (of the tribe) of Muzaynah, who stood up and slapped him. He was caught and produced before Abū 'Ubaydah Ibn al-Jarrāḥ. They said : This man slapped Jabalah. He (Abu 'Ubaydah) said : He should slap him. They said : Should he not be slain ? He said : No. They said : Should his hand not be amputated ? He said : No, Allāh the Great and Magnificent has ordained *qiṣās*[1]. Jabalah said : Do you like that I should make my face like a sheep brought from the jungle ; this is a bad religion. Then he became Christian and departed with his people and entered the Roman territory. The news reached 'Umar who was grieved (to hear this) and said to Ḥassān Ibn Thābit : O Abu al-Walīd ! do you know that your friend Jabalah Ibn al-Ayham has become Christian ? He said : "Lo ! we are Allāh's and lo ! unto Him we are returning",[2] and why (this) ? He said : A man from Muzaynah slapped him. He (Ḥassān) said : Right he was. 'Umar stood with his whip and lashed him[3].

1 i.e. punishment should be commensurate with the crime.

2 *Qur'ān*, 2 : 156.

3 Jabalah's incident is an instance of strict justice as administered in the time of 'Umar.

They said : The Apostle of Allāh, may Allāh bless him, sent Jarīr Ibn 'Abd Allāh al-Bajalī to Dhu al-Kulā' Ibn Nākūr Ibn Ḥabīb Ibn Mālik Ibn Ḥassān Ibn Tubba', and Dhū 'Amr, inviting them to embrace Islām. They joined the fold of Islām and Dhu al-Kulā''s wife, Ḍuraybah Bint Abrahah Ibn al-Ṣabbāḥ embraced Islām. While Jarīr was still with them, the Apostle of Allāh, may Allāh bless him, passed away ; and Dhū 'Amr informed him of his passing away, may Allāh bless him. So Jarīr set out for al-Madīnah.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Ma'dī Karib Ibn Abrahah [P. 21] that the land of Khawlān will be his if he embraced Islām.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the bishop of Banu al-Ḥārith Ibn Ka'b and the bishops and priests of Najrān, their followers and their monks that every thing, small or great, pertaining to their churches, chapels and monasteries would remain in their possession that Allāh and His Apostle guaranteed that no bishop would be removed from his see, nor any monk from his monastery, nor any priest from his office and none of their rights or powers would be changed as long as they were sincere and good, and no cruelty would be shown to them. Al-Mughīrah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Rabī'ah Ibn Dhū Marḥab al-Ḥaḍramī, his brothers and uncles, that their properties, presents, slaves, wells, trees, ponds, streamlets, plants and their water-courses in Ḥaḍaramawt and all belongings of the family of Dhū Marḥab, and every thing mortagaged in their land and whatever accrued from the fruits, *nabk* tree and wood would be considered a part of that mortagage, and would be theirs, and no one were to question them about anything that Allāh and His Apostle would be absolved of it, and it would be the responsibility of the Muslims to help the family of Dhū Marḥab and their lands would be free from cruelty and their property and persons and irrigational system of king's garden to that of the family of

Qays (would be theirs) and that Allāh and His Apostle guaranteed it. Mu'āwiyah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to those from among the Banū Lakhm, who had embraced Islām on the basis of mere guess, used to offer prayers, pay *zakāh* and the share of Allāh and His Apostle and had abandoned the polythiests, that they were safe under the guarantee of Allāh and the guarantee of Muḥammad[ﷺ] that from him who would return to his old religion the guarantee of Allāh and the guarantee of Muḥammad[ﷺ] His Apostle, would be withdrawn, but, if a Muslim bore witness to his Islām, he would be safe under the guarantee of Allāh and the guarantee of His Apostle. 'Abd Allāh Ibn Zayd had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Khālid Ibn Ḍimād al-Azdī that he would be allowed to retain the land which he held when he had embraced Islām on the condition that he would believe in Allāh, Who has no partner, and would bear witness that Muḥammad was His servant and apostle, and would offer prayers, pay *zakāh*, fast during the month of Ramaḍān, go on a pilgrimage to the sanctuary (of Allāh), would not protect heretics, nor harbour doubts and would remain sincere to Allāh and His Apostle, love His friends and abhor His foes and that it would be binding on Muḥammad[ﷺ] the Prophet to defend him as he defended himself, his property and relations, that for Khālid was the guarantee of Allāh and the guarantee of Muḥammad[ﷺ] if he fulfils (the conditions). Ubayyi had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote a document for 'Amr Ibn Ḥazm when he sent him to Yaman, detailing in it the regulations of Islām, its obligations and limits *(ḥudūd)*. Ubayyi had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Nu'aym Ibn Aws the brother of Tamīm al-Dārī that he would retain Ḥibrā and 'Aynūn in Syria, the entire village, all alluvial

land, hills, streams, [P. 22] fields, wells, cows, and that these would pass on to his successors after him; none would dispute with them nor resort to cruelty there and that he who took anything from them by force, would court the curse of Allāh, the angels and all human beings. 'Alī had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to al-Ḥuṣayn Ibn Aws al-Aslamī, that he (Prophet) had bestowed al-Furghān (in Yaman) and Dhāt A'shās on him and that none would dispute with him. 'Alī had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Banū Qurrah Ibn 'Abd Allāh Ibn Abī Nujayḥ al-Nabhāniyin that he had bestowed on them al-Maẓallah, the whole of it, its land, water, alluvial land, hills and pasture land for the grazing of their animals. Mu'āwiyah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Banu al-Ḍibāb a branch of Banu al-Ḥārith Ibn Ka'b that they would retain Sāribah, its highlands and nobody would dispute with them about it, as long as they would continue to offer prayers, pay *zakāh*, obey Allāh and His Apostle and dissociate themselves from the heathens. Al-Mughīrah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Yazīd Ibn al-Ṭufayl al-Ḥārithī that the whole of al-Maḍḍah would be his and no one would dispute with him as long as he continued to offer prayers, pay *zakāh* and fight against the heathens. Juhaym Ibn al-Ṣalt had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Banū Qamān Ibn Tha'labah, a branch of Banu al-Ḥārith that they could retain Majs where they would be safe with their persons and properties. Al-Mughirah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to 'Abd Yaghūth Ibn Wa'lah al-Ḥārithī that he could retain whatever land and other things, i.e. date-palms were in his possession at the time of his embracing Islām, as long as he offered prayers, paid *zakāh*, and one fifth of the booty (collected) in battles, and that he

would not be required to pay *'ushr* (tithe) nor would he be ejected (from his land), and that those of his tribe who followed him (would be treated likewise). Al-Arqam Ibn 'Abī al-Arqam al-Makhzūm had scribed it.

They said : The Apostle of Allāh, may Allāh bless him wrote to Banū Ziyād Ibn al-Ḥārith and other persons of the tribe of al-Ḥārith, that they would retain Jammā and Adhnibah and they would be safe there as long as they offered prayers, paid *zakāh* and fought the heathens. 'Ali had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Yazīd Ibn al-Muḥajjal al-Ḥārithī that they (his men) would retain Namrah, its aqueducts and Wādi al-Raḥmān in their forest and that he and his heirs would be the chiefs of his tribe, Banū Mālik, and that they would not be attacked nor ejected. Al-Mughīrah Ibn Shu'bah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Dhu al-Ghuṣṣah Qays Ibn al-Ḥuṣayn about his father's children, Banu al-Ḥārith and Banū Nahd, that they had a guarantee from Allāh and from His Apostle, and that they would not be ejected nor subjected to the payment of *'ushr* as long as they offered prayers, paid *zakāh* and kept themselves away from the polytheists and bore witness to their Islām, but that their properties would be subjected to the payment of the dues of the Muslims. He (Ibn Sa'd) said : Banū Nahd were the allies of Banu al-Ḥārith.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Banū Qanān Ibn Yazīd, a branch of the tribe of al-Ḥārith that they could retain Midhwah and its irrigation system as long as they offered prayers, paid *zakāh*, and kept themselves away from the polytheists and kept the routes safe and bore witness to their Islām.

They said : [P. 23] The Apostle of Allāh, may Allāh bless him, wrote to 'Āṣim Ibn al-Ḥārith al-Ḥārithī that he would be entitled to the trees of Rākis and no one would question their title. Al-Arqam had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the Banū Mu'āwiyah Ibn Jarwal, a branch of the tribe of

Ṭayy, who had embraced Islām, and were offering prayers, paying *zakāh*, obeying Allāh and His Apostle and were paying the share of Allāh and His Apostle equal to one fifth of the booty and had kept themselves away from the polytheists and borne witness to their Islām that they were in the security of Allāh and His Apostle and that they would retain whatever they possessed at the time of embracing Islām and the place where the sheep were kept at night. Al-Zubayr Ibn al-'Awwām had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to 'Āmir Ibn al-Aswad Ibn 'Āmir Ibn Juwayn al-Ṭā'ī that he and his people (who had accepted Islām) would retain their towns (*bilād*) springs which they possessed at the time of embracing Islām, as long as they offered prayers paid *zakāh* and kept themselves away from the polytheists. Al-Mughīrah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the Banū Juwayn, a branch of the tribe of Ṭayy, who had embraced Islām, offered prayers, paid *zakāh*, kept themselves away from the polytheists, obeyed Allāh and His Apostle, paid one fifth of the booty as the share of Allāh and His Apostle and bore witness to their Islām, that they would be under the security of Allāh and Muḥammadﷺ Ibn 'Abd Allāh and that they would retain their land, their springs and whatever they possessed at the time of their embracing Islām, and that they would be entitled to pasture land where the sheep could be kept in the morning and in the night. Al-Mughīrah had scribed it.

He (Ibn Sa'd) said : He (Prophetﷺ) meant by *ghadwah* the land where the sheep grazed in the morning up to the place to which they moved by night-fall ; this was for them. The word : مبيتة *(mubītah)* meant the place where they passed the night.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the Banū Ma'n, a branch of the tribe of Ṭayy, that they would retain whatever land, springs and grazing land of the sheep they possessed at the time of their embracing Islām as long as they offered prayers, paid *zakāh*, obeyed Allāh and His Apostle, and kept them-

selves away from the polytheists, bore witness to their Islām and kept the routes safe. Al-'Alā had scribed it and borne witness to it.

They said : The Apostle of Allāh, may Allāh bless him, wrote : In the name of Allāh, the Beneficent ; the Merciful. From Muḥammad, the Prophet, to Banū Asad. Peace be on you. I praise Allāh before you ; there is no god but He. After that, do not go near the springs and the land of Ṭayy (tribe), because it is not lawful for you to (encroach upon) their springs, or to enter their land except for those whom they admit. The guarantee of Muḥammad would be withdrawn from him who disobeys. Quḍā'i Ibn 'Amr should enforce this. Khālid Ibn Sa'id had scribed it.

He (Ibn Sa'd) said : Quḍā'i Ibn 'Amr a member of Banū 'Udhrah was their *'āmil*.

They said : The Apostle of Allāh, may Allāh bless him, wrote an epistle to Junādah al-Azdī and those of his people who followed him that they would be under the guarantee of Allāh and Muḥammad Ibn 'Abd Allāh as long as they offered prayers, paid *zakāh*, obeyed Allāh and His Messenger, and paid from the booty one fifth as the share of Allāh and the Prophet, may Allāh bless him, and kept themselves away from the polytheists. Ubayyi had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote an epistle to Sa'd of Hudhaym, a branch of Quḍā'ah, and Judhām guiding them in the obligations of *ṣadaqah* and ordered them to pay *ṣadaqah* [P. 24] and the fifth part to his messengers, Ubayyi and 'Anbasah, or to him whom they (Ubayyi and 'Anbasah) deputed. He (Ibn Sa'd) said ; They did not mention their genealogies.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the Banū Zur'ah and Banu al-Rab'ah, branches of Juhaynah, that they would be safe in their persons and properties and that they would receive assistance in case any one showed cruelty to them or fought against them, except when it was allowed by religion or was

for (defending) their families, and that those of their village people who were pious and virtuous, would enjoy the same privileges as those who lived in the towns, and Allāh is our Helper.

They said: The Apostle of Allāh, may Allāh bless him, wrote to the Banū Ju'ayl, a branch of Balī, that they formed a sub-tribe of the Quraysh and came of the house of 'Abd Manāf, that they would enjoy the privileges which they were enjoying and their obligations would be the same as they had been, that they would not be evicted nor would they have to pay *'ushr*; that they would retain what they possessed at the time of their embracing Islām and would receive tax from Naṣr, Sa'd Ibn Bakar, Thumālah and Hudhayl. On these conditions 'Āsim Ibn Abī Ṣayfī, 'Amr Ibn Abī Ṣayfi, al-'Ajam Ibn Sufyān and 'Alī Ibn Sa'd offered *bay'ah* to the Apostle of Allāh, may Allāh bless him. Al-'Abbās Ibn 'Abd al-Muṭṭalib, 'Alī Ibn Abī Ṭālib, 'Uthmān Ibn 'Affān and Abū Sufyān Ibn Ḥarb stood witnesses (to the document). He (Ibn Sa'd) said: Verily, he made the members of the family of 'Abd Manāf witnesses to this covenant because they were their allies and he meant that they would not be forced to move from one spring to another for (non-payment of) *ṣadaqah*, and that they would not pay *'ushr* more than once in a year. By saying that they would receive "سعايه" he referred to *al-ṣadaqah*.

They said: The Apostle of Allāh, may Allāh bless him, wrote to those persons of Aslam, a branch of Khuzā'ah, who had embraced Islām, offered prayers, paid *zakāh* and were sincere in the faith of Allāh, that they would be given help against those who showed cruelty to them and (in return) they would help the Prophet, may Allāh bless him, whenever called by him, that their village people would have the same privileges as those who lived in cities and they would be considered *muhājirs* wherever they happened to be. Al-'Alā Ibn al-Ḥaḍramī had scribed it and borne witness to it.

They said: The Apostle of Allāh, may Allāh bless him, wrote to 'Awsajah Ibn Ḥarmalah al-Juhnī: In the name of Allāh, the

Beneficent, the Merciful, this is what the Apostle has bestowed on 'Awsajah Ibn Ḥarmalah al-Juhnī, (*i.e.*, a portion of) Dhu al-Marwah. He gives him what lies from Balkathah to Maṣna'ah, from there to al-Jafalāt, from there to al-Jadd, the mountain towards *qiblah*. No one would dispute with him, and he who disputes with him has no right and the right vests in him. 'Uqbah had scribed it and bore witness to it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the Banū Shankh, a branch of Juhaynah ; In the name of Allāh, the Beneficent, the Merciful. This is what Muḥammadﷺ the Prophet has bestowed on Banu Shankh, a branch of Juhaynah. He bestowed on them what they had marked of Ṣufaynah and what they had tilled. He who disputes with them, has no right ; and the right is vested in them. Al-'Alā Ibn 'Uqbah had scribed it and borne witness to it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Banū Jurmuz Ibn Rabī'ah, and they are also a branch of Juhaynah : They are safe in their towns and they will retain what they possessed when they embraced Islām. Al-Mughīrah had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to 'Amr Ibn Ma'bad al-Juhnī and those from among the Banū al-Ḥuraqah, a branch of Juhaynah, and Banu al-Jurmuz, who had embraced Islām, [P. 25] offered prayers, paid *zakāh*, obeyed Allāh and His Apostle, paid one-fifth of the booty as the share of the Pure Prophetﷺ, bore witness to their Islām and kept themselves away from the polytheists : They are safe under the guarantee of Allāh, and of Muḥammadﷺ. If any one of them owes some debt to a Muslim, he will repay the principal only and the interest in the mortgage will be unlawful. The *ṣadaqah* on fruits will be one tenth. And he who joins them will have privileges like theirs.

They said : The Apostle of Allāh, may Allāh bless him, wrote for Bilāl Ibn al-Ḥārith al-Muzanī : al-Nakhl, Jazzā'ah and

facing them Dhu al-Mazārī', and al-Naḥl, are for him and he will get what instrument is fit for agriculture; he will also get al-Maḍḍah, al-Jaz' and al-Ghaylah provided that he remains sincere. Mu'āwiyah had scribed it. By the expression, *jazza'ah* he meant a village, by *shaṭr*, he meant facing it, and this is used in the Book of Allāh, the High and Magnificent. "So turn thy face toward the Inviolable Place of worship"[1]. He means facing the Inviolable Place of worship. As regards the expression, *qads* he meant by it an instrument of agriculture; and *al-Maḍḍah* was the name of a tract of land.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Budayl, Busr and Sarawāt, sons of 'Amr: After that, I did not impose any fine on your property nor I made any diminution in your rights. The most respected of the people of Tihāmah in my view and those closest to me in kinship are you and those of al-Muṭayyibīn who follow you. After that, I granted the same rights to those of you who migrated as I have claimed for me, although they might have migrated to their own land, save the residents of Makkah and those who travel to perform *'Umrah* or *Ḥajj*. Since I have made peace with you I have never fought against you, and you have no reason to fear from me that you will be besieged. After that, 'Alqamah Ibn 'Ulāthah and two sons of Hawdhah embraced Islām, migrated and offered *bay'ah* on the conditions on which those men of 'Ikrimah, who followed them would pledge. We resemble each other in what is allowed and what is forbidden. By Allāh! I do not speak a lie; surely Allāh will befriend you. He (Ibn Sa'd) continued: He did not write (in this letter), Peace be on you, because it was written before the verse enjoining *salām* was revealed. As regards 'Alqamah Ibn 'Ulāthah, he was 'Alqamah Ibn 'Ulāthah Ibn 'Awf Ibn al-Aḥwaṣ Ibn Ja'far Ibn Kilāb. The two sons of Hawdhah are, al-'Addā, and 'Amr, the two sons of Khālid Ibn Hawdhah, of the tribe of Banū 'Amr Ibn Rabī'ah Ibn 'Āmir Ibn Ṣa'ṣa'aḥ,

1 *Qur'ān*, 2 : 144.

the progenitor of the men of 'Ikrimah Ibn Khaṣafah Ibn Qays Ibn 'Ilan. By "those of al-Muṭayyibin who follow you" he meant Banū Hāshim, Banū Zuhrah, Banu al-Ḥārith Ibn 'Abd al-'Uzzā.

They said : The Apostle of Allāh, may Allah bless him, wrote to al-'Addā Ibn Khālid Ibn Hawdhah and those persons of 'Āmir Ibn 'Ikrimah who followed him, that he (Prophet^{p}) had bestowed on them what was between al-Miṣbā'ah and al-Zuḥḥ and Lawābah *i. e.*, Lawābah al-Kharrār. Khālid Ibn Sa'īd had scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Musaylimah, the liar, may Allāh damn him, inviting him to join the fold of Islām, and sent it through 'Amr Ibn Ummayyah [P. 26] al-Ḍamrī. Musaylimah wrote a reply to his epistle saying that he (Musaylimah) was a prophet like him, and asked him to divide the Earth ; he also added that the Quraysh were not just. The Apostle of Allāh, may Allāh bless him, said : Curse him ; Allāh has also cursed him. The Prophet^{p} wrote to him : your letter (full of) falsehood and fabrications against Allāh has reached me. As regards the Earth, it belongs to Allāh. He bestows (it) on whomsoever He likes from among His servants. The life hereafter is for the pious, and peace be on him who follows guidance. He (Ibn Sa'd) said : He sent it through al-Sā'ib Ibn al-'Awwām, the brother of al-Zubayr Ibn al-'Awwām.

They said : The Apostle of Allāh, may Allāh bless him, wrote for Salamah Ibn Mālik Ibn Abi 'Āmir al-Sulamī, a branch of Banū Ḥārithah, that he had bestowed on him Madfawwā, and none would dispute with him and that he who disputed with him had no right, and his (Salamah's) right is established.

They said : The Apostle of Allāh, may Allāh bless him, wrote for al-'Abbās Ibn Mirdās al-Sulamī, that he had bestowed on him Madfawwā and he who disputed with him had no right. Al-'Alā Ibn 'Uqbah had scribed it and borne witness to it[1].

1 Compare it with the foregoing narrtion ; in both Madfawwa is mentioned.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Hawdah Ibn Nubayshah al-Sulamī, then attached to the Banū 'Uṣayyah, that he had bestowed on him the whole of al-Jafr.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Ajabb, of the Banū Sulaym, that he had bestowed on him Fālis. Al-Arqam had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Rāshid Ibn 'Abd al-Sulamī that he had bestowed on him (land measuring) two bow-shots and one stone-throw in Ruhāṭ. No one would dispute with him and he who disputed with him would have no claim, and his right was established. Khālid Ibn Sa'īd had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Ḥarām Ibn 'Abd 'Awf, of the Banū Sulaym, that he had bestowed on him Adhām and his share in Shawāq and that it was not lawful for any one to oppress them (descendants of Ḥarām?) and they should not oppress any one. Khālid Ibn Sa'īd had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote: In the name of Al'āh, the Beneficent, the Merciful. This is an agreement made by Nu'aym Ibn Mas'ūd Ibn Rukhaylah al-Ashja'ī for assistance and sincere devotion (and will last) as long as Uḥ'ud remains at its place and the ocean water drenches wool. 'Alī had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote for al-Zubayr Ibn al-'Awwām: I have bestowed on him Shawāq, its upper part and lower part. No one should dispute with him. 'Alī had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Jamīl Ibn Rizām al-'Adawī that he had bestowed on him al-Ramdā and that no one was to dispute with him. 'Alī had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Ḥuṣayn Ibn Naḍlah al-Asadī that he would have Arām

and Kassah and that no one should dispute with him. Al-Mughirah Ibn Shu'bah had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote for Banū Ghifār: As they are Muslims they have the rights which Muslims enjoy and they have the duties which Muslims perform. Verily, the Prophet[ص] has promised the guarantee of Allāh and His Apostle for their persons and property; they will receive assistance against those who will oppress [Page 27] them and verily when the Prophet calls them for assistance they would respond and assit him, except he who fights against religion (i.e., becomes apostate). (It will remain in force) until the water of the ocean drenches the wool and this document will be observed save for sin.

They said: The Apostle of Allāh, may Allāh bless him, wrote to the Banū Ḍamrah Ibn Bakr Ibn 'Abd Manāt Ibn Kinānah that their persons and property would be safe and that they would be assisted if any one oppressed them and they would help the Prophet, may Allāh bless him, till the ocean drenches the wool, except when they fought against the religion of Allāh. When the Prophet[ص] would call them they would respond and that there would be a guarantee of Allāh and His Apostle fnr it and those of them who were pious and virtuous would be helped.

They said: The Apostle of Allāh, may Allāh bless him, wrote to al-Hilāl, the ruler of al-Baḥrayn; You are in peace; I praise before you Allāh and there is no god except Him, and there is no partner with Him. I call you to beleive in Allāh, Who is One and to obey Him and join the party (of believers). It will be good for you, and peace be on him who follows guidance.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Asībakht Ibn 'Abd Allāh, the ruler of Hajar: Verily, al-Aqra' brought your letter of intercession (*shafā'at*) for your people, which I accept and trust upon the words of your messenger, al-Aqra'

about your people. I send you good news concerning what you like and what you have asked for. But I think I should inform you that you will be honoured if you come to me, and also you will be honoured if you remain (i.e., where you are). After this, I do not ask any one to offer present, but I shall accept if you send one. My 'āmils have praised you, and I give you an advice, which is better still, namely, that you should offer prayers, pay *zakah* and offer hospitality to believers. I have named your people Banu 'Abd Allāh, so direct them to offer prayers and do good deeds and receive good news. Peace be on you, and those of your people, who are believers.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the people of Hajar : After this, I advise you, by Allāh and by your souls, that you should not be led a stray after you are guided and you should not be tempted after you are rightly directed. After this, your deputation waited on me and I did not do any thing but what pleased them. If I had made an effort, I would have turned you out of Hajar, but I have accepted the intercession of an absentee from among you and have honoured him who is present. So remember the blessings of Allāh on you. After that, the news of what you have done has reached me. I do not consider him, who does noble deeds, responsible for the evil deeds of the evil-doers. When my *amīrs* come to you, obey them and assist them in (the implementation of) the commands of Allāh and assist him in the His, path. He from among you, who does noble deeds will not be misled, before Allāh, nor before me.

They said : The Apostle of Allāh, may Allāh bless him, wrote to al-Mundhir Ibn Sāwā : After that, my messengers have praised you. As long as you do good deeds I shall do good to you and I shall reward you for your actions. Be sincere to Allāh and His Apostle, and peace be on you. He despatched it with al-'Alā Ibn al-Ḥaḍramī.

They said : The Apostle of Allāh, may Allāh bless him, wrote to [P. 28] al-Mundhir Ibn Sāwā another epistle : After that, I

am sending Qudāmah and Abū Hurayrah, pay to them whatever is collected of the *jizyah* of your land. Peace be on you. Ubayyi scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to al-'Ala Ibn al-Ḥaḍrami : After that, I have sent a person to al-Mundhir Ibn Sāwā to receive the amount of *jizyah*, which he has collected, so make haste and send him with the amounts of *ṣadaqah* and *'ushr* collected by you. Peace be on you. Ubayyi scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Ḍaghāṭir, the bishop ; Peace be on him who embraces Islām. After that, Verily, "Jesus son of Mary, was only a messenger of Allāh, and His word which He conveyed unto Mary"[1] the Pure. "Verily, I believe in Allāh ; and that which is revealed unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered." Peace be on him who follows guidance.[2] He (Ibn Sā'd) said : He despatched it with Diḥyah Ibn Khalīfah al-Kalbī.

He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, wrote to Banū Janbah, the Jews of Maqnā, and to (other) people of Maqnā, near Aylah : After that, your messengers, while returning to your village, have come to me. On this letter of mine reaching you, you will be safe, with the guarantee of Allāh and the guarantee of His Apostle. Verily, the Apostle of Allāh is forgiving your shortcomings and sins. Under the guarantee of Allāh and the guarantee of His Apostle there will be no cruelty or oppression on you. Verily, the Apostle of Allāh, will defend you, against which he defends himself. Verily, for the Apostle of Allāh[c] will be the booty which you receive on making peace (with some party) and every slave you get, as well as animals and other objects, except

1 *Qur'ān*, 4 : 171.
2 „ 2 : 136.

that which the Apostle of Allāh or his envoy remits. Verily, it is binding on you to pay one-fourth of the yield of your date palms, and one-fourth of your game from the rivers, and one-fourth of what your women spin, besides that you will be exempt from *jizyah* and forced labour. If you would listen and obey, it would be for the Apostle of Allāh to honour your respected persons and to excuse your mistakes. After that, to the believers and those who submit (*muslimīn*), he who does good to the people of Maqnā will be treated well and he who ill-treats them will suffer the consequences. Verily, there will be no *Amīr* on you except one from among you or from the people of the Apostle of Allāh, peace be on you.

By the expression ايتكم he meant their 'envoys'; by بزكم he meant the booty on which they make peace, by العلقه arms and property gathered in the house. As regards عروككم the العروك is a log of wood thrown in the sea from which they cast their nets to catch fish.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Yuḥannah Ibn Rubbāḥ and (other) chiefs of the people of Aylah: You are safe. I praise Allāh before you; there is no god but He. I will not fight against you unless I write to you (in advance). So, join the fold of Islām or [P. 29] pay the *jizyah*. Obey Allāh and His Apostle and the messengers of His Apostle, honour them and dress them in nice clothes, other than the uniform of the *ghāzīs*. Provide Zayd with good clothes. If my messengers will be pleased with you, I shall also be pleased with you. The *jizyah* is a known thing. If you like that, peace might prevail over the land and sea; you should obey Allāh and His Apostle. You will not be required to pay dues you have been paying to the Arabs and the 'Ajamis, and you will pay the dues to Allāh and His Apostle. If you send them (my messengers) back and do not please them, I shall not accept anything from you, and shall wage war against you and make your young ones captive and shall slay your elders. Verily, I am the Apostle of Allāh to communicate the truth. I believe in Allāh,

His Books and His Apostles. I believe in Masīḥ Ibn Maryam (Messiah s/o Mary) who is His word, to be His Apostle. Come to me before you face the evil. I have given advice to my messengers about your affairs. Pay three *wasaq*[1] of barley to Ḥarmalah. Verily, Ḥarmalah has recommended your case. Had there been no Allāh and this (recommendation) I would not have had any correspondence with you and you would have seen armies marching against you. If you obey my messenger, verily, Allāh is your defender and (also) Muḥammadﷺ and those who follow him. Verily, my messengers are Shuraḥbīl, Ubayyi, Ḥarmalah and Ḥurayth Ibn Zayd al-Ṭā'i. If they conclude a treaty, I shall approve of it and you will be under the guarantee of Allāh and Allāh's Apostle Muḥammadﷺ. *Salām* to you. If you obey, you should arrange provisions for the people of Maqnā to go to their land.

They said: The Apostle of Allāh, may Allāh bless him, wrote to those who had assembled in the mountains of Tihāmah. They had way-laid the people of Kinānah, Muzaynah, al-Qārah and their slaves following them. When the Apostle of Allāh, may Allāh bless him, appeared (i.e. was commissioned to prophethood) their deputation waited on him, may Allāh bless him, Thereupon the Apostle of Allāh, may Allāh bless him, wrote to them: In the name of Allāh, the Beneficent, the Merciful. This is an epistle from Muḥammadﷺ, the Prophet, Apostle of Allāh, to His free servants (*utaqā*). If they believe, offer prayers and pay *zakah*, their slaves will be enfranchised and their *mawlā* will be Muḥammadﷺ. None of them belonging to any tribe whatsoever will be returned. If they have murdered anyone and seized the property of others, the same will be theirs. If they have to recover any debts they will get them. They will not be tyrannized or oppressed. They will be under the guarantee of Allāh and the guarantee of Muḥammadﷺ. *Salām*. Ubayyi Ibn Ka'b scribed it.

1 *Wasaq* is a camel-loadequal to sixty *ṣā's*, each *ṣā'* being equal to four *mudds*, and each *mudd* is equal to 1-1/3 lbs., thus a *wasaq* is equal to nearly four maunds of Pakistan.

They said : The Apostle of Allāh, may Allāh bless him, wrote : In the name of Allāh, the Beneficent, the Merciful. This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to Banū Ghādiyā. They have to guarantee the payment of the *jizyah* in return (for a guarantee from us that) there will be no oppression on them, nor banishment. The night and day will not void (the document). Khālid Ibn Sa'īd scribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote : In the name of Allāh, the Beneficent, the Merciful. This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to Banū 'Urayḍ. They will receive ten *wasaq* of wheat and ten *wasaq* of barley at the time of harvesting. Besides, they will get fifty *wasaq* of dates in the season every year. [P. 30] They will not be oppressed, Khālid. Ibn Sa'īd scribed it.

He (Ibn Sa'd) said : The Banū 'Urayḍ were a Jewish people.

He (Ibn Sa'd) said : Ismā'īl Ibn Ibrāhīm al-Asadī Ibn 'Ulayyah informed us on the authority of al-Jarīrī, he on the authority of Abu al-'Alā ; he said : I was in the company of Muṭarrif in the *Sūq al-Ibil* (camel market) when an A'rābī came with a piece of leather or a leather wallet and said : Who will read it ? Or he said : Is there any one among you who will read it ? I said : yes, I will read it. He said : Take this ; verily, the Apostle of Allāh, may Allāh bless him, wrote this to me. It contained this : In the name of Allāh, the Beneficent, the Merciful. From Muḥammad ﷺ, the Prophet ﷺ, to Banū Zuhayr Ibn Uqaysh, a sub-tribe of 'Ukal. If they bear witness to, (the formula that) there is no god save Allāh and that Muḥammad ﷺ is the Apostle of Allāh, they dissociate themselves with the polytheists and promise to pay one-fifth of their booty as the general and particular shares of the Prophet ﷺ, they will be safe under the protection of Allāh and His Apostle. Then the people or some of them said to him : Have you heard some thing from (the lips of) the Apostle of Allāh ; reproduce the same before us. I said : Yes. They said : Repeat before us, may Allāh show you mercy. I said : I heard him saying : He who likes that his breast may be free

from intense rancour, should keep fasts in the month of forbearance (i.e. *Ramaḍān*), and for three days in every month. The people or some of them said to him: Have you heard it from the Apostle of Allāh. He said: I think you fear that I will fabricate a lie on the Apostle of Allāh, may Allāh bless him. By Allāh I shall never relate a tradition after today.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us: Lūṭ Ibn Yaḥyā al-Azdī informed us; he said: The Prophet, may Allāh bless him, wrote to Abū Ẓabyān al-Azdī, belonging to (the tribe of) Ghāmid, inviting him and his people to embrace Islām. He responded, along with some people of his tribe who happened to be at Makkah. Among them were Mikhnaf, 'Abd Allāh and Zuhayr, sons of Sulaym; and 'Abd Shams Ibn 'Afīf Ibn Zuhayr. They were at Makkah, and those who came to him at al-Madīnah were, al-Jaḥin Ibn al-Muraqqa', Jundab Ibn Zuhayr and Jundab Ibn Ka'b. After them came al-Ḥakam of the tribe of Mughaffal with forty persons who waited on him at Makkah. The Prophet wrote an epistle to Abū Ẓabyān who had the privilege of Companionship and lived till the time of 'Umar Ibn al-Khaṭṭāb.

Hishām Ibn Muḥammad informed us; he said: Jamīl Ibn Marthad related to me; he said: A member of the Ajīyīn whose name was Ḥabīb Ibn 'Amr, waited on the Prophet, may Allāh bless him. So he wrote an epistle for him: This is an epistle from Muḥammad, the Apostle of Allāh, to Ḥabīb Ibn 'Amr, the brother of Banū Ajā and to him from among his people who embrace Islām, offer prayers, pay *zakāh* from what he possesses and his water well; and there will be no (further tax) on his urban or rural (property). For this, there is the guarantee of Allāh and the guarantee of His Apostle.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: A man from Banū Buḥtur, a branch of Ṭayy, related to me; he said: Al-Walīd Ibn Jābir Ibn Ẓālim Ibn Ḥārithah Ibn 'Attāb Ibn Abū Ḥārithah Ibn Judayyi Ibn Tadūl Ibn Buḥtur waited on the Apostle of Allāh, may Allāh bless him, and

embraced Islām. He (Prophet ﷺ) wrote an epistle, which is still preserved in his family at al-Jabalayn [1].

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad al-Qurayshī informed us on the authority of Abū Ma'shar, he on the authority of Yazīd Ibn Rumān, [P. 31] Muḥammad Ibn Ka'b and Yazīd Ibn 'Iyāḍ Ibn Ju'dabah al-Laythī, they on the authority of al-Zuhrī; others narrated on the authority of others; they said: The Apostle of Allāh, may Allāh bless him, wrote to Sim'ān Ibn 'Amr Ibn Qurayṭ Ibn 'Ubayd Ibn Abī Bakr Ibn Kilāb, along with 'Abd Allāh Ibn 'Awsajah al-'Uranī; he patched it into his bucket and so they came to be known as Banū al-Rāqi' (children of the patcher). Then Sim'ān embrached Islām and came to the Apostle of Allāh, may Allāh bless him, and recited (the verse):

Forgive me as you protected Ward; when I come to you I am not a greater sinner than Ward.

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad informed us on the authority of Ḥammād Ibn Salamah, he on the authority of al-Ḥajjāj Ibn Arṭāt, he on the authority of Abū Isḥāq al-Hamdānī; (he said): Verily, an al-'Uranī, (a man of the tribe of al-'Uraynah) received an epistle from the Apostle of Allāh, may Allāh bless him, and patched it in his (leather) bucket. His daughter said to him: I fear that shortly a catastrophe will befall you because the epistle of the chief of the Arabs came and you patched it in your bucket. Subsequently an army of the Apostle of Allāh, may Allāh bless him, passed by him, and they seized every thing belonging to him as lawful for them. Then he embraced Islām and came to the Prophet, may Allāh bless him, and informed him (about it). The Apostle of Allāh, may Allāh bless him, said to him: Whatever you collect before the Muslims divide it among themselves will be yours.

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad informed us on the authority of 'Amr Ibn 'Abd al-Raḥmān al-Zuhrī, he on the authority of Zāmil Ibn 'Amr al-Judhāmī; he said: Farwah Ibn

1 Salmā and Ajā were two mountains which were known as al-Jabalayn.

'Amr al-Judhāmī was the Roman *'āmil* of 'Ammān, a territory of al-Balqā or on Mu'ān. He embraced Islām and wrote to the Apostle of Allāh, may Allāh bless him, about his conversion to Islām and sent the message through a man of his tribe whose name was Mas'ūd Ibn Sa'd. He also sent with him a white mule, a horse, an ass, soft clothes, and a *qabā* of sarsenet embroidered with gold. Thereupon the Apostle of Allāh, may Allāh bless him, wrote to him: From Muḥammad the Apostle of Allāh to Farwah Ibn 'Amr: After that, your messenger came to us and delivered what you had despatched and gave information relating to you. He mentioned that you have embraced Islām and that Allāh has guided you in His guidance; so do good deeds, obey Allāh and His Apostle, offer prayers and pay *zakāh*. He (Prophet ﷺ) commanded Bilāl who made a gift of twelve and half ounces (silver) to his (Farwah's) messenger, Mas'ūd Ibn Sa'd. He (Ibn Sa'd) said: When the news of Farwah's embracing Islām reached the Roman Emperor, he called him and said to him: Abandon your creed and we will make you ruler. He said: I shall not part with the creed of Muḥammad ﷺ; and you know that Jesus gave the good news of his advent, but you fear because of your empire. Thereupon he imprisoned him and subsequently brought him out and killed him, and then crucified (his corpse).

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad informed us on the authority of Sa'īd Ibn Abī 'Arūbah, he on the authority of Qatādah, he on the authority of a man of Banū Sadūs, he said: The Apostle of Allāh, may Allāh bless him, wrote to Bakr Ibn Wā'il: After that, embrace Islām and you will be safe. Qatādah said: They did not find a person to read it till a man of Banū Ḍubay'ah Ibn Rabī'ah came to them. He read it and they (Banū Ḍubay'ah) came to be called Banū al-Kātib. The person who had received the epistle of the Apostle of Allāh, may Allāh bless him, was Ẓabyān Ibn Marthad al-Sadūsī.

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad informed us on the authorityof Mu'tamir, he on the authority of a person from his

companions whose name was 'Aṭā, he on the authority of [P. 32] 'Abd Allāh Ibn Yaḥyā Ibn Salmān; he said: A son of Su'ayr Ibn 'Addā showed me an epistle from the Apostle of Allāh, may Allāh bless him; its contents were: From Muḥammad the Apostle of Allāh to al-Su'ayr Ibn 'Addā. I appoint you custodian of al-Raḥīḥ and whatever is left by a traveller is yours.

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad informed us on the authority of Yazīd Ibn 'Iyāḍ, he on the authority of al-Zuhrī; he said: The Apostle of Allāh, may Allāh bless him, wrote to al-Ḥārith, Masrūḥ and Nu'aym Ibn 'Abd Kulāl, men of (the tribe of) Ḥimyar: You are secure if you believe in Allāh and His Apostle. Verily, Allāh is One and there is no partner with Him. He raised Mūsā (Moses) with His signs and created 'Īsā (Jesus) with His word. The Jews say that 'Uzayr was the son of Allāh and the Christians claim that Allāh was one of the three, and 'Īsā was the son of Allāh. (Continuing) he (Ibn Sa'd) said: He despatched the epistle with 'Ayyāsh Ibn Abī Rabī'ah al-Makhzūmi and said: When you reach their territory, do not enter it in the night (and wait) till it dawns; then clean yourself and make your cleanliness best and offer two *rak'ahs* of prayer. Pray to Allāh for success and acceptance (of your prayers). Take refuge with Allāh and take my epistle in your right hand, hand it over to them in their right hand. Verily, they will accept it. Recite before them: "Those who disbelieve among the People of the scriptures and the idolaters could not have left off (erring) till the clear proof came unto them"[1]. When you have finished it, say: Muḥammad is the believer, and I am the first of the believers (to come to you) then no argument will be offered which will not fall and no book decked with falsehood will be presented whose illumination will not disappear. They will read before you and when they speak in a foreign tongue, tell them to translate into Arabic, and say; "Allāh is my all[2] and I believe in every

1 *Qur'ān*, 89 : 1.
2 *Qur'ān*, 39 : 38.

scripture Allāh hath sent down, and I am commanded to be just among you. Allāh is our Lord and your Lord. Unto us our works and unto you your works ; no argument between us. and between you. Allāh will bring us together, and unto Him is the journeying.."[1] If they embrace Islām ask them about their three sticks before which, when presented, they fall prostrate. They are (one) of tamarisk painted white and yellow, (second) having knobs like those of a bamboo, and (third) is dark black *shīsham*; then take them to their market and burn them. 'Ayyāsh said : I set out to carry out what the Apostle of Allāh, may Allāh bless him, had commanded. Ultimately I entered (the town) ; the people had put on good clothes. He ('Ayyāsh) said : I went to see them and I reached near (a place) where big curtains were hanging at three doors of the houses. I raised one curtain and entered by the middle door. I approached the people in the court-yard of the house and proclaimed : I am the messenger of the Apostle of Allāh. I acted as he had commanded me. They accepted (the message) and it happened as he, may Allāh bless him, had foretold.

The chain of the narrators is the same ; they said : The Apostle of Allāh, may Allāh bless him, wrote to 'Abd al-Qays : From Muḥammad ﷺ, the Apostle of Allāh, to al-Akbar Ibn 'Abd al-Qays. They will be secure under the guarantee of Allāh and the security of His Apostle against disturbances caused by them in the days of *Jāhiliyah*. They will have to fulfill what they promise. They will not be detained on the way when bringing provisions and they will not be deprived of obtaining rain water and they will not be prevented from securing ripe fruits. Al-'Alā Ibn al-Ḥaḍrami is the trustee of the Apostle of Allāh on the land, the sea, with the tribes and the canals and their produce. The people of al-Baḥrayn [P. 33] will support and help him and his partisans against oppressions. This is the covenant of Allāh and His promise. They will not change the words, nor will they think of

1 *Qur'ān*, 42 : 15.

separation. It is enjoined on the Muslim armies to make them sharers in booty and to be just in commands and to observe moderation in military movements. Neither party will make an alteration, and Allāh and His Apostle bear witness to it.

They said: The Apostle of Allāh, may Allāh bless him, wrote to the *Qayls*[1] and the notables of Ḥaḍramawt *viz* Zur'ah, Qahd, al-Bassi, al-Buḥayrī, 'Abd Kulāl, Rabī'ah and Ḥajr. A poet praised a certain *Qayl* saying:

Be it known that the best of all people is Qahd,
(Next to him) is 'Abd Kulāl the best of the remaining ones.

Another person said praising Zur'ah:

Be it known that Zur'ah is the best of people after Muḥammad although al-Buḥayrī has embraced Islām.

They said: The Apostle of Allāh wrote to Nufāthah Ibn Farwah al-Du'ili, the ruler of al-Samāwah.

They said: He (Prophet ﷺ) wrote to 'Udhrah on the bone of the tail and despatched it through a man of 'Udhrah. Ward Ibn Mirdās, a man of Sa'd's branch of Hudhayl, seized the bone and broke it. Then he embraced Islām and met a martyr's death at the *ghazwah* of Wādi-al-Qurā or that of al-Qaradah with Zayd Ibn Ḥārithah.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Muṭarrif Ibn al-Kāhin al-Bāhilī: This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to Muṭarrif Ibn al-Kāhin and those of the Bāhilah who inhabit Bishah.[2] Verily he, who develops the barren land in which animals and camels dwell, will possess it. They will have to pay a full grown ox for every thirty oxen (possessed by them), one goat for a flock of forty goats; and out of every fifty camels a camel six years old. He who collects *zakāh* will collect them in their pasture lands only; they will be secured under the security of Allāh.

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1 *Qayls* were rulers in *Jāhiliyah*.

2 Bishah is a valley on the route to al-Yamāmah.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Nahshal Ibn Mālik al-Wā'ilī, a branch of the Bāhilah: In thy name, O Allāh. This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to Nahshal Ibn Mālik and to those of the Banū Wā'il who are with him and who have embraced Islām, offer prayers, pay *zakāh*, obey Allāh and His Apostle, pay one fifth of the booty as Allāh's share and that of the Prophet ﷺ, bear witness to their Islām and keep away from the polytheists. Verily, they are secure under the security of Allāh and Muḥammad ﷺ will defend him against oppression of every kind. They will not be banished nor shall *'ushr* be collected from them. Their *'āmil* will be from among themselves. 'Uthmān Ibn 'Affān had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote an epistle to Thaqīf that for them was the guarantee of Allāh and the guarantee of Muḥammad ﷺ Ibn 'Abd Allāh, for what he had written to them. Khālid Ibn Sa'īd had scribed it; and al-Ḥasan and al-Ḥusayn bore witness to it[1]. The Prophet, may Allāh bless him, handed it over to Abū Numayr Ibn Kharashah.

They said: The deputation of the Thaqīf asked the Apostle of Allāh, may Allāh bless him, to declare Wajj a *ḥaram* (inviolable place of sanctity). Thereupon he wrote to them: This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to [P. 34] the believers: the (cutting of) hawthorne, the bushes of Wajj, and hunting therein are prohibited. He who does it will be arrested and presented before the Prophet ﷺ. This is the order of the Prophet Muḥammad ﷺ Ibn 'Abd Allāh, the Apostle of Allāh. Khālid Ibn Sa'īd had scribed it under the command of the Prophet Muḥammad ﷺ Ibn 'Abd Allāh. (It also said that) none should transgress it or else he would be responsible for (violating) what Muḥammad ﷺ, the Apostle of Allāh, had commanded.

1 It may be noted that al-Ḥasan and al-Ḥusayn must have been children of tender age.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Sa'īd Ibn Sufyān al-Ri'lī: This is what the Apostle of Allāh, may Allāh bless him, has bestowed on Sa'īd Ibn Sufyān al-Ri'lī; he has bestowed on him the date palms of al-Suwāriqiyyah and none should dispute with him. He who disputes with him has no claim and his (Sa'īd's) right is established. Khālid Ibn Sa'īd had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote to 'Utbah Ibn Farqad: This is what the Prophet, may Allāh bless him, has bestowed on 'Utbah Ibn Farqad; he has bestowed on him a site for a house at Makkah close to al-Marwah. None should dispute with him. He who disputes with him has no claim and his ('Utbah's) right is established. Mu'āwiyah had scribed it.

They said: The Apostle of Allāh, may Allāh bless him, wrote to Salamah Ibn Mālik al-Sulamī: This is what the Apostle of Allāh, may Allāh bless him, has bestowed on Salamah Ibn Mālik al-Sūlamī; he has bestowed on him what is between Dhāt al-Ḥunāzā and Dhāt al-Asāwid. None should dispute with him. 'Alī Ibn Abī Ṭālib and Ḥāṭib Ibn Abī Balta'ah bore witness to it.

They said: The Apostle of Allāh, may Allah bless him, wrote to the Banū Janāb, a branch of Kalb: This is an epistle from Muḥammad the Prophet[ṣ], the Apostle of Allāh, to the Banū Janāb and their allies and those who supported them in establishing prayers in paying *zakāh*, adhering to the Faith and fulfilling the covenant. They will have to pay one goat without any defect for every five grazing goats and the beasts of burden. They will (have a right to) own the beasts which go astray and the land irrigated with rain-water or by canals. The trustee will get his due but without any enhancement in what they give. Sa'd Ibn 'Ubādah, 'Abd Allāh Ibn Unays and Diḥyah Ibn Khalīfah al-Kalbī bore witness to it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Mahrā Ibn al-Abyaḍ : Those of the Mahrah tribe who are believers will not be annihilated, nor invaded and be fought against. They will have to establish the laws of Islām. He who makes an alteration (in them really) fights against Allāh. He who believes in Him is under the guarantee of Allāh and His Apostle. Things lost (if picked up) will be returned and beasts will be provided with water. Blood-shed, foul language and obscienity are evils. Muḥammad Ibn Maslamah al-Anṣāri had ascribed it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to Khath'am : This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to Khath'am. He who is present in Bishah or its desert is absolved of the blood-shed of the days of *Jāhiliyah*. From among you whoever embraces Islām willingly or unwillingly and owns a plot of hard or soft soil whether irrigated by rain-water or by the water of a spring and is free from famine and drought, will have the right of grazing his animals and having its produce. He will have to pay *'ushr* for every irrigated plot and one half of it for an unirrigated one. [P. 35] Jarīr Ibn 'Abd Allāh and other persons present bore witness to it.

They said : The Apostle of Allāh, may Allāh bless him, wrote for the deputationists of the Thumālah and al-Ḥuddān : This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to the inhabitants of the coastal territories and the interior, which are close to Ṣuḥār. For what is to be realized from them for the groves of their date-palms, there is no fixed estimate nor measurement. However, they have to pay one *wasaq* out of every ten *wasaqs*. Thābit Ibn Qays Ibn Shammās had scribed this document, and Sa'd Ibn 'Ubādah and Muḥammad Ibn Maslamah bore witness to it.

They said : The Apostle of Allāh, may Allāh bless him, wrote to the Bāriq, a branch of Azd : This is an epistle from Muḥammad ﷺ, the Apostle of Allāh, to the Bāriq, without the permission of the Bāriq, their fruits will not be plucked, nor will the animals be grazed in their vernal and autumnal pasture lands. If a Muslim

happens to pass by them in an *'arak* or *jadb*, it will be their duty to entertain him for three days. When their fruits ripen, a traveller may pick up (from those that have fallen) to satisfy his hunger but not to carry them. Abū 'Ubaydah Ibn al-Jarrāḥ and Ḥudhayfah Ibn al-Yamān bore witness to it; Ubayyi Ibn Ka'b had scribed it.

He (Ibn Sa'd) said: *Al-Jadb* (means), there is no pasture land; *al-'arak* (means), leaving the camel in a barren land where they graze to their satisfaction, and *yaqtathim* (means) to carry (anything).

They said: The Apostle of Allāh, may Allāh bless him, wrote an epistle for Wā'il Ibn Ḥujr, when the latter intending to go back to his native land, had said: O Apostle of Allāh! write an epistle to my people. The Apostle of Allāh, may Allāh bless him, said to Mu'āwiyah: O Mu'āwiyah, write to the ruling *Qayls*, to offer prayers and to pay *zakāh*. The *zakāh* is (to be paid) on the grazing animals and the chained animals in their possession. (The payers) should commit no fraud or send away their animals; (the collectors) should not ask for their being tied with a rope and brought for assessment at their camp. There should be no confusion through mingling. They are bound to support the Muslim forces. One she-camel will be given out of every ten, and he who collects (additional) tax, takes more than the due. Wā'il said: O Apostle of Allāh, write about the land which belonged to me in the days of *Jāhiliyah*. The *Qayls* of Ḥimyar and the *Qayls* of Ḥaḍaramawt gave evidence (in his favour). Thereupon, he wrote to him: This is an epistle from Muḥammad ﷺ, the Prophet, to Wā'il Ibn Ḥujr, the *Qayl* of Ḥaḍaramawt: This is because you embraced Islām, so I assign to you the forts and tracts of land in your possession. Out of every ten one will be taken, and this will be determined by two persons with judgment. I have ordered that you will not be oppressed till this religion subsists, and the Prophet ﷺ and the believers will be (your) supporters.

They said: Al-Ash'ath and other persons of Kindah had a dispute with Wā'il Ibn Ḥujr about a valley of Ḥaḍaramawt; and instituted a case before the Apostle of Allāh, may Allāh bless him. Thereupon, the Apostle of Allāh, may Allāh bless him, wrote (gave) his decision, in favour of Wā'il Ibn Ḥujr.

They said: The Apostle of Allāḥ, may Allāh bless him, wrote to the people of Najrān: This is an epistle from Muḥammad, the Prophet, the Apostle of Allāh, to the people of Najrān: My orders will be binding on them relating to all yellow, white and black fruits, and slaves. He showed them kindness and remitted all this in return for two thousand *ḥullahs* (garments) to be judged by their value in ounces (of silver). In every Rajab [**P. 36**] one thousand *ḥullahs* will be due and likewise in every Ṣafar one thousand *ḥullahs* will be due. Every *ḥullah* will be accounted for against an ounce (of silver). If the value of the *ḥullahs* exceeds the *kharāj* or fall short of it, it will be adjusted. Whatever of coats of mail, horses, camels or any other things is taken from them will be accounted for. The people of Najrān will have to entertain my messengers (when they come to collect taxes) for twenty days or less; and they will not be detained for more than a month. If there be fighting in Yaman they will have to give as loan thirty coats of mail, thirty horses and thirty camels. Whatever coats of mail, horses and camels, are received as loan by my messengers will be under the guarantee of my messengers till they return them. The people of Najrān and their neighbours are under the protection of Allāh and the guarantee of Muḥammad, the Prophet, the Apostle of Allāh, for their persons, religion, land and property, those who are present and absent, and their churches and places of worship (will be safe). No bishop will be removed from his diocese, no monk from his monastry, and no trustee from his trust. What is in their possession, be it little or much, is theirs, provided that it is not the amount of usury or (a claim) for a blood-feud of the days of *Jāhiliyah*. If any one of them puts forward a claim for his right,

he will get justice without oppression; and oppression on the people of Najrān (will not be tolerated). For him who collected usury before, I am not responsible. None of them will be held for the transgressions of others. Whatever is entered in this document is under the guarantee of Allāh and perpetual guarantee of the Prophet[ﷺ], till Allāh gives His command. They should be sincere and virtuous, not resorting to oppression. Abū Sufyān Ibn Ḥarb, Ghaylān Ibn 'Amr, Mālik Ibn 'Awf al-Naṣrī, al-Aqra' Ibn Ḥābis, al-Mustawrid Ibn 'Amr, the brother of Balī, al-Mughīrah Ibn Shu'bah and 'Āmir, the *mawlā* of Abū Bakr bore witness to it.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: An old man of Dūmah related to me: Verily, the Apostle of Allāh, may Allāh bless him, wrote this epistle to Ukaydir. He brought me this epistle; I read it and made a copy of it. This epistle was written to Ukaydir when he had accepted Islām, pulled down idols and images with Khālid Ibn al-Walīd, the Sword of Allāh, in Dūmah al-Jundal and its vicinity. In the name of Allāh, the Beneficent, the Merciful. He will own land adjoining the shallow ponds, uncultivable, demarcated and undermarcated land, armours, weapons, wells and castles. (O people of Dūmah), to you belong trunks of date-palms and running water in the populated area. After paying one-fifth, your animals will not be prevented from grazing in lands, and those animals which are exempt from tax will be counted. You will not be prevented from (cutting) grass, and nothing else besides the *'ushr* will be realized from you. Offer prayers in time, pay *zakāh* that is due; and you will abide by this covenant and testament, and this will be an evidence of your sincereity and your intention of fulfilling (the promise). Allāh bears witness to it and also the Muslims who are present.

Muḥammad Ibn 'Umar said: *al-ḍuḥl* (means) little water, *al-ma'āmī*, undemarcated land, *al-ḍāminah*, date palms well-rooted *la tu'dal sāriḥatukum* means, will not be prevented from grazing;

al-fārid, exempted from tax; [P. 37] *al-aghfāl*, on whose border there is land; *al-ma'īn*, running water; *al-thabāt*, the old date-palms having their roots fixed in ground.

He (Ibn Sa'd) said: When (the people of) Dūmah, Aylah and Taymā saw the Arabs embracing Islām, they became afraid of the Prophet ﷺ.

He (Ibn Sa'd) said: Yuḥannah Ibn Rūbah[1] came before the Prophet, may Allāh bless him; he was the sovereign of Aylah and he was afraid lest the Prophet ﷺ, might send (a force) as he had done in the case of Ukaydir; along with him came the people of Syria, Yaman, al-Baḥr, Jarbā and Adhruḥ. They approached him, and he made peace with them. He imposed fixed amount of *jizyah* on them and wrote this epistle: In the name of Allāh, the Beneficent, the Merciful. This (treaty of) peace is from Allāh and Muḥammad ﷺ the Prophet, the Apostle of Allāh, to Yuḥannah Ibn Rūbah and to the people of Aylah, concerning their boats and caravans in land and sea. There is the guarantee of Allāh and the guarantee of Muḥammad ﷺ, the Apostle of Allāh, to them and those from Syria, Yaman and al-Baḥr who are with them. If any one introduces anything new, his person will not be saved by his wealth and it will be lawful for anyone who seizes it. They will not be allowed to prevent the people from (taking) water when they halt, nor will they prevent people from travelling in land or on the sea. This was scribed by Juhaym Ibn al-Ṣalt and Shuraḥbīl Ibn Ḥasanah under orders from the Apostle ﷺ of Allāh.

Muḥammad Ibn 'Umar informed us; he said: Ya'qūb Ibn Muḥammad al-Ẓafari related to me on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah, he on the authority of 'Abd al-Raḥmān Ibn Jābir, he on the authority of his father; he said: I saw Yuḥannah Ibn Rūbah on the day he came to the Prophet, may Allāh bless

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1 *Al-Qāmūs* gives Radhbah.

him. He had a cross of gold fastened to his forehead. When he saw the Apostle of Allāh, may Allāh bless him, he covered it and nodded his head. The Prophet, may Allāh bless him, signalled him to raise his head and made peace with him the same day. The Apostle of Allāh, may Allāh bless him, covered him with a Yamanite sheet and ordered him to stay with Bilāl. He said : I saw Ukaydir when Khālid brought him ; he had a cross of gold and he had put on a silken garment.

He (Ibn Sa'd) said : Here the narration is connected with the previous one. Muḥammad Ibn 'Umar said : I copied the epistle regarding the people of Adhruḥ. It was this : In the name of Allāh, the Beneficent, the Merciful. This is the epistle from Muḥammad the Prophet to the people of Adhruḥ. They are safe under the protection of Allāh and Muḥammad and that in every Rajab they will pay one hundred *dīnārs* pure and of full weight. Allāh will reward them for their kindness to Muslims. If a Muslim takes refuge with them for fear of punishment at the time when they fear the Muslims, Allāh will be a surety for them. They will be safe till Muḥammad sends a word before his emergence with the intention of fighting. He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, imposed three hundred *dīnārs* per annum on the people of Aylah ; and they were three hundred persons.

He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, wrote to the people of Jarbā and Adhruḥ : This is an epistle from Muḥammad, the Prophet, to the people of Jarbā and Adhruḥ ; they are safe under the protection of Allāh and the protection of Muḥammad and that they have to pay one hundred *dīnārs*, pure and of full weight every Rajab [P. 38], and Allāh is their surety.

He (Ibn Sa'd) said : The Apostle of Allāh may Allāh bless him, wrote to the people of Maqnā that they were safe under the custody of Allāh and the custody of Muḥammad and that would be one-fourth of the spun (thread) and one-fourth of their fruits as dues from them.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us: Ibn Abī Dhi'b informed us: Ṣālih the *mawlā* of al-Taw'amah informed us that the Apostle of Allāh, may Allāh bless him, made peace with the people of Maqnā on one-fourth of their fruits and one-fourth of their spun (thread).

Muḥammad Ibn 'Umar said: The people of Maqnā were Jews living on the coast of the sea; the people of Jarbā and Adhruḥ were also Jews. The word *ṭayyibah* means pure that is, pure gold, and the term خروجه means, when he intended to move out for fighting.

ACCOUNT OF THE DEPUTATIONS OF THE ARABS TO THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

The Deputation of Muzaynah

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us; he said: Kathīr Ibn 'Abd Allāh al-Muzanī related to me on the authority of his father, he on the authority of his (Kathīr's) grandfather; he said: The first deputation that waited on the Apostle of Allāh, may Allāh bless him, was of Muḍar. (They were) four hundred persons of Muzaynah, and it was in Rajab in 5 A.H. The Apostle of Allāh, may Allāh bless him, considered (their stay) in their homes as *hijrah** and said: You are *muhājirs* whereever you are, so retire to your property. Consequently they returned to their towns.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said: Abū Miskīn and Abū 'Abd al-Raḥmān al-'Ijlānī informed us; they said: A few persons of Muzaynah including Khuzā'ī Ibn 'Abd Nuhm waited on the

* i.e. from the point of reward.

Apostle of Allāh, may Allāh bless him. He (Khuzā'ī) offered *bay'ah* on behalf of his people, Muzaynah ; ten persons had come with him among whom were; Bilāl Ibn al-Ḥārith, al-Nu'mān Ibn Muqarrin, Abū Asmā, Usāmah, 'Ubayd Allāh Ibn Burdah, 'Abd Allāh Ibn Durrah, Bishr Ibn al-Muḥtafir. Muḥammad Ibn Sa'd said: Some one other than Hishām said: Dukayn Ibn Sa'd and 'Amr Ibn 'Awf were among them.

He (Ibn Sa'd) said: Hishām said in his narration: Khuzā'ī went to his people, but he did not find them where he thought they would be, and so he stayed there. Thereupon the Apostle of Allāh, may Allāh bless him, called Ḥassān Ibn Thābit and said: Remind Khuzā'ī but do not satirize him. Then Ḥassān Ibn Thābit said:

Hearken, send a messenger to Khuzā'ī,
That fidelity removes blemish,
You are the best of (the children) of 'Uthmān Ibn 'Amr,
And when virtues are mentioned you possess the best of them;
And you offered *bay'ah* to the Apostle and it was a virtue ;
That led you to virtue, and prosperity led you there,
It should not render you helpless, what you cannot forbear,
Of things and that should not render the 'Adā helpless.

[P. 39] He (Ibn Sa'd) said: 'Adā was the branch (of Muzaynah) to which he belonged. He (Ibn Sa'd) said: On this Khuzā'ī stood up and said: O people ! the poet of the (great) man has specially addressed you, so I exhort you in the name of Allāh. They said: We will not let you down. He (Ibn Sa'd) said: They embraced Islām and waited on the Prophet, may Allāh bless him. The Apostle of Allāh, gave the banner of Muzaynah on the day of Victory of Makkah to Khuzā'ī and on that day their number was one thousand persons. He (Khuzā'ī) was the brother of the father of 'Abd Allāh Ibn al-Mughaffal and brother of 'Abd Allāh, Dhu al-Bajādīn.

The Deputation of Asad

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Hishām Ibn Sa'd informed us on the authority of Muḥammad Ibn Ka'b al-Quraẓī; (second chain) he (Ibn Sa'd) said: Hishām Ibn Muḥammad al-Kalbī informed us on the authority of his father; they said: A party of ten persons of Banū Asad Ibn Khuzaynah waited on the Apostle of Allāh, may Allāh bless him, in 9 H. Among them were Ḥaḍramī Ibn 'Āmir, Ḍarār Ibn al-Azwar, Wābiṣah Ibn Ma'bad, Qatādah Ibn al-Qā'if, Salamah Ibn Hubaysh, Ṭalḥah Ibn Khuwaylid and Nuqādah Ibn 'Abd Allāh Ibn Khalaf. Ḥaḍramī Ibn Āmir said: We came to you travelling in dark nights in a year of drought although you never sent a force against us. Thereupon it was revealed: "They make it a favour unto thee (Muḥammad) that they have surrendered unto Him".* There were certain men of Banū al-Zinyah, i.e., they were Banū Mālik Ibn Mālik Ibn Tha'labah Ibn Dūdān Ibn Asad. The Apostle of Allāh, may Allāh bless him, said: you are the progeny of al-Rishdah. They said: We are not like the descendants of Muḥawwalah i. e., Banū 'Abd Allāh Ibn Ghaṭfān.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: Abū Sufyān al-Nakha'ī related to me on the authority of a person from Banū Asad, later from Banū Mālik Ibn Mālik,* he said: The Apostle of Allāh, may Allāh bless him, said to Nuqādah Ibn 'Abd Allāh Ibn Khalaf Ibn 'Umayrah Ibn Murrā Ibn Sa'd Ibn Mālik al-Asadī: O Nuqādah! Find a she-camel for me which yields milk and (might also be used) for riding, and do not separate her from her young one. He made a search in his flock but did not find one. However; he found one with his uncle's son, who was called Sinān Ibn Ẓufayr. He obtained from him and took her to the Apostle of Allāh, may Allāh bless him. He touched her udder and called Naqādah who milked her leaving some milk (in her udder). He said: O Nuqādah! leave

* *Qur'ān*, 49 : 17.

some of it so that it may bring more. Then the Apostle of Allāh, may Allāh bless him, drank the milk and made his Comrades also drink the milk of that she-camel; and Nuqādah drank of what had been left by him (Prophet ﷺ). Then he said: O Allāh! bless the she-camel and (the person) who gifted it. Nuqādah said: I said: Prophet of Allāh, what about him who brought her. He said: (May Allāh bless him) who brought her.

[P. 40] *The Deputation of Tamīm*

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhrī; (second chain) he (Ibn Sa'd) said: 'Abd Allāh Ibn Yazīd related to us on the authority of Sa'īd Ibn 'Amr; they said: The Apostle of Allāh, may Allāh bless him, sent Bishr Ibn Sufyān, who was known as al-Naḥḥām al-'Adawī to collect the *ṣadaqāh* from Banū Ka'b, a branch of Khuzā'ah. Then Banū 'Amr Ibn Jundub Ibn al-'Anbar Ibn 'Amr Ibn Tamīm, who were staying there, came there. The (people of) Khuzā'ah had collected their beasts to pay *ṣadaqah*. The Banū Tamīm did not like it and refused. They took out their bows and unsheathed their swords. The tax-collector of *zakāh* approached the Prophet, may Allāh bless him, and informed him. He (Prophet ﷺ) said: Who will meet these people? 'Uyaynah Ibn Badr al-Fazārī volunteered. The Apostle of Allāh, may Allāh bless him, sent him with fifty horsemen of the Arabs; none of them was a *muhājir* or an *anṣār*. He attacked them and captured eleven men, eleven women and thirty children. He carried them to al-Madīnah. Then a party of the chiefs of Banū Tamīm consisting of 'Uṭārud Ibn Ḥājib, al-Zibriqān Ibn Badr, Qays Ibn 'Āṣim, Qays Ibn al-Ḥārith, Nu'aym Ibn Sa'd, al-Aqra' Ibn Ḥābis, Riyāḥ Ibn al-Ḥārith, 'Amr Ibn al-Ahtam, came there. It is said they were ninety or eighty persons. They entered the mosque when Bilāl had recited the *adhān* for *zuhr* prayers and the people were waiting for the emergence of the Apostle of Allāh, may Allāh bless him; they were in a hurry, and they thought that he

would come out late, so they cried: O Muḥammad come to us. Thereupon the Apostle of Allāh, may Allāh bless him, came out. Bilāl called *iqāmah*[1] then the Apostle of Allāh, may Allāh bless him, offered *al-ẓuhr* prayers. Then they came to him. Al-Aqra' said: O Muḥammad, permit me to (speak); by Allāh, my praise decks and my dispraise is disgrace. The Apostle of Allāh, may Allāh bless him, said: You are a liar. That rests in Allāh the Magnificent, the High. Then the Apostle of Allāh, may Allāh bless him, went out and sat down. Their orator delivered a speech, and he was 'Uṭārud Ibn Ḥājib. Thereupon the Apostle of Allāh, may Allāh bless him, said to Thābit Ibn Qays Ibn Shammās: Give a reply to him. He gave a reply.- Then they said: O Muḥammad! permit our poet. He permitted and al-Zibriqān Ibn Badr stood up and recited. Then the Apostle of Allāh, may Allāh bless him, said to Ḥassān Ibn Thābit: Give a reply to him. He then repeated verses like him. Then they said: By Allāh, their speaker is superior to ours and their poet is more excellent than ours, and they are more forbearing than us. This verse was revealed relati g to them: "Lo! those who call thee from behind the private apartments, most of them have no sense".[2] The Apostle of Allāh, may Allāh bless him, said about Qays Ibn 'Āṣim: He is the chief of the nomads. He then delivered the captives to him and ordered the reward to be given to them as he did in case of other deputations.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Rabī'ah Ibn 'Uthmān related to me on the authority of an old man who had been informed by a woman of Banu [P. 41] al-Najjār she said: I visualise the scene of that day the deputationists taking their rewards from Bilāl, twelve ounces and a half each. She said: I noticed a boy who was the youngest of them and to whom he gave five ounces. It refers to 'Amr Ibn al-Ahtam.

1 When the people congregate for prayers, the mu'adhdhin or some one else repeats the expressions of *adhān* in a low voice and adds *qad qāmet al-ṣalāh* the rows for prayers are ready.

2 *Al-Qur'ān*; 49: 4.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: A member of 'Abd al-Qays informed us; he said: Muḥammad Ibn Janāḥ, the brother of Banū Ka'b Ibn 'Amr Ibn Tamīm, related to me; he said: Sufyān Ibn al-'Udhayl Ibn al-Ḥārith Ibn Maṣād Ibn Māzin Ibn Dhuwayb Ibn Ka'b Ibn 'Amr Ibn Tamīm waited in a deputation on the Prophet, may Allāh bless him, and embraced Islam. His son Qays said to him: O my father! let me wait on the Prophet with you. He said: We shall shortly return to him.

He (Ibn Sa'd) said: Muḥammad Ibn Janāḥ related to me on the authority of 'Āṣim al-Aḥwal (the squint eyed); he said: Ghunaym Ibn Qays Ibn Sufyān said: A rider came to us and conveyed the message of the demise of the Apostle of Allāh, may Allāh bless him, and His mercy and blessings be upon him. Thereupon we came out of our huts and said: May our fathers and mothers be sacrificed for the Apostle of Allāh; and I recited!

"Hearken! the incident of Muḥammad is my disaster.
In his life-time I was stuck to my place,
I was safe against the transgressing enemy."

He (Ibn Sa'd) said: Qays Ibn Sufyān Ibn al-'Udhayl died with al-'Alā al-Ḥaḍramī at al-Baḥrayn in the days (caliphate) of Abū Bakr al-Ṣiddīq. Thereupon a poet recited:

"If Qays has gone his way
He circumambulated the Apostle and saluted him".

The Deputation of 'Abs

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said Abu al-Shaghab 'Ikrishah Ibn Arbad al-'Absī and many other men of Banū 'Abs related to me; they said: A nine member deputation of Banū 'Abs waited on the Apostle of Allāh, may Allāh bless him. They were the first *muhājirs*, and among them were Maysarah Ibn Masrūq, al-Ḥārith Ibn

al-Rabī', also known as al-Kāmil (perfect), Qanān Ibn Dārim, Bishr Ibn al-Ḥārith Ibn 'Ubādah, Hidm Ibn Mas'adah, Sibā' Ibn Zayd, Abu al-Ḥiṣn Ibn Luqmān, 'Abd Allāh Ibn Mālik and Farwah Ibn al-Ḥuṣayn Ibn Faḍālah. They embraced Islām and the Apostle of Allāh, may Allāh bless him, prayed for their prosperity, and he said to them: Find a man for me who may collect *'ushr* from you and I may prepare a banner for you. Ṭalḥah Ibn 'Ubayd Allāh entered and he made a banner for them and their sign was *'ushrah*.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Ammār Ibn 'Abd Allāh Ibn 'Abs al-Du'ilī related to me on the authority of 'Urwah Ibn Udhaynah al-Laythī; he said: The Apostle of Allāh, may Allāh bless him, received (information) that a caravan of the Quraysh was coming from Syria. Thereupon he sent Banū 'Abs for a *sariyyah* (battle) and prepared a banner for them. They said: O Apostle of Allāh! if we get booty how shall we divide it. We are nine. He said: I am the tenth of you and I made the large banner [P. 42] for the chief leader and the group. There are no flags for Banū 'Abs.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Alī Ibn Muslim al-Laythī related to me on the authority of al-Muqbirī, he on the authority of Abū Hurayrah; he said: A three-man deputation of Banū 'Abs waited on the Apostle of Allāh, may Allāh bless him and said: The readers (of *Qur'ān*) came to us and said: He who does not migrate is not a Muslim. We have property and cattle and they are the source of our livelihood. If there is no Islām without migration we will sell them and migrate. Thereupon the Apostle of Allāh said: Fear Allāh wherever you be, none of your deeds will be vitiated although you be at Ṣamd or Jāzān. Then he inquired about Khālid Ibn Sinān. They said: He left no progeny. The Prophet said: His people lost him. Then he talked about Khālid Ibn Sinān to his Companions.

The Deputation of Fazārah

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar al-Jumaḥī informed us on the authority of Abū Wajzah al-Sa'dī; he said: When the Apostle of Allāh, may Allāh bless him, returned from Tabūk, in the ninth year of *hijrah*, a deputation of Banū Fazārah, consisting of more than ten members, waited on him. Among them were Khārijah Ibn Ḥiṣn and al-Ḥurr Ibn Qays Ibn Ḥiṣn and the latter was the youngest of them all. They came on lean camels and believing in Islām. The Apostle of Allāh, may Aallāh bless him, asked them about their towns. One of them said: O Apostle of Allāh! our towns are in the grip of famine, our beasts have perished, our adjoining territories are dry and our children have succumbed to hunger. Pray to your Lord for us. The Apostle of Allāh, may Allāh bless him, mounted the pulpit and prayed and said: O Allāh! let us have life-giving rains, blissful and flourishing verdure, continuous quick without delay, and beneficial without any harm. O Allāh! let us have the rains of mercy, and not the rains of torment, devastation and drowning and destruction. O Allāh! let us have rains and support us against our enemies. Then it rained and they could not see the sky for six days. The Apostle of Allāh, may Allāh bless him, then ascended the pulpit and prayed to Allāh! (Let it rain) around us on mounds, rocks, valleys and places where trees grow but not on us. He (Ibn Sa'd) said: The clouds scattered from over al-Madīnah like a torn cloth.

The Deputation of Murrah

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Raḥmān Ibn Ibrāhīm al-Muzanī related to me on the authority of his masters (*shaykhs*); they said: The deputation of Banū Murrah waited on the Apostle of Allāh, may Allāh bless him, on his retu ning from Tabūk, [P. 43] in the ninth year (of *hijrah*). There were thirteen members (in it) under the leaderships of al-Ḥārith Ibn 'Awf. They said: O Apostle of Allāh: We

(from) your people and your tribe ; we are the members of Luwayyi Ibn Ghālib. The Apostle of Allāh, may Allāh bless him, smiled, and said (to al-Ḥārith) : Where did you leave your dependants ? He said : At al-Sulāḥ and what adjoins it. He said : What is the condition of the cities ? He said : By Allāh, we are in the grip of famine, so pray to Allāh for us. Then the Apostle of Allāh, may Allāh bless him, said : O Allāh ! let them have rains. He ordered Bilāl to give them rewards. So he paid ten *ūqiyahs*[1] of silver to every member, giving to al-Ḥārith Ibn 'Awf twelve *ūqiyahs*. They returned to their land and found that it had rained on the day the Apostle of Allāh, may Allāh bless him, had prayed for.

The Deputation of Tha'labah

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Mūsā Ibn Muḥammad Ibn Ibrāhīm related to me on the authority of a member of Banū Tha'labah he on the authority of his father ; he said : When the Apostle of Allāh, may Allāh bless him, came from al-Ji'irrānah in the eighth year (of *hijrah*) we waited on him (in a party of) four members, and said : We are the messengers of those of our people whom we have left behind us. They and we believe in Islām. Then he ordered for our hospitality and we stayed there for several days and then we waited on him to bid him farewell. Thereupon he said to Bilāl : Reward them as you do to other deputationists. He brought pieces of silver and paid to every one of us five *ūqiyahs* of it. He (narrator) said : We had no money ; we returned to our land.

The Deputation of Muḥārib

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Muḥammhd Ibn Ṣāliḥ related to me on the authority of Abū

1 *Ūqiyah* is a measure equal to an ounce.

Wajazah al-Sa'dī ; he said : The deputation of Muḥārib waited in the tenth year of the year of the last pilgrimage (*ḥajjat al-wadā*). There were ten members. Among them were Sawā Ibn al-Ḥārith and his son Khuzaymah Ibn Sawā so they were lodged in the house of Ramlah Bint al-Ḥārith. Bilāl brought them meals at noon and in the night. They embraced Islām and said : We are representatives of those whom we have left behind us. In those days there was none more rough and rude than them towards the Apostle of Allāh, may Allāh bless him. There was a person in the deputation whom the Apostle of Allāh, may Allāh bless him, recognized. He said: All praise be to Allāh who gave me a long span of life long and I testified to your truth. Thereupon the Apostle of Allāh, said : Lo ! these hearts are in the hands of Allāh. He rubbed the face of Khuzaymah Ibn Sawā' which began to shine with light. He rewarded them as he used to reward the deputationists. They returned to their families.

The Deputation of Sa'd Ibn Bakr

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Abū Bakr Ibn 'Abd Allāh [**P. 44**] Ibn Abī Sabrah related to me on the authority of Sharik Ibn 'Abd Allāh Ibn Abī Namr, he on the authority of Kurayb, he on the authority of Ibn 'Abbās ; he said : The Banū Sa'd Ibn Bakr sent Ḍimān Ibn Tha'labah in Rajab of the fifth year in deputation to the Apostle of Allāh. He was brave, had thick hair and two locks. He came and he stayed with the Apostle of Allāh, may Allāh bless him. He put a question very rudely to him (Prophet ﷺ). He asked : Who commissioned you and with what He has commissioned you? He asked about the dogmas of Islām. The Apostle of Allāh, may Allāh bless him, replied to him. He returned to his people as Muslim abandoning partners (of Allāh) and informed them what he (Prophet ﷺ) commanded and what he prohibited. Hardly had evening of the day come when every man and woman in his presence embraced Islām. They erected a mosque and recited *adhān*.

The Deputation of Kilāb

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Mūsā Ibn Shaybah Ibn 'Amr Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik related to me on the authority of Khārijah Ibn 'Abd Allāh Ibn Ka'b; he said: The deputation of Banū Kilāb waited on the Apostle of Allāh, may Allāh bless him in the ninth year. It consisted of thirteen members. Among them were Labīd Ibn Rabī'ah and Jabbār Ibn Salmā. He the Prophet[ﷺ], lodged them in the house of Ramlah Bint al-Ḥārith. There was friendship between Jabbār and Ka'b Ibn Mālik. (When the news of) his arrival reached Ka'b he welcomed them and gave a present to Jabbār and honoured him. They emerged with Ka'b and came before the Apostle of Allāh, may Allāh bless him, and greeted him in the Islāmic way. They said: Verily, al-Ḍaḥḥāk Ibn Sufyān approached us with the Book of Allāh and your *sunnah* about what you have commanded and he called us to Allāh. We responded to Allāh and His Apostle. He collected *zakāh* from our rich men and distributed it among the poor.

The Deputation of Ru'wās Ibn Kilāb

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said: Wakī' al-Ru'wāsī informed us on the authority of his father, he on the authority of Abū Nufay' Ṭāriq Ibn 'Alqamah al-Ru'wāsī; he said: A man of our tribe whose name was 'Amr Ibn Mālik Ibn Qays Ibn Bujayd Ibn Ru'wās Ibn Kilāb Ibn Rabī'ah Ibn 'Āmir Ibn Ṣa'ṣa'ah waited on the Prophet, may Allāh bless him, and embraced Islām. Then he returned to his people and exhorted them to join Islām. They said: (We will not embrace Islām) till we take back from Banū 'Uqayl Ibn Ka'b like what they have seized from us. Then they set out intending to take revenge from them. 'Amr Ibn Mālik was with them. They ravaged them and then returned leading their beasts. [P. 45] A horseman of Banū 'Uqayl, who was called Rabī'ah Ibn al-Muntafiq Ibn 'Āmir Ibn 'Uqayl reached them; he was reciting:

"I have taken an oath not to thrust my spear but into a horseman,

When the brave will wear helmets."

Abū Nufay' said : I said : O footmen, you are safe all day. Then he (the 'Uqaylī) found a member of the branch of Banū 'Ubayd Ibn Ru'wās who was called al-Muḥris Ibn 'Abd Allāh Ibn 'Amr Ibn 'Ubayd Ibn Ru'wās whom he stabbed in the upper arm, rendering him worthless. Then al-Muḥris clung to the neck of his horse and exclaimed : O people of Ru'wās! On this Rabī'ah said : Do you want the Ru'wās of the horse or that of the people. Thereupon 'Amr Ibn Mālik turned to Rabī'ah whom he stabbed and killed. He (Ṭāriq) said : Then we set out leading our cattle ; Banū 'Uqayl came in search of us but we reached Turabah. The valley of Turabah intervened between us and them. The Banū 'Uqayl were looking to us but it was of no avail. Then we set out. 'Amr Ibn Mālik said : I was bewildered and said to myself : I killed a man although I have embraced Islām and offered *bay'ah* to the Prophet ﷺ. I tied my hands with a chain to my neck, then I set out to see the Prophet, may Allāh bless him. It (the news) had reached him and he had said : If he comes to me I shall strike what of his hand is above the chain. He (Ṭāriq) said : I released my hand and then I approached him and greeted him. He turned his face. Then I approached him by his right side and (again) he turned his face. Then I approached him by his left side and he turned his face. Then I approached him from his front and said : O Apostle of Allāh ! The Lord is propitiated, and He is pleased, so be pleased with me, may Allāh be gracious to you. He said : I am pleased with you.

The Deputation of 'Uqayl Ibn Ka'b

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib informed us ; he said : A member of Banū 'Uqayl informed us on the authority of the old men of his tribe ; they said : A deputation of our people Banū, 'Uqayl, consisting of Rabī Ibn Mu'āwiyah

Ibn Khafājah Ibn 'Amr Ibn 'Uqayl, Mūṭarrif Ibn 'Abd Allāh Ibn al-A'lam Ibn 'Amr Ibn Rabī'ah Ibn 'Uqayl and Anas Ibn Qays Ibn al-Muntafiq Ibn 'Āmir Ibn 'Uqayl waited on the Apostle of Allāh, may Allāh bless him: They offered *bay'ah* to him and embraced Islām and offered *bay'ah* on behalf of those of their people who were behind them. The Prophet, may Allāh bless him, gave them al-Aqīq—'Aqīq Banū 'Uqayl. It was a tract of land in which there were springs and date palms. He wrote a document in their favour on tanned leather.

In the name of Allāh, the Beneficent the Merciful. This is what Muḥammad the Apostle of Allāh gave to Rabī', Muṭarrif and Anas. He gave them al-'Aqīq till (as long as) they offered prayers and paid *zakāh*, paid regard (to his commands) and obeyed him he did not give them any of the rights of Muslims. The document (*kitāb*) was with Muṭarrif.

He (Ibn Sa'd) said: Also Laqīṭ Ibn 'Āmir Ibn al-Muntafiq Ibn 'Āmir Ibn 'Uqayl and he was the father of Razīn waited on him in a deputation, so he gave him a spring [P. 46] which is called al-Naẓim and he offered *bay'ah* on behalf of his people.

He (Ibn Sa'd) said: Abū Ḥarb Ibn Khuwaylid Ibn 'Āmir Ibn 'Uqayl came before him (the Prophet). The Apostle of Allāh, may Allāh bless him, recited the *Qur'ān* before him and preached Islām to him. He said: By Allāh, either you have met Allāh or you have met one who has met Him, and what you say is equal to which we have not heard. But I shall cast arrows against what you call me to accept and against my present creed. He cast arrows and it fell against infidelity, then he repeated and again it was against it. He cast it thrice, then he said to the Apostle of Allāh: This also says what you declare. Then he returned to his brother 'Iqāl Ibn Khuwaylid and said: May your virtue diminish, have you any liking for Muḥammad Ibn 'Abd Allāh who calls to Islām, recites the *Qur'ān* and has given me al-'Aqīq provided I become Muslim. 'Iqāl said to him: I shall demarcate more for you than what Muḥammad has demarcated for you. Then

he (Abū Ḥarb) mounted his horse, took his spear and went to the lower al-'Aqīq and captured the lower part with the spring which was there. Then Iqāl came to the Apostle of Allāh, may Allāh bless him. He presented Islām to him and began to say: Do you bear witness that Muḥammad is His Apostle. He said: I bear witness that Hubayrah Ibn al-Nufāḍah proved to be a good horseman on the day of Qarnay Labān. Then he said: Do you bear witness that Muḥammad is the Apostle of Allāh? He said: I bear witness that pure (milk or wine) is beneath the foam. Then he said to him the third time: Do you bear witness? He (Ibn Sa'd) said: He bore witness and embraced Islām. He (Ibn Sa'd) said: Ibn al-Nufāḍah was Hubayrah Ibn Mu'āwiyah Ibn 'Ubādah Ibn 'Uqayl, and Mu'āwiyah was a horseman of al-Harrār. Al-Harrār was the name of his horse. Labān is a place and *khaysuka* means *khayruka.*

They said: Al-Ḥuṣayn Ibn al-Mu'allā Ibn Rabī'ah Ibn 'Uqayl and Dhu al-Jawshan al-Ḍibābī came before the Apostle of Allāh, may Allāh bless him, and embraced Islām.

The Deputation of Ja'dah

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of a member of Banū 'Uqayl; he said: Al-Raqqād Ibn 'Amr Ibn Rabī'ah Ibn Ja'dah Ibn Ka'b waited in a deputation on the Apostle of Allāh, may Allāh bless him, and the Apostle of Allāh, may Allāh bless him, gave him a (ḍay'ah) at al-Falj. He wrote a document in his favour and it is with them.

The Deputation of Qushayr Ibn Ka'b

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us on the authority of a man of Banū 'Uqayl; (second chain) Abī Ibn Muḥammad al-Qurashī informed us, they said: A party of Banū Qushayr, which included Thawr Ibn 'Urwah Ibn 'Abd Allāh Ibn Salmah Ibn Qushayr, waited in deputation on the Apostle of Allāh, may Allāh bless him. He (Thawr) embraced Islām and so

the Apostle of Allāh, may Allah bless him, granted him a fief, and wrote a document in his favour. Among them was Ḥaydah Ibn Mu'āwiyah Ibn Qushayr [P. 47] and it was before the *ḥajjat al-wadā'* (pilgrimage of farewell) and after (the battle of) Ḥunayn. Among them was Qurrah Ibn Hubayrah Ibn Salmat al-Khayr Ibn Qushayr. He embraced Islām, so the Apostle of Allāh, may Allāh bless him, made a gift to him and covered him with a sheet and commanded him to be beneficent to his people, i.e., he should collect *ṣadaqah*. So when Qurrah returned, he recited :

When it (deputation) waited on him (the Prophet) he honoured it and granted an everlasting grace.

It halted in a green pasture and although it had been very fast-moving its requirements were fulfilled by Muḥammad,

Its head is a youth and no blame touches his saddle. He corrects the affairs of those who are helpless wavering.

The Deputation of of Banu al-Bakkā

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : 'Abd Allāh Ibn 'Āmir related to me on the authority of 'Abd Allāh Ibn 'Āmir al-Bakkā'ī, of Banū 'Āmir Ibn Ṣa'ṣa'ah ; (second chain) he (Ibn Sa'd) said : Muḥriz Ibn Ja'far related to me on the authority of al-Ja'd Ibn 'Abd Allāh Ibn 'Āmir al-Bakkā'ī, of Banū 'Āmir Ibn Ṣa'ṣa'ah, he on the authority of his father ; they said : A deputation of Banu al-Bakkā, consisting of three members—Mu'āwiyah Ibn Thawr Ibn 'Ubādaḥ Ibn al-Bakkā, who was that day one hundred years old, his son who was called Bishr, and al-Fujay' Ibn 'Abd Allāh Ibn Jundaḥ Ibn al-Bakkā and, 'Abd 'Amr al-Bakkā'ī who was deaf, waited on the Apostle of Allāh, in the ninth year. The Apostle of Allāh, may Allāh bless him, gave orders for their lodging and food and rewarded them. They returned to their people. Mu'āwiyah said to the Prophet, may Allāh bless him : I shall be blessed by your touch and I have grown old and

this son of mine treats me well, so touch his face. Thereupon the Apostle of Allāh, may Allāh bless him, touched the face of Bishr Ibn Mu'āwiyah and gave him sheep of white wool and invoked blessing for them. Al-Ja'd said: Many a time famine spread among the Banu al-Bakkā but they (Bishr's family) never suffered. Muḥammad Ibn Bishr Ibn Mu'āwiyah Ibn Thawr Ibn 'Ubādah Ibn al-Bakkā recited:

My father is he whose head the Apostle had touched,
And invoked blessing and prosperity;
Aḥmad gave him sheep when he approached him,
of white wool, of noble stock and not giving scarce milk.

They filled the deputation of the tribe every evening (with milk).

And it repeated in mornings.
They were blessed because of a gift and the giver was blessed;
On him be my invokation of blessings as long as I live.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said: The Apostle of Allāh. may Allāh bless him, wrote an epistle (*kitāb*) to al-Fujay': From Muḥammad the Prophet to al-Fujay'. He who follows him, surrenders, offers prayers, pays *zakāh*, obeys Allāh and His Apostle, gives one-fifth of booty to Allāh, helps the Prophet and his Companions, bears witness to his Islām and keeps away the idolaters, that is safe in the custody of Allāh, the Glorious, the Gracious; and the custody of Muḥammad.

Hishām said: The Apostle of Allāh. may Allāh bless him, changed the name of 'Abd 'Amr the deaf to 'Abd [P. 48] al-Raḥmān; and wrote an order in his favour about the well—Dhu al-Qiṣṣah—which he had entrusted to him. 'Abd al-Raḥmān was one of the people of al-Ẓallah (shade) i.e., *al-ṣuffah*, the *ṣuffah* of the mosque.

*The Deputation of Kināno*h

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad al-Qurayshī informed us on the authority of Abū Ma'shar, he on the authority of Yazid

Ibn Rūmān and Muḥammad Ibn Ka'b; (second chain) Abū Bakr al-Hudhalī on the authority of al-Sha'bī, (third chain) 'Alī Ibn Mujāhid, (fourth chain) Muḥammad Ibn Isḥāq on the authority of al-Zuhrī and 'Ikrimah Ibn Khālid Ibn 'Āṣim Ibn 'Amr Ibn Qatādah; (fifth chain) Yazīd Ibn 'Iyāḍ Ibn Ju'dubah on the authority of 'Abd Allāh Ibn Abī Bakr Ibn Ḥazm; (sixth chain) Maslamah Ibn 'Alqamah on the authority of Khālid al-Ḥadhdhā, he on the authority of Abū Qilābah, besides other learned scholars who add something in what they relate about the deputations of the Arabs waiting on the Apostle of Allāh, may Allāh bless him; they said: Wāthilah Ibn al-Asqa' al-Laythī waited in a deputation on the Apostle of Allāh. He came to al-Madīnah and the Apostle of Allāh was making preparations for Tabūk. He (Wāthilah) offered morning prayers with him. He (Prophet) said to him: Who are you? and what has brought you hither? and what is your requirement? He informed him about his descent, and said: I came to you to be safe under the care of Allāh and His Apostle, so accept my *bay'ah*, on what I like and what I dislike, and he accepted his *bay'ah*. He returned to his family and informed them (about this). His father said to him: By Allāh, I shall never speak a word to you. His sister heard his words; she embraced Islām and made arrangements for his journey. He set out to go to the Apostle of Allāh and discovered that he had left for Tabūk. He said: He who will make me ride behind him (on the same camel) in his riding will receive my share (of booty), Ka'b Ibn 'Ujrah made him ride till he reached the Apostle of Allāh, may Allāh bless him, and was present with him at Tabūk. The Apostle of Allāh, may Allāh bless him, sent him with Khālid Ibn al-Walīd to Ukaydir. When he received booty he brought his share to Ka'b Ibn 'Ujrah who declined to share it and made it lawful for him and said: I had made you ride for Allāh's sake only.

They said: A deputation of Banū 'Abd Ibn 'Adī waited on the Apostle of Allāh, may Allāh bless him. Among them were al-Ḥārith Ibn Uhbān, 'Uwaymir Ibn al-Akhram, Habīb and

Rabī'ah, sons of Mullah, and a party of their people. They said: O Muḥammad ﷺ, we are the people of the sanctuary and its residents; (we are) more powerful than those who are there. We do not want to fight with you and if you happen to fight people other than the Quraysh we will fight along with you but we will not fight the Quraysh. Verily we love you and those from whom you are. If by mistake you kill one of our men you will have to pay his ransom and if by mistake we do it we will have to pay the ransom money. He said: Very well. Then they embraced Islām.

The Deputation of Ashja'

They said: (A deputation of) Ashja' waited on the Apostle of Allāh, in the year of the Battle of the Ditch. They were one hundred persons [P. 49] and their leader was Mas'ūd Ibn Rukhaylah. They halted at Shi'b Sal'a, and the Apostle of Allāh, may Allāh bless him, went out to them and ordered them to get dates. They said: O Muḥammad ﷺ! we do not know any other tribe to be nearer to you than us, and no other tribe having fewer members than us. We are sad because of your war with your people. We have come to make peace. He made peace with them. It is said that the Ashja' came after the Apostle of Allāh had been free from Banū Qurayẓah and they were seven hundred strong. He made peace with them. Then they embraced Islām.

The Deputation of Bāhilah

They said: Muṭarrif Ibn al-Kāhin al-Bāhilī waited in a deputation on the Apostle of Allāh, may Allāh bless him, after the Victory (of Makkah) on behalf of his people. He embraced Islām and asked for security for his people. The Apostle of Allāh, may Allāh bless him, wrote for him an epistle in which the obligations of *ṣadaqāt* were enumerated. Then Nahshal Ibn Mālik al-Wā'ilī, a man of Bāhilah waited on the Apostle of Allāh, may Allāh bless him, in a deputation on behalf of his people. He embraced

Islām and the Apostle of Allāh wrote an epistle for him and for his people who had embraced Islām, enumerating in it the laws of Islām. 'Uthmān Ibn 'Affān scribed it.

The Deputation of Sulaym.

They said: A person of Banū Sulaym, who was called Qays Ibn Nusaybah, waited on the Apostle of Allāh, may Allāh bless him, heard his speech, and asked him about some matters. He gave replies which he memorized. Then the Apostle of Allāh invited him to become Muslim. Then he embraced Islām and returned to his people, the Banū Sulaym. He said to them: I have heard the translation from Roman, berceuse of Persians, verses of the Arabs, divination of sooth-sayers (*kāhins*) and speeches of the *Qayls* (chiefs) of Ḥimyar; None of them resembles the speech of Muḥammad, so follow me, take your share. When it was the year of the victory (of Makkah), the Banū Sulaym set out (to meet) the Apostle of Allāh, may Allāh bless him, and met him at Qudayd. They were seven hundred and it has also been said that they were one thousand. Among them were al-'Abbās Ibn Mirdās, Anas Ibn 'Abbās Ibn Ri'l and Rāshid Ibn 'Abd Rabbih. They embraced Islām and said: Make us your van-guard and make our banner red and our watch-word (*maqaddam*). He complied with their request. They were with him in the battles of Makkah, al-Ṭā'if and Ḥunayn. He bestowed Ruhāṭ on Rāshid Ibn 'Abd Rabbih. In it there was a spring known as 'Ayn al-Rasūl (the spring of the messenger). Rāshid was an attendant (*mujāwir*) of idol of the Banū Sulaym. One day he saw two foxes making water on it. He recited:

'Can he be the Lord on whose head two foxes urinate?
He is disgraceful on whom foxes urinate'.

He attacked it and demolished it and then came to the Prophet, may Allāh bless him. He (Prophet ﷺ) said: What is your name? He replied: Ghāwī Ibn 'Abd al-'Uzzā. He (Prophet ﷺ) said: You

are Rāshid Ibn 'Abd Rabbih. Then he embraced Islām and excelled in it. He was present at [P. 50] the Victory (of Makkah) with the Prophet, may Allāh bless him. The Apostle of Allāh said : The best of the Arabian villages is Khaybar and the best of the Banū Sulaym is Rāshid. He appointed him the flag-bearer of his tribe.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us ; he said : A member of the Banū Sulaym, a branch of Banu al-Sharīd related to me ; he said : A member of our tribe who was called Qidr Ibn 'Ammār waited in a deputation on the Prophet, may Allāh bless him, at al-Madīnah and embraced Islām, and promised to bring to him a party of one thousand persons of his tribe. He recited :

I tied my right hand, when I visited Muḥammad,
I tied it with the best of hands.
He is the man to whom I offered half of my religion.
And I gave him one thousand men who are not paupers.

Then he came to his people and gave them this information. Thereupon nine hundred men went out with him and one hundred remained there with the tribe. He set out to visit the Prophet, may Allāh bless him. On the way he apprehended death so he made a will in favour of three men of his tribe. He appointed 'Abbās Ibn Mirdās chief of three hundred persons, Jabbār Ibn al-Ḥakam who was al-Farrār al-Sharīdī, chief of three hundred persons and Ākhnas Ibn Yazīd, chief of three hundred persons. He said : Go to this man (Prophet ﷺ) till you absolve me of the covenant that is in my neck. Then he died. They proceeded, and they waited on the Prophet, may Allāh bless him. He said : Where is the man with handsome face, long tongue and true faith. They said : O Apostle of Allāh, Allāh called him, and he responded. Then they gave him information about him. He said: Where are the remaining of one thousand that he had pledged to me. They said : one hundred persons have remained with the tribe

because of the hostility between Kinānah and us. He said : Send for them, nothing undesirable will happen this year to you. They sent for them and they joined him at al-Haddah. They were one hundred persons under al-Munaqqa' Ibn Mālik Ibn Umayyah Ibn 'Abd al-'Uzzā. Ibn 'Amal Ibn Ka'b Ibn al-Ḥārith Ibn Buhthah Ibn Sulaym. When they heard the neighing of horses they said : O Apostle of Allāh ! we have been caught. He said : They are with you, not against you. This is the Sulaym Ibn Manṣūr. They were with the Prophet, may Allāh bless him, at the time of the Victory (of Makkah) and Ḥunayn. Respecting al-Munaqqa', al-'Abbās Ibn Mirdās recited :

'He is the chief of the hundred that completed the number.
Of nine hundred to make one thousand of powerful combatants.

The Deputation of Hilāl Ibn 'Āmir

He (Ibn Sa'd) said : The narration is connected with the narration of 'Alī Ibn Muḥammad al-Qurashi ; they said : A party of Banū Hilāl waited on the Apostle of Allāh, may Allāh bless him. Among them was 'Abd 'Awf, Ibn Aṣram Ibn 'Amr Ibn Shu'aybah Ibn al-Huzam, a person of Ruwaybah. He (Prophet^{p}) asked him his name. He informed him (Prophet^{p}). Then he said : You are 'Abd Allāh. He embraced Islām and one of his descendants recited :

[P. 51] "He is my grandfather whom alone the Hawāzin chose,
To depute to the Prophet^{p}, and he was 'Abd 'Awf."

And among them was Qabīṣah Ibn al-Mukhāriq. He said : O Apostle of Allāh ! I have been a guarantor of my tribe (to pay dues), so help me. He said : You will have when *ṣadaqāt* are collected.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us ; he said : Ja'far Ibn Kilāb al-Ja'fari informed us on the authority of the elders of Banū 'Āmir ; they said : Ziyād Ibn 'Abd Allāh

Ibn Mālik Ibn Bujayr Ibn al-Huzam Ibn Ruwaybah Ibn 'Abd Allāh Ibn Hilāl Ibn 'Āmir waited in a deputation on the Prophet, may Allāh bless him. When he entered al-Madīnah, he went to the apartment of Maymūnah Bint al-Ḥārith, the wife of the Prophet[ﷺ], who was his aunt as his mother was Ghurrah Bint al-Ḥārith. He was a young man. The Prophet, may Allāh bless him, entered when he was with her. He (Prophet[ﷺ]) was displeased and returned. She said: O Apostle of Allāh! he is the son of my sister. Thereupon he entered, and then he came out and went to the mosque, and with him was Ziyād. He offered *al-Ẓuhr* (afternoon) prayers; then he brought Ziyād close to him and invoked blessings for him. He put his hand over his head and brought it to the edge of his nose. The Banū Hilāl used to say: We never ceased recognizing the blessings in the face of Ziyād. A poet recited about 'Alī Ibn Ziyād:

'O son of him whose head the Prophet[ﷺ] touched,
And invoked for him blessings in the mosque,
I mean Ziyād and I do not intend any one else,
May he be of Ghūr, Tihāmah or Najd,
This light did not cease to be in his skin,
Till he made his abode in the tomb'.

The Deputation of 'Āmir Ibn Ṣa'ṣa'ah

He (Ibn Sa'd) said: Here the narration is linked up with that of Muḥammad Ibn 'Alī al-Qurashī; they said: 'Āmir Ibn al-Ṭufayl Ibn Mālik Ibn Ja'far Ibn Kilāb, and Arbad Ibn Rabī'ah Ibn Mālik Ibn Ja'far waited on the Apostle of Allāh, may Allāh bless him. 'Āmir said: O Muḥammad! What would be my privilege if I embrace Islām? He said: The same (privileges) as for the faithful, and the same (obligations) as from them. He said: Will you entrust the administration to me after you? He said: It is not for you nor for your people. He ('Āmir) said: Will you entrust to me to the tents (rural area) and you will have for yourself urban area? He said: No, but I shall entrust

you the reins of horses because you are a horseman. He said : Is it not in my power to bring a large force of the horsemen and the footmen against you ? Then they returned. Thereupon the Apostle of Allāh, may Allāh bless him, said : O Allāh ! spare me (from their evil). O Allāh ! guide Banū 'Āmir (to the path of Islām) and make Islām safe against 'Āmir i.e., Ibn al-Ṭufayl. Allāh, may He be Glorified and High, ordained a disease in his throat—his tongue lolled in his larynx like the udder of a she-goat. Then he went to the house of a woman of Banū Salūl and said : (There is) a gland like the gland of a bullock and death is in the house of a woman of Banū Salūl. Allāh despatched lightning to Arbad which killed him. Labīd Ibn Rabī'ah wept for him. And [P. 52] in this deputation was Abū Muṭarrif 'Abd Allāh al-Shikhkhīr, he said : O Apostle of Allāh ! you are our lord and kind to us. He said : Allāh is the Lord, and may Satan not allure you !

They said : 'Alqamah Ibn 'Ulāthah Ibn 'Awf Ibn al-Aḥwaṣ Ibn Ja'far Ibn Kilāb, and Hawdhah Ibn Khālid Ibn Rabī'ah and his son waited on the Apostle of Allāh, may Allāh bless him. 'Umar was sitting by the side of the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh said to him : Make room for 'Alqamah. He ('Umar) made room for him and he sat by his (Prophet's[ﷺ]) side Then the Apostle of Allāh, may Allāh bless him, related the laws of Islām and recited (a portion of) the *Qur'ān* before him. He said : O Muḥammad, verily your Lord is Gracious, and I believe in you and offer *bay'ah* (on behalf) of 'Ikrimah Ibn Khaṣafah the brother of Qays. Hawdhah and his son and his brother's son embraced Islām. Hawdhah also offered *bay'ah* (on behalf) of 'Ikrimah.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us on the authority of Ibrāhīm Ibn Isḥāq al-'Abdī, he on the authority of al-Ḥajjāj Ibn Arṭāt, he on the authority of 'Awn Ibn Abi Juḥayfah al-Suwā'ī, he on the authority of his father ; he said : A deputation of Banū 'Āmir arrived and there were epistles for the Prophet, may Allāh bless him ; we found him (Prophet[ﷺ])

at al-Abṭaḥ in a red tent and greeted him. He said: Who are you? We said: Banū 'Āmir, Ibn Ṣa'ṣa'ah. He said: Hail to you! you are (related) to me and I to you. The time of prayer approached and Bilāl stood up and recited the *adhān* turning round during his call. Then a vessel of water was brought to the Apostle of Allāh, may Allāh bless him. He performed ablutions and there remained some of the water of his ablution. We endeavoured to perform ablutions from that. Then Bilāl stood and the Apostle of Allāh, may Allāh bless him, led us to offer two *rak'ahs* of prayer. Then the time of 'Aṣr prayer approached and Bilāl stood up and recited the *adhān*. He turned round during *adhān*. Then the Apostle of Allāh, may Allāh bless him, led us in two *rak'ahs*.

The Deputation of Thaqīf

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of 'Abd Allāh Ibn Abī Yaḥyā al-Aslamī, he on the authority of one who informed him; he said: 'Urwah Ibn Mas'ūd and Ghaylān Ibn Salamah were not present at the time of the siege of al-Ṭā'if. 'They were at Jurash undergoing the training of *al-'arrādāt* (catapults) *al-manjanīq* (ballista) and *al-dabbābāt* (testudo). They came when the Apostle of Allāh, may Allāh bless him, had returned from al-Ṭā'if. They set *al-mayjanīq*, *al-'arrādāt* and *al-dabbābāt* and made arrangements for fighting. Then Allāh revealed (the truth) of Islām to 'Urwah, and changed him from what he was. He set out and came to the Apostle of Allāh, may Allāh bless him, and embraced Islām. Then he asked the permission of the Apostle of Allāh, may Allāh bless him, to go back to his people, to preach Islām among them. He (Prophet) said: They will fight with you. He ('Urwah) said: I am dearer to them than their only sons. Then he asked his permisson the second time and then the third time. He (Prophet) said: If you so desire you may go. He set out and travelled to al-Ṭā'if for five days. He reached there at *'Ishā'* (early hours of night) and entered his apartment. His people came and greeted him after pagan fashion,

[P. 53]. He said : Make it your custom to greet like the dwellers of paradise i. e. *al-Salām.* He invited them to join the fold of Islām. They went out from there and held a consultation about him. When it was morning he went to the upper story of the house and called the *adhān.* The Thaqīfites came out from all sides and a member of Banū Mālik, who was called Aws Ibn 'Awf, shot him with an arrow which piereced his wrist-vein and the blood did not stop. Ghaylān Ibn Salamah, Kinānah Ibn 'Abd Yālil, al-Ḥakam Ibn 'Amr Ibn Wahb and other chiefs of the allies rose up and put their armours on and assembled together. When 'Urwah noticed it, he said: I absolve of my blood the person who sprinkled it, so that there may be peace among you. This is an honour that Allāh has bestowd on me. It is martyrdom to which Allāh has led me. And he said : Bury me by the side of the martyrs who fell fighting with the Apostle of Allāh, may Allāh bless him. He expired and they buried him along with them. This news reached the Apostle of Allāh, may Allāh bless him, and he said : His example is the example of the companion of Yāsīn who called his people to Allāh and they killed him.

Abu al-Malīḥ Ibn 'Urwah and Qārib Ibn al-Aswad Ibn Mas'ūd met the Prophet, may Allāh bless him, and they embraced Islām. The Apostle of Allāh, inquired about Mālik Ibn 'Awf. They said: We left him at al-Ṭā'if. He (the Prophet) said: Tell him, that if he comes to me as a Muslim I shall return to him his family and wealth, and I shall give him one hundred camels. He attended upon the Apostle of Allāh and he gave him all that and said : O Apostle of Allāh, I am enough for Thaqīf on your behalf. I shall rob their animals until they come as Muslims to you. The Apostle of Allāh, may Allāh bless him, appointed him the chief of those of his people who had embraced Islām. He used to rob the animals of the Thaqīf and fight them. When the Thaqīf saw this, they went to 'Abd Yālīl and consulted among themselves about sending a deputation to the Apostle of Allāh. Thereupon 'Abd Yālīl, his sons, Kinānah and Rabī'ah, Shurahbīl Ibn Ghaylan Ibn

Salamah, al-Ḥakam Ibn 'Amr Ibn Wahb Ilm Mu'attib, 'Uthmān Ibn Abi al-'Ās, 'Aws Ibn 'Awf, and Numayr Ibn Kharashah Ibn Rabi'ah set out with seventy men, and these six were their chiefs. Some of them say that they were between thirteen and nineteen, and this is more authentic. Al-Mughirah Ibn Shu'bah said: I was in the company of the Muslims at Dhū Ḥuruḍ, when 'Uthmān Ibn Abī al-'Āṣ met me and began to obtain information from me. When I saw him, I set out to convey the good news of their arrival to the Apostle of Allāh, may Allāh bless him. I happened to meet Abū Bakr, al-Ṣiddīq, may Allāh be pleased with him, and I conveyed the news of their arrival to him. He said: I bind you in oath, do not convey the news of their arrival to the Apostle of Allāh, may Allāh bless him, before I do. He came and informed the Apostle of Allāh, may Allāh bless him, and he was much pleased by their arrival. He made the allies of al-Mughirah Ibn Shu'bah board with him and he honoured them. The Prophet, may Allāh bless him, pitched a tent in the mosque for those who belonged to Banū Mālik. The Apostle of Allāh, may Allāh bless him, used to come to them every night after the *'ishā'* prayers and talked to them standing, reclining on his feet alternately. He complained of the Quraysh and talked about the fighting that was between him and them. [P. 54] Then the Prophet, may Allāh bless him, made peace with the Thaqīf. They were taught the *Qur'ān*, and 'Uthmān Ibn Abi al-'Āṣ was appointed their 'āmil. The Thaqīf offered an excuse for (not) demolishing al-Lāt and al-'Uzzā (idols). He excused them. Al-Mughirah said: I was the person who demolished them. Al-Mughirah said: They joined the fold of Islām, and I do not know of any other Arab family or tribe of being more faithful to Islām, and more remote from treachery towards Allāh and His Book than they.

The Deputations of Rabī'ah 'Abd al-Oays

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: Qudāmah Ibn Mūsā related to me on the

authority of Mūsā Ibn ʿAbd al-ʿAzīz Ibn Rummānah, he on the authority of ʿUrwah Ibn al-Zubayr; (second chain) he (Ibn Saʿd) said: ʿAbd al-Ḥamīd Ibn Jaʿfar related to me on the authority of his father; they said: The Apostle of Allāh, may Allah bless him, wrote to the people of al-Baḥrayn to send twenty persons to wait on him. Twenty persons came to him under the leadership of ʿAbd Allāh Ibn ʿAwf al-Ashajj; and among them were al-Jārūd and Munqidh Ibn Ḥayyān who was the son of the sister of al-Ashajj. Their arrival was in the year of the Victory (of Makkah). It was said: O Apostle of Allāh! They are the deputationists of ʿAbd al-Qays. He said: Hail to them! the ʿAbd al-Qays are good people. The Apostle of Allāh, may Allāh bless him, saw towards the horizon, on the morning of the night they arrived and said: Verily, a party of the polytheists will come and they will not be compelled to join the fold of Islām. They have emaciated their camels, and exhausted their provisions, and there is a sign in their chief. O Allāh! forgive the ʿAbd al-Qays who did not come to demand wealth from, me and they are the best of the people of the East. He (Ibn Saʿd) said: They came in their clothes while the Apostle of Allāh, may Allāh bless him, was in the mosque. They greeted him. The Apostle of Allāh, may Allāh bless him, asked them: Which of you is ʿAbd Allāh al-Ashajj? He said: I, O Apotsle of Allāh. He was extremely ugly. The Apostle of Allāh looked at him and said: Water is not carried in man's skin. Verily, a man is needed for his two small things, tongue and heart. The Apostle of Allāh said: You possess two habits which are dear to Allāh. ʿAbd Allāh said: What are they? He said: Forbearance and dignity. He asked: Are they acquired or inherent? He said: (They are) inherent. Al-Jārūd was a Christian. The Apostle of Allāh invited him to Islām. He embraced Islām and it was excellent. The deputation of the ʿAbd al-Qays was put up in the house of Ramlah Bint al-Ḥārith and they extended hospitality to them. They stayed for ten days. ʿAbd Allāh l-Ashajj used to ask (the Prophet[ﷺ] questions relating to) about Jurisprudence and the *Qur'ān*. He ordered rewards to be given to

them and 'Abd Allāh al-Ashajj received the largest. He gave him twelve and a half *ūqiyahs* (of silver) and the Apostle of Allāh, may Allāh bless him, rubbed the face of Munqidh Ibn Ḥayyān.

[P. 55] *The Deputation of Bakr Ibn Wā'il.*

He (Ibn Sa'd) said: Here the narration is linked with the narration of Muḥammad Ibn 'Alī al-Qurashī, the chain being the same; they said: The deputation of Bakr Ibn Wā'il waited on the Apostle of Allāh, may Allāh bless him. A person from among them said: O Apostle of Allāh! do you know Quss Ibn Sā'idah? The Apostle of Allāh said: He did not belong to your tribe. He was of Iyād, and in the days of ignorance he was inclined towards (truth of the cult of Ibrāhīm). He reached 'Ukāẓ when people had assembled there and said what has been memorized from him. On the deputation there were Bashīr Ibn al-Khaṣāṣiyah, 'Abd Allāh Ibn Marthad and Ḥassān Ibn Ḥawṭ. One of the sons of Ḥassān recited:

I am the son of Ḥassān Ibn Ḥawṭ and my father,

Was the messenger of the entire (tribe of) Bakr to the Prophet[ﷺ].

They said: 'Abd Allah Ibn Aswad Ibn Shihāb Ibn 'Awf Ibn 'Amr Ibn al-Ḥārith Ibn Sadūs attended on the Apostle of Allāh, may Allāh bless him, with them. He resided at al-Yamāmah, he sold whatever property he had at al-Yamāmah and migrated (from there). He attended on the Apostle of Allāh, with a bag of dates. The Apostle of Allāh, may Allāh bless him, invoked blessings for him.

The Deputation of Taghlib.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Ya'qūb Ibn Zayd Ibn Ṭalḥah

he said: A deputation of Banū Taghlib, consisting of sixteen beleivers, and Christians with golden crosses waited on the Apostle of Allāh. They stayed in the house of Ramlah Bint al-Hārith. The Apostle of Allāh made peace with the Christians on the condition that they would not baptise their children into Christianity. He gave costly rewards to the faithful. among them.

The Deputation of Ḥanīfah.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslami informed us; he said: Al-Ḍaḥḥāk Ibn 'Uthmān related to me on the authority of Yazīd Ibn Rūmān; (second chain) Muḥammad Ibn Sa'd said: 'Alī Ibn Muḥammad al-Qurashī related to me on the authority of his masters whom he named; they said: A deputation of Banū Ḥanīfah consisting of thirteen to nineteen members waited on the Apostle of Allāh. Among them were Raḥḥāl Ibn 'Unfuwah, Salmā Ibn Ḥanẓalah al-Suḥaymi, Ṭalq Ibn 'Alī Ibn Qays, Ḥumrān Ibn Jābir, a person of Banū Shimr, 'Alī Ibn Sinān, al-Aq'as Ibn Maslamah, Zayd Ibn 'Amr and Musaylimah Ibn Ḥabīb. [**P. 56**] The leader of the deputation was Salmā Ibn Ḥanẓalah. They stayed in the house of Ramlah Bint al-Ḥārith. They were entertained and provided with food twice every day, some time bread and meat, some time bread and milk, some time bread and butter, and some time dates were scattered before them. They used to attend the Apostle of Allāh in the mosque, greeted him and bore witness to the truth. They left Musaylimah with their luggage. They remained there for several days attending the Apostle of Allāh, may Allāh bless him. Raḥḥāl Ibn 'Unfuwah learnt the *Qur'ān* under Ubayyi Ibn Ka'b. When they wanted to return to their homes, the Apostle of Allāh, may Allāh bless him, ordered five *ūqiyahs* (of silver) to be awarded to each of them. They said: O Apostle of Allāh! We have left behind one of our companions to watch our camel-litters and look after our camels. The Apostle of Allāh, may Allāh bless him, ordered for him what he had ordered for his Companions;

and he said : For guarding your camels and luggage he should not be worse off. This was communicated to Musaylimah. He said : He has realized that I shall succeed him (in propheth od). They returned to al-Yamāmah. The Apostle of Allāh gave them a water-skin containing the remainder of the water of his ablutions, and said: When you reach your land, demolish the church, cleanse its site with this water and erect a mosque instead. They did accordingly and the water-skin remained with al-Aq'as Ibn Maslamah. Ṭalq Ibn 'Alī became *mu'adhdhin* and recited the *adhān*. The friar of the church *rāhib al-be'ah* heard it and said : It is a word of truth and call to truth. Then he escaped and it was the end of the regime.

Musaylimah, may Allāh accurse him ! pretended prophethood and al-Raḥḥāl Ibn 'Unfuwah bore witness that the Apostle of Allāh, may Allāh bless him, made him (Musaylimah) his partner. were lured by him. Consequently the people became victims to his claims.

The Deputation of Shaybān.

He (Ibn Sa'd) said : 'Affān Ibn Muslim informed us ; he said 'Abd Allāh Ibn Ḥassān, the brother of Banū Ka'b, a branch of Bal-'Anbar, informed us, that his two grand-mothers Ṣafiyyah Bint 'Ulaybah and Duḥaybah Bint 'Ulaybah related to him ; and they related to him from the narration of Qaylah Bint Makhramah and they were her step-daughters. Qaylah was their father's grand-mother, the mother of his mother, who was married to Ḥabīb Ibn Azhar, the brother of Banū Janāb. She bore daughters from him and he (Ḥabīb) passed away in the early days of Islām. Their uncle Ath'ub Ibn Azhar seized them from her. She set out to meet the Apostle of Allāh, may Allāh bless him, in the early days of Islām. One of the girls al-Ḥudaybā, whom al-Farṣah had taken, and who was wrapped in a woollen blanket, wept. He (Ibn Sa'd) sa d : she took her along with herself. While they were trotting the camel, a hare emerged from an orifice. Thereupon the noble minded al-Ḥudaybā said : By

Allāh, your ankle will be higher than that of Ath'ub (it is a good augury). I continue this narration: Then a fox emerged and she gave him a name which 'Abd Allāh Ibn Ḥassān [P. 57] forgot. Then she said as she had said about the hare. While they were trotting the camel, he knelt down and shivering overtook him. On this al-Ḥudaybā said: By your trust the sorcery of Ath'ub has overtaken you. I was bewildered so I said to her: Woe be to thee! What should I do? She said: Roll your garments; make their uppers as their linings and effect a turn round. Turn the saddle cloth of your camel. Then she took off her blanket, and rolled it, making its upper its lining, (Qaylah said): When I did as she had asked me to do, the camel trembled and then stood up, separated his legs and passed urine. Then she (al-Ḥudaybā) said: Keep your belongings over you. I did accordingly. Then we set out trotting him; lo! there was Ath'ub running behind us with a drawn sword. We took refuge behind a row of congested houses. I was seeing that he made the camel, which appeared to be very lame, reach the terrace of a middle house, into which I had entered. He held me with the sword and its edge wounded a portion of my forehead. Then he said: O hand-maid! Hand over my brother's daughter to me, I entrusted her to him. He placed her on his shoulder and carried her and she was more acquainted with him than the family members. I set out to (find) my sister, who was married in Banū Shaybān, so that through her I might attain the association of the Apostle of Allāh. During these days one night, when she thought I was sleeping, her husband returned from the meeting place and said: By your father! I have found a truthful man for Qaylah. My sister said: Who is he? He said: Ḥurayth Ibn Ḥassān al-Shaybānī. He is going tomorrow morning in a deputation of Bakr Ibn Wā'il to the Apostle of Allāh. I went in the morning to my camel as I had heard their conversation and saddled him. Then I enquired about him (Ḥurayth) and found him to be not far off. I asked him to accompany him. He said: Yes, and with honour. Their camels were

ready, so I set out with him—a man of truth. We arrived at (the place of) the Apostle of Allāh while he was leading the people in the morning prayer. The row (for prayers) was ready ; it was about to dawn and the stars were twinkling in the sky, and the people could not recognize each other because of darkness of night. I stood in the row of men and I was a woman whose association with the days of *Jāhiliyah* was close. The man next to me said to me ! Are you a woman or a man ? I said : Well ! a woman. He said : You had drawn me on the verge of disgrace, offer prayers with women, behind you. Lo ! There was a row of women, close to the apartments, which I had not noticed at the time I had entered, otherwise I would have joined them. When the sun rose I came closer and began to gaze any man with comeliness and bright (skin) to discover the Apostle of Allāh. Ultimately a man came when the sun had risen, and he said : Peace be on you O Apostle of Allāh ! The Apostle of Allāh said : And on you be the peace, the mercy of Allāh, and His blessings. On him, she meant the Prophet, were two patched sheets of saffron colour and the saffron had been dimmed. He had an unpeeled stick of date palm without fronds. He was sitting in a squatting position. When I saw the Apostle of [P. 58] Allāh, may Allāh bless him, sitting so meekly. I trembled with horror. His associate said to him : O Apostle of Allāh ! This poor woman is full of terror. The Apostle of Allāh did not look at me as I was sitting behind him and said : O poor woman ! be at rest. When the Apostle of Allāh ! may Allāh bless him, uttered these words, that fear which had entered my heart, vanished. Then my companion advanced and offered *bay'ah* on his behalf and on behalf of his people. He said : O Apostle of Allāh ! write about al-Dahnā between Banū Tamim and us that none of them should advance towards us except as a traveller or a seeker of refuge. Thereupon he said : O boy ! write about al-Dahnā. When I noticed that he had asked him to write, I could not control myself because it was my native land and my home was there. So I said : O Apostle of Allāh ! he did not do justice when he requested you about that

land. This al-Dahnā is a place of confinement of camels and pasture land of goats, and the women folk and children of the Tamīm are beyond it. He said: Wait O boy, the poor woman tells the truth. A Muslim is the brother of another Muslim. They share water and trees and help each other against the impious persons. When Ḥurayth saw that there was some obstacle in an epistle being written for him he struck one of his hands over the other and said: You and I are, as has been said a sheep lifting another by its hoofs meets its death. On this I said: You were a leader in darkness, benevolent to the master of camel, pious with your partner for life, till I arrived before the Apostle of Allāh, may Allāh bless him. But do not blame me for asking my share when you ask for yours. He said: Certainly I ask the Apostle of Allāh bear witness that I shall be your brother till I live since you have praised me for this. Then I said: If you have started it, I shall not loose it. (I shall fulfil my part). The Apostle of Allāh, said: Will her son be blamed if he decides from behind the room. Then I wept and said: O Apostle of Allāh, when I bore him shrewd he was and he fought along with you on the day of al-Rabdhah. Then he went to Khaybar to bring corn for me, and suffered from fever of that place leaving the women with me. He said: By Him, in Whose possession is the soul of Muḥammad, if thou hadst not been poor, we would have dragged thee by the face; or (he had said) thou wouldst have been drawn by the face; 'Abd Allāh doubted. I would have drawn on thy face, Is any one overpowered (suffers death) if he does good to his companion[1]. When it (death) intervenes between them it is better he says: We are for Allāh and to Him we will return. Then he said: O Lord! make me forget what has passed and help me in what remains. By Him in Whose hand is the soul of Muḥammad, if any one of you weeps,

1 Qaylah meant to say that her son died because he was asked to bring corn. The Prophet did not like this remark and said; that virtuons deeds did not bring calamity.

companion also sheds tears; O servants of Allāh! do not torment your brethren. He wrote on a red piece of leather for her: Qaylah and the daughters of Qaylah, should not be oppressed nor forced to marry and every faithful Muslim should render succour to them and (he said). They should do also good deeds and not evil ones.

He (Ibn Sa'd) said: 'Affān Ibn Muslim informed us, he said: 'Abd Allāh Ibn Ḥassān informed us; he said: Ḥabbān Ibn 'Āmir [P. 59] related to me my maternal grand-father was the father of my mother respecting the narration of Ḥarmalah Ibn 'Abd Allāh, his grand-father, the father of his mother was al-Ka'bī a member of Ka'b Bil-'Anbar (second chain). He (Ibn Sa'd) said: My grand-mothers—Ṣafyyah Bint 'Ulaybah and Duḥaybah Bint 'Ulaybah related to me and their grandfather was Ḥarmalah: Verily, Ḥarmalah set out (from his place) till he arrived before the Apostle of Allāh, may Allāh bless him. He was before him till the Apostle of Allāh, may Allāh bless him, made him gunostic. Then he set out (on a journey). He (Ḥarmalah) said: I reproached myself and said: By Allāh I shall not go till I add to my knowledge staying with the Apostle of Allāh, may Allāh bless him. So I waited on him and said: O Apostle of Allāh! what do you command me to act on? He said: O Ḥarmalah! do pious deeds and abstain impious ones. I retired till I came to my beast and then I returned till I stood at my place or nearer to him. Then I said: O Apostle of Allāh! What you command me to Act upon? He said: O Ḥarmalah! do pious deeds and abstain impious ones. Look to what pleases your ear when you retire from people that they should say about you so do it and abstain what you dislike to be talked about you.

THE DEPUTATIONS OF THE PEOPLE OF YAMAN

The Deputation of Ṭayy

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: Abū Bakr Ibn 'Abd Allāh Ibn Sabrah related to

me on the authority of Abū 'Umayr al-Ṭā'ī, orphan slave of al-Zuhri; (second chain) he (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said: 'Ubādah al-Ṭā'ī informed us on the authority of his masters; they said: A deputation of Ṭayy waited on the Apostle of Allāh, may Allāh bless him. It consisted of fifteen members and their leader and chief was Zayd al-Khayr, and he is Zayd al-Khayl Ibn Muhalhil a branch of Banū Nabhān. (Its members) were Wazar Ibn Jābir Ibn Sadūs Ibn Aṣma' al-Nabhānī, Qabīṣah Ibn al-Aswad Ibn 'Āmir, a member of the Jarm, a branch of the Ṭayy, Mālik Ibn 'Abd Allāh Ibn Khaybarā, a member of Banū Ma'n, Qu'ayn Ibn Khulayf Ibn Jadīlah and a person from Banū Bawlān. They entered al-Madīnah and when the Apostle of Allāh was in the mosque. They tied their beasts in the courtyard of the mosque. Then they entered and became close to the Apostle of Allāh. He invited them to embrace Islām. They embraced Islām and he awarded to each of them five *ūqiyahs* of silver, giving twelve *ūqiyahs* and a half to Zayd al-Khayl. The Apostle of Allāh said: No Arab was mentioned to me but I found him short of what was mentioned to me except Zayd, and all of his attributes were not mentioned to me. The Apostle of Allāh, may Allāh bless him, named him Zayd al-Khayl. He granted him Fayd and two farms as fief. He wrote a document in respect of it and he (Zayd) returned with [P. 60] his people. When he reached a place called al-Fardah, he died. His wife took hold of what the Prophet, may Allāh bless him, had written in his favour and tore it. The Apostle of Allāh, may Allāh bless him, commissioned 'Alī Ibn Abī Ṭālib to demolish al-Fuls the idol of the Ṭayy and to surround it. He set out with two hundred men of cavalry and attacked the members of Ḥāṭim's family. They captured Ḥāṭim's daughter and offered her to the Apostle of Allāh among the slaves of Ṭayy.

According to the narration of Ḥishām Ibn Muḥammad: The person from the Prophet's cavalry, who had fallen suddenly on them and captured Ḥāṭim's daughter, was Khālid Ibn al-Walīd.

Here it is linked up with the first narration. He (Ibn Sa'd) said : 'Adī Ibn Ḥātim escaped from the cavalry of the Prophet, may Allāh bless him, and he reached Syriā. He was a Christian and used to go with his people to al-Mirbā'. Ḥātim's daughter was lodged in an enclosure near the door of mosque. She was beautiful and sweet-tongued. The Apostle of Allāah, may Allāh bless him, passed (by her) ; she stood and said : The father has expired and the deputationist (brother) has disappeared, oblige me and Allāh will be benevolent to you. He said: Who is your deputationist ? She said : 'Adī Ibn Ḥātim. He said : He is running away from Allāh and from His Apostle. In the meantime a deputation of the Quḍā'ah arrived from Syria. She continued : The Prophet clothed me, gave me money and provided a beast. for me. I set out with them and approached 'Adī in Syria. I said to him : You have severed uterine relationship, set out with your wife and children leaving the remaining children of your father behind. She lived there for several days and said to him : I feel you should join the Apostle of Allāh. Thereupon 'Adī set out and came to the Apostle of Allāh, may Allāh bless him, and greeted him. He was in the mosque, and he said : Who is the man ? He said : 'Adī Ibn Ḥātim. He took him to his home, and placed a cushion stuffed with palm fibres, and said to him : Sit on it. The Apostle of Allāh, may Allāh bless him, sat on the earth and offered Islām to him. 'Adī embraced Islām and the Apostle of Allāh appointed him the collector of *ṣadaqāt* of his people.

He (Ibn Sa'd) said : Ḥishām Ibn Muḥammad Ibn al-Sā'ib informed us; he said: Jamīl Ibn Marthad al-Ṭā'ī, a member of Banū Ma'n, related to me on the authority of his masters ; they said : 'Amr Ibn al-Musabbiḥ Ibn Ka'b Ibn 'Amr Ibn 'Aṣar Ibn Ghanm Ibn Ḥārithah Ibn Thawb Ibn Ma'n al-Ṭā'ī came to the Prophet, may Allāh bless him, and at that time he ('Amr) was one hundred fifty years old. He asked about hunting. Thereupon he said : Eat what yon see dying and leave what has escaped. He is the

person about whom Imra al-Qays Ibn Ḥujr says as he was the best archer of the Arabs.

Many an archer of Banū Thu'al
Takes out his palms from his private parts.

The Deputation of Tujīb

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: 'Abd Allāh Ibn 'Amr Ibn Zuhayr informed us on the authority of [**P. 61**] Abu al-Ḥuwayrith; he said: The deputatian of Tujīb waited on the Apostle of Allāh, may Allāh bless him, in the ninth year, and they were thirteen men. They had brought with them the *ṣadaqāt* on their wealth, which Allāh has ordained. The Apostle of Allāh was much pleased with them, he said: Hail to you! He lodged them in a good mansion and brought them close to him. He asked Bilāl to take great care of their hospitality and pay them good rewards. He gave them more than what he was accustomed to give to the deputations. He asked: Has any one of you remained? They said: A youth, whom we have left with our luggage, and he is the youngest of us in age. He said: Send him to me. The youth came before the Apostle of Allāh, may Allāh bless him, and said: I am a member of the tribe which has waited on you just now, and you have satisfied their requirements, now satisfy my requirements (also). He said: What is your requirement? He said: Pray to Allāh to parden me, show me mercy and place contentment in my bosom. Thereupon he said: O Allāh! forgive him, show him mercy and bestow contentment in his bosom. Then he ordered him to be given equal to what he had given to every man among his companions. They set out, returning to their people. Then a party of sixteen men met the Apostle of Allāh at Minā during the season of pilgrimage. The Apostle of Allāh, may Allāh bless him, asked about the youth. They said: We have not seen (any person) more contented than him with what Allāh bestows on him. The Apostle of Allāh, may Allāh bless him, said: I wish, all of us die like him!

The Deputation of Khawlān.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: More than one learned man have narrated before me; they said: The deputation of Khawlān arrived, consisting of ten members in Sha'bān of tenth year. They said: O Apostle of Allāh! we believe in Allāh and testify to the truth of His Apostle. We represent our people whom we have left behind us, and we have exhausted our camels in the journey. The Apostle of Allāh, may Allāh bless him, said: What about 'Amm Anas their idol? They said: In disgraceful and ignominous condition. We have exchanged it with Allāh Whom you have guided us. When we return to it, we shall demolish it. They asked the Apostle of Allāh, may Allāh bless him, many questions respecting their religion. He gave them information and ordered (a person) to teach them the *Qur'ān* and *sunnah*. They were lodged in the house of Ramlah Bint al-Ḥārith and they were ordered to be given hospitality. After a few days they came to take leave to depart. He ordered them to be given in reward twelve and a half *ūqiyahs* (of silver). They returned to their people and did not unfold their luggage till they had not demolished 'Amm Anas. They forbade what the Apostle of Allāh, may Allāh bless him, had forbidden and made lawful what he had declared lawful for them.

The Deputation of Ju'fī

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his [P. 62] father and Abū Bakr Ibn Qays al-Ju'fī; they said: The people of Ju'fī considered heart unlawful in the days of ignorance. A deputation consisting of two members, Qays Ibn Salamah Ibn Sharāḥīl, a person of Banū Marrān Ibn Ju'fī, and Salamah Ibn Yayzīd Ibn Mashja'ah Ibn al-Mujammi', waited on the Apostle of Allāh, may Allāh bless him. They were uterine brothers, sons of Mulaykah Bint al-Ḥulw Ibn Mālik, a member of Banū Ḥarīm Ibn Ju'fī. They embraced Islām. Thereupon the Apostle of Allāh, may Allāh bless him, said

to them. It (the news) has reached me that you do not eat the heart. They said : Yes. He said : Your conversion to Islām will not be complete without eating it. He sent for a heart which was roasted for them. Then he passed it on to Salamah Ibn Yazīd. When he caught hold of it, his hand trembled. Thereupon the Apostle of Allāh, may peace be on him, said : Eat it. He ate it and recited :

"Verily I ate the heart reluctantly, for this,

My fingers, when they touched it, trembled".

He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, wrote for Qays Ibn Salamah an epistle, which I reprodnce : An epistle document from Muḥammad the Apostle of Allāh, to Qays Ibn Salamah Ibn Sharāḥīl. I appoint you *'āmil* of the Murrān and their allies, the Ḥarīm and their allies, and al-Kulāb and their allies, those of them who offer prayers, pay *zakāh* and purify and clean their wealth.

He (Ibn Sa'd) said : Al-Kulāb include Awd, Zubayd, Jaz' Ibn Sa'd al-'Ashīrah, Zayd Allāh Ibn Sa'd, 'Āyidh Allāh Ibn Sa'd and Banū Ṣalā'ah a branch of Banu al-Ḥārith Ibn Ka'b.

He (Ibn Sa'd) said : Then they said : O Apostle of Allāh, our mother Mulaykah Bint al-Ḥulw used to secure the freedom of prisoners, feed the mendicant and show compassion to the poor. She had died. She had interred alive a daughter of very tender age, so what would be her condition. He said : She who interred her (daughter) alive and she who was interred alive are both in hell fire. Thereupon they got infuriated He said : Come to me. They came back and he said : My mother is with yours. They rejected it, and went away saying : By Allāh ! this man who made us eat the heart and thinks that our mother is in hell-fire, is not worthy of being followed. They set out and on the way they confronted one of the Companions of the Apostle of Allāh, may Allāh bless him, who was bringing camels of *ṣadaqah*. They tied him and carried away the camels. This news reached the Prophet, may Allāh bless him.

He cursed them along with those whom he was cursing in these words: May Allāh curse Ri'l, Dhakwān, 'Uṣayyah, Liḥyān, and two sons of Mulaykah—Ibn Ḥarim and Murrān.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: Al-Walīd Ibn 'Abd Allāh al-Ju'fī informed us on the authority of his father, he on the authority of their (the Ju'fī's) old men; they said: Abū Sabrah, who is Yazīd Ibn Mālik Ibn 'Abd Allāh Ibn al-Dhuwayb Ibn Salamah Ibn 'Amr Ibn Dhuhl Ibn Murrān Ibn Ju'fī, waited in a deputation on the Prophet, may Allāh bless him, and with him were his two sons, Sabrah and 'Aziz. The Apostle of Allāh, may Allāh bless him, said to 'Azīz. What is your name? He said: 'Aziz (powerful). He said: None is powerful except Allāh and you are 'Abd al-Raḥmān. They embraced Islām. Abū Sabrah said: O Apostle of Allāh! There is a fissure in my palm which obstructs me from holding the muzzle of my camel. The Apostle of Allāh, may Allāh bless him, sent for a cup and began to strike the fissure with it and touching it. It was cured. The Apostle of Allāh, may Allāh bless him, called him with [P. 63] his two sons. He said: O Apostle of Allāh! give me in fief the valley of my people in al-Yaman, which was known as Ḥurdān. He did accordingly. 'Abd al-Raḥmān is the father of Khaythamah Ibn 'Abd al-Raḥmān.

The Deputation of Ṣudā

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslami informed us; he said: An old man of the Balmuṣṭaliq related to me on the authority of his father: Verily, when the Apostle of Allāh, may Allāh bless him, returned from al-Ji'irrānah in the eighth year, he sent Qays Ibn Sa'd Ibn 'Ubādah to the territory of al-Yaman and ordered him to devastate Ṣudā. So he encamped in the suburbs of Qanāt with four hundred Muslims. A resident of Ṣudā came there and inquired about the army. He was informed about them. So he hastened and came to the Apostle of Allāh, may Allāh bless him,

and said: I have come to represent those who are behind me, so withdraw your army and I guarantee my people will submit to you. The Apostle of Allāh, may Allāh bless him, withdrew them. After that a deputation of fifteen members waited on the Apostle of Allāh, may Allāh bless him, embraced Islām, and offered *bay'ah* to the Apostle of Allāh, may Allāh bless him, on behalf of those of their people also who were behind them. They returned to their land and Islām spread among them. A party of one hundred persons joined the Prophet, may Allāh bless him, on the occasion of *Ḥajjat al-Widā'*.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Al-Thawrī informed us on the authority of 'Abd al-Raḥmān Ibn Ziyād Ibn An'um, he on the authority of Ziyād Ibn Nu'aym, he on the authority of Ziyād Ibn al-Ḥārith al-Ṣudā'ī; he said: I approached the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! I have learnt that you are sending an army to my people, withdraw it, and I guarantee the submission of my people to you. The Apostle of Allāh, may Allāh bless him, withdrew them. He (Ziyād) said: My people came to him and said: O brother of Sudā! you are to be obeyed by your people. He (Ziyād) said: I said: It is by the grace of Allāh and His Apostle. He (Ibn Sa'd) said: He is the person whom Apostle of Allāh, may Allāh bless him, had asked to call the *adhān* in the course of journey. He did and then Bilāl came and wanted to say the *iqāmah*. Thereupon the Apostle of Allāh, may Allāh bless him, said: Verily, the brother of Ṣudā called the *adhān* and he who calls the *adhān* will say the *iqāmah*.

The Deputation of Murād.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: 'Abd Allāh Ibn 'Amr Ibn Zuhayr informed us on the authority of Muḥammad Ibn 'Umārah Ibn Khuzaymah Ibn Thābit; he said: Farwah Ibn Musayk al-Murādī waited in a deputation on the Apostle of Allāh, may Allāh bless him, after having severed connections with the *Maliks* of Kindah, and became

follower of the Prophet ﷺ. He stayed with Sa'd Ibn 'Ubādah and learnt the *Qur'ān*, duties of Islām and its laws. The Apostle of Allāh, may Allāh bless him, gave him in reward twelve and a half *ūqiyahs* (of silver), camel of noble descent to ride upon and a robe of 'Umān craftsmanship. [**Page 64**] He appointed him *'āmil* of (the tribes of) the Murād, Zubayd and Madhḥaj. He sent Khālid Ibn Sa'īd Ibn al-'Āṣ, with him to collect *zakāh*. He wrote a document in which there were the duties of *zakāh*. He continued in this position till the Apostle of Allāh, may Allāh bless him, passed away.

The Deputation of Zubayd.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : 'Abd Allāh Ibn 'Amr Ibn Zuhayr related to me on the authority of Muḥammad Ibn 'Umārah Ibn Khuzaymah Ibn Thābit ; he said : 'Umar Ibn Ma'dī-Karib al-Zubaydī arrived at al-Madīnah in the company of ten persons of the Zubayd and inquired : Who is the chief of this pond of Banū 'Amr Ibn 'Āmir? He was said : Sa'd Ibn 'Ubādah. He proceeded on his camel till he reached the door of his house. Sa'd Ibn 'Ubādah came out, hailed him and ordered his luggage to be brought down. He respected and entertained him. Then he took him to the Apostle of Allāh, may Allāh bless him. He and his companions embroced Islām and stayed for several days. Then the Apostle of Allāh, may Allāh bless him, gave him a reward. He returned to his place and lived with his people who had become Muslims. When the Apostle of Allāh, may Allāh bless him, passed away, he became apostate ; then he rejoined the fold of Islām. He displayed great valour on the day of the battle of al-Qādisiyah.

The Deputation of Kindah

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī; he said : Al-Ash'ath Ibn Qays waited on the Apostle

of Allāh, may Allāh bless him, with a party of about nineteen horse-men of Kindah. They met the Prophet in his mosque. Their locks were long, their eyes were ointed with collyrium, they had put on *jubbahs* of al-Ḥibarah with silken border and over them were embroidered silken garments. The Apostle of Allāh, may Allāh bless him, asked them : Have you not embraced Islām ? They said : Why not ? He said : Then, what is this condition of yours ? They took them off. When they wanted to return to their land he gave them as reward ten *ūqiyahs* (of silver) each and to al-Ash'ath he gave twelve *ūqiyahs*.

The Deputation of al-Ṣadif

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : 'Umar Ibn Yaḥyā Ibn Sahl Ibn Abi Ḥathmah related to me on the authority of Shuraḥbīl Ibn 'Abd al-'Azīz al-Ṣadifī, he on the authority of his ancestors ; they said : Our deputation consisting of about nineteen members waited on the Apostle of Allāh, may Allāh bless him; we had caps on (our heads), waist-wrappers (*izār*) and sheets. They met the Apostle of Allāh, may Allāh bless him, between his house and the pulpit. They sat down without greeting. He (the Prophet) said : Are you Muslims ? They said : Yes. He said : Why did you not greet ? They stood up and said : May peace be [P. 65] on you, O Prophet ! and Allāh's mercy be on you ! He said : On you be peace ! Sit down. They sat down and asked him about the timings of prayers and he informed them about it.

The Deputation of Khushayn.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : 'Abd al-Raḥmān Ibn Ṣāliḥ informed us on the authority of Miḥjan Ibn Wahb ; he said : Abū Th'labah al-Khushani waited on the Apostle of Allāh, may Allāh bless him, while he was making arrangements for Khaybar. He embraced Islām and set out with him and was present at the battle of Khaybar. Then seven persons

of Khusshayn came and stayed with Abū Tha'labah. They embraced Islām, offered *bay'ah* and then returned to their people.

The Deputation of Sa'd Hudhaym

He (Ibn Sa'd) said : Muḥammad Ibn Sa'd informed us ; he said : Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn 'Abd Allāh, the son of al-Zuhrī's brother, informed us on the authority of 'Umayr al-Ṭā'ī, he on the authority of Abu al-Nu'mān, he on the authority of his father ; he said : I waited on the Apostle of Allāh, may Allāh bless him, with a deputation of several persons from among my people and alighted in a corner of al-Madīnah. Then we set out with the intention of going to the mosque. We witnessed the Apostle of Allāh, may Allāh bless him, saying prayers over a bier (*janāzah*) in the mosque. The Apostle of Allāh, may Allāh bless him, turned towards us and said: Who are you? We said: Members of Banu Sa'd Hudhaym. Then we embraced Islām, offered *bay'ah* and returned to our luggage. He gave orders concerning us. So we were lodged and treated with hospitality. We stayed for three days, and then we came to bid farewell. He said : Choose one from among yourselves as your *amīr*. He then ordered Bilāl who gave us rewards in *ūqiyahs* of silver. We returned to our people, and Allāh blessed them with the acceptance of Islām.

The Deputation of Balīyī.

He (Ibn Sa'd) : said : Muḥammad Ibn 'Umar informed us, he said : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Mūsā Ibn Sa'd ; the *mawlā* of Banū Makhzūm, he on the authority of Ruwayfi' Ibn Thābit at Balawi ; he said : The deputation of my people arrived in the month of Rabī' al-Awwal of the ninth year. I lodged them in my house in Banū Jadīlah, then I brought them till we came to the Apostle of Allāh, may Allāh bless him. He was sitting with his companions in his house in the morning. The leader of the deputation Abu al-Ḍubāb proceeded forward and sat down in front of the Apostle of Allāh, may Allāh bless him. He conversed (with the Prophet)

and his people embraced Islām. They asked the Apostle af Allāh, may Allāh bless him, about hospitality and their affairs [P. 66] relating to their faith. He gave a reply to them. Then I brought them back to my house. In the meantime the Apostle of Allāh, may Allāh bless him, brought a load of dates and said : Help yourself with these dates. He (Ruwayfi') said : They ate from them, besides some others. They stayed for three days and then came to the Apostle of Allāh, may Allāh bless him, to bid him farewell. He ordered them to be rewarded as he had been rewarding those who had come before them. Then they returned to their lands.

The Deputation of Bahrā.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Mūsā Ibn Ya'qūb al-Zam'ī related to me on the authority of his aunt, she on the authority of her mother Kuraymah Bint al-Miqdād ; she said : I heard my mother Ḍubā'ah Bint al-Zubayr Ibn 'Abd al-Muṭṭalib saying : The deputation of the Bahrā consisting of thirteen members came from al-Yaman. They came, leading their camels, till they reached the door of al-Miqdād Ibn 'Amr in Banū Jadīlah. Al-Miqdād came out and hailed them. He lodged them in his house. They approached the Prophet, may Allāh bless him, embraced Islām, learnt the obligatory duties (*al-farā'iḍ*) and stayed there for some days. Then they came to the Apostle of Allāh, to bid him farewell. He ordered them to be given rewards, then they returned to their people.

The Deputation of 'Udhrah.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Isḥāq Ibn 'Abd Allāh Ibn Nasṭās related to me on the authority of Abū 'Amr Ibn Ḥurayth al-'Udhrī ; he said : I discovered it in a writing of my ancestors ; they said : Our deputation of twelve members including Ḥamzah Ibn al-Nu'mān al-'Udhrī, Sulaym and Sa'd, sons of Mālik, and Mālik Ibn Abi Riyāḥ came to the Apostle of Allāh, may Allāh bless him, in Ṣafar of the ninth year. They were lodged in the house of Ramlah

Bint al-Ḥārith al-Najjāriyah. Then they came to the Prophet, may Allāh bless him, and greeted him in the manner of the days of *Jāhīliyah*. They said : We are the uterine brothers of Quṣayyi and we are those who uprooted Khuzā'ah and Banū Bakr from Makkah. We are related to you and have kinship with you. The Apostle of Allāh, may Allāh bless him, said : Hail to you and I welcome you. I was not introduced to you. What prevented you from the way of Islamic greeting ? They said : We have come here as pioneers of our people. They asked the Prophet, may Allāh bless him, about affairs related to their faith. He gave reply to them. They embraced Islām and stayed for some days. Then they returned to their people. He ordered them to be rewarded as he had been rewarding the deputationists and covered one of them with a sheet.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib informed us ; he said : Sharqī Ibn al-Quṭāmī related to me on the authority of Mudlij Ibn al-Miqdād Ibn Zamil al-'Udhrī ; (second chain) he (Ibn Sa'd) said : Abū [P. 67] Zufar al-Kalbī related to me some portions of it ; they said : Zamil Ibn 'Amr al-'Udhrī waited in a a deputation on the Prophet, may Allāh bless him, and informed him of what he had heard from their idol. Thereupon he said : He is a faithful jinn. Then he embraced Islām. The Apostle of Allāh, may Allāh bless him, made a flag for him (appointing him chief of) his people. Subsequently he took part in (the battle of) Ṣiffīn on the side of Mu'āwiyah. He was also with him at al-Marj where he was slain. When he had attended the Prophet, may Allāh bless him, he had recited :

"O Apostle of Allāh ! I have directed my beast towards you,
I toiled it through uneven impassable routes of sand.
I wish to extend strong unflincling support to the best of mankind,
I want to bind a rope from your ropes to mine.
I bear witness that there is nothing except Allāh,
I shall live on His creed till my foot keeps my shoe heavy."

The Deputation of Salāmān

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Muḥammad Ibn Yaḥyā Ibn Sahl Ibn Abī Ḥathmah related to me ; he said : I discovered in the writings of my father that Ḥabīb Ibn 'Amr al-Salāmān related; he said : Our deputation of seven members of the Salāmān waited on the Apostle of Allāh, may Allāh bless him. We met the Apostle of Allāh, may Allāh bless him, outside the mosque while he was going to a bier (janāzah). We said: Peace be on you! O Apostle of Allāh! He said : And on you be peace ! who are you ? We replied : We belong to the Salāmān and have come to offer *bay'ah* to you in Islām. We represent those of our people who are behind us. He turned to his slave Thawbān and said : Lodge them where the members of the deputations are lodged. When he offered *al-ẓuhr* (afternoon) prayers, we waited on him and asked him about prayers, regulations of Islām and incantations. We embraced Islām and he gave every one of us five ounces (of silver). We returned to our lands. It took place in Shawwāl of the tenth year.

The Deputation of Juhaynah

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us; he said : Abū 'Abd al-Raḥmān al-Madanī informed us ; he said : When the Prophet, may Allāh bless him, arrived at al-Madīnah, 'Abd al-'Uzzā Ibn Badr Ibn Zayd Ibn Mu'āwiyah al- Juhnī, a member of Banu al-Raba'ah Ibn Rashdān Ibn Qays Ibn Juhaynah waited on him in a deputation. His uterine brother Abū Raw'ah who was his uncle's son was with him. The Apostle of Allāh, may Allāh bless him, said to 'Abd al-'Uzzā : Thou art 'Abd Allāh. (He said) to Abū Raw'ah : You will be a terror to the enemy if Allāh will. And he said : Who are you ? They said : Banū Ghayyān (lit allurement). He said : You are Banū Rashdān (lit. guidance). The name of their [P. 68] valley was Ghawā ; the Apostle of Allāh, may Allāh bless him, named it Rushd and said : The mountains of Juhaynah al-Ash'ar and al-Ajrad are from the heavenly mountains, and devastation will not befall them. He

handed their banner on the day of *al-fatḥ* (victory of Makkah,) to 'Abd Allāh Ibn Badr. He demarcated (the site of) their mosque which is the first mosque to be demarcated at al-Madīnah.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us; he said : Khālid Ibn Sa'id informed us on the authority of a member of the Juhaynah (tribe) a branch of Banū Duhmān, he on the authority of his father who had been the companion of the Prophet, may Allāh bless him ; he said : 'Amr Ibn Murrah al-Juhnī said : There was an idol for us ; we adored it and I was its priest. When I heard about the Prophet, may Allāh bless him, I broke it and set out and came to Prophet[ﷺ] at al-Madīnah. Here I embraced Islām, and bore witness to the truth and believed in what he declared to be lawful or forbidden. Thereupon I recited :

I bear witness that Allāh is Truth and that

I am the first (of those) abandoning the deities (*ālihaḥ*) of stones.

When migrating towards you I had wrapped the waist-wrapper to my calf.

And I crossed the unlevelled route with difficulty.

I like to have the company of the best of mankind in person and through parentage.

He is the Apostle of the Lord of people, above the heavens.

He (Ibn Sa'd) said : Then the Apostle of Allāh, may Allāh bless him, sent him to his people to preach Islām to them. All of them responded except one who rejected his words. 'Amr Ibn Murrah cursed him ; consequently his mouth became crippled and he could not speak. He also became blind and needy.

The Deputation of Kalb.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us ; he said : Al-Ḥārith Ibn 'Amr al-Kalbī related to me on the authority of his uncle 'Umārah Ibn Jaz' he on the

authority of a member of Banū Mu'āwiyah ; a branch of Kalb ; (second chain) he (Ibn Sa'd) said : Abū Laylā Ibn 'Aṭiyyah al-Kalbī informed me on the authority of his uncle ; they said : 'Abd 'Amr Ibn Jabalah Ibn Wā'il Ibn al-Julāḥ al-Kalbī said : 'Aṣim, a member of Banū Raqqāsh, a branch of Banū 'Āmir, and I started (on a journey) and we came to the Prophet, may Allāh bless him. He invited us to join the fold of Islām so we embraced Islām. He said : I am the Prophet, untutored, the true and the sinless. Disaster and all disaster is for one who disbelives me, turns his face from me and fights against me. Prosperity and all prosperity is for him who defends me, supports me, believes in me, testifies to my words and fights on my side. They said : We believe in you and testify to your words. Then we embraced Islām and 'Abd 'Amr began to recite :

I responded to the Apostle of Allāh when he brought guidance,
At first I was an unbeliever in Allāh then I became a believer and I hope to receive a reward for it.

I gave up taking augury by means of arrows and I see,
I spent my age in similar pastimes.

I believe in Allāh Who is High in position,
And I shall be rejecting the idols till I live.

[P. 69] He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us; he said: Ibn Abī Ṣāliḥ, a member of Kinānah, related to me on the authority of Rabī'ah Ibn Ibrāhīm al-Dimishqī ; he said : Ḥārithah Ibn Qaṭan Ibn Zā'ir Ibn Ḥiṣn Ibn Ka'b Ibn 'Ulaym al-Kalbī and Ḥamal Ibn Sa'dānah Ibn Ḥārithah Ibn Mughaffil Ibn Ka'b Ibn 'Ulaym waited on the Apostle of Allāh, may Allāh bless him, in a deputation. They embraced Islām and he prepared a banner for Ḥamal Ibn Sa'dānah who participated with this banner in (the battle of) Ṣiffīn on the side of Mu'āwiyah. He wrote an epistle to Ḥārithah Ibn Qaṭan, in which was (written) : This is an epistle from Muḥammad, the Apostle of Allāh, to the people of Dūmat al-Jundul and those families of Kalb who live in the adjoning places,

and they are with Ḥārithah Ibn Qaṭan. The dates of the date-palms in the forest irrigated with rain-water are ours and those in urban area are yours. (The revenue) will be one tenth (of the yeild) of the farmers near the streams ; and one half of it on that irrigated with rain-water. (i. e, one twentieth), your animals in small numbers will not be collected, nor will they be exchanged. I want you to offer prayers in time and pay *zakāh* in full. You will not be prevented from grass and no *'ushr* will be levied on household effects. You have to make a covenant and we will offer sincere advice. We make a covenant and promise in your favour and you have to be sincere and faithful. There is the guarantee of Allāh and His Apostle. Allāh bears witness to it and also all those Muslims who are present.

The Deputation of Jarm

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib informed us ; he said : Sa'd Ibn Murrah al-Jarmi informed us on the authority of his father ; he said : Two members of our tribe, waited in a deputation on the Apostle of Allāh, may Allāh bless him ; one of them was known as al-Aṣqa' Ibn Shurayḥ Ibn Ṣuraym Ibn 'Amr Ibn Riyāḥ Ibn 'Awf Ibn 'Amīrah Ibn al-Hūn Ibn A'jab Ibn Qudāmah Ibn Jarm Ibn Rayyān Ibn Ḥulwān Ibn 'Imrān Ibn al-Ḥāf Ibn Quḍā'ah, and the other as Hawdhah Ibn 'Amr Ibn Yazīd Ibn 'Amr Ibn Riyāḥ. They embraced Islām and the Apostle of Allāh, may Allāh bless him, wrote an epistle to both of them.

He (Ibn Sa'd) said : A member of Banū Jarm recited before me verses which 'Āmir Ibn 'Aṣamah Ibn Shurayḥ i, e, al-Aṣqa' had composed :

Abū Shurayḥ al-Khayr was my uncle,
He was brave of the brave, bearing responsibility.
He was the chief of the tribe of Jarm when
Devastators had put us into trouble.
He was the first of his people when they were invited
To Islam, by Aḥmad of Tīhāmah,

He responded to it and became his supporter.
Then he (in return) appointed him the chief of the two branches of Qudāmah.

He (Ibn Sa'd) said : Yazīd Ibn Hārūn informed us ; he said : Mis'ar Ibn Ḥabīb informed us ; he said : 'Amr Ibn Salamah Ibn Qays al-Jarmi informed us : That his father and some members of his tribe waited in a deputation on the Prophet ﷺ. When the people embraced Islām, learnt the *Qur'ān* and satisfied their needs, they said to him (Prophet ﷺ) : Who is to lead us in prayers or make us offer prayers ? He said : He should [P. 70] lead in prayers, who is more conversant with or more learned in the *Qur'ān* among you. He (Salamah) said : They came to their people and inquired of them about it. They did not find any one more conversant with and learned in the *Qur'ān* than myself. He (Salamah) said : I was only a boy and had one sheet to cover me. They made me proceed forward, and I led them in prayers. Since then I never witnessed an assembly of the Jarm in which I was present (and was not their leader in prayers), I am their leader to this day.

Yazīd said : Mis'ar said : He used to say prayers over funerals, and led his people in prayers in their mosque till he passed away.

He (Ibn Sa'd) said : 'Ārif Ibn al-Faḍl informed us; he said : Ḥammād Ibn Zayd informed us on the authority of Ayyūb ; he said : Abū Yazīd 'Amr Ibn Salamah al-Jarmī related to me ; he said : We resided by (a stream of) water by which people passed. We asked them : What is this affair about which people talk that a person believes that he is a Prophet, and that Allāh has commissioned him and that Allāh has revealed to him such and such. I did not hear a thing which I did not commit to memory as if it struck to my heart. Thus I collected a large part of the *Qur'ān* in my heart.

He (Ibn Sa'd) said : The Arabs were hesitating in embracing Islām upto the time of the Victory (of Makkah). They would say :

Wait ! if he (Prophet ﷺ) triumphs over them (i.e. the Makkans) he is true and he is a Prophet ﷺ. When (the news of) the Victory came to us, each tribe hurried to embrace Islām. My father set out to convey the message of our neighbours' embracing Islām. He (Salamah) stayed with the Apostle of Allāh, may Allāh bless him, as long as Allāh liked him to stay.

He (Salamah) said : Then he returaed and when he was at a short distance, we received him. When we saw him, he said : By Allāh ! I have brought truth from the Apostle ﷺ of Allāh. Then he said : He enjoins on you such and such things and restrains you from such and such ; and that you should offer prayers in this way and at this time. When the time of prayer comes, one of you should call for prayers, and he should lead you in prayers who is more conversant with the *Qur'ān*. He (Salamah) said : Our neighbours made a search but did not discover anyone more conversant with the *Qur'an* than me as I had been committing to memory, (hearing) from the cameleers. He said : They made me go forward before them ; I led them in prayers and I was only six years old.[1] He continued : There was a covering over me and when I prostrated it contracted. Thereupon a woman of the tribe said : Why do you not cover the posteriors of your reader (*qārī*)? He said : They clothed me in a shirt of cloth with knots from al-Baḥrayn. He said : Nothing made me more happy than wearing this shirt.

He (Ibn Sa'd) said : Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us, saying ! Abū Shihāb informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of Abū Qulābah, he on the authority of 'Amr Ibn Salamah al-Jarmī ; he said : I used to meet the cameleers who taught me the verses (of the *Qur'ān*) and so I was leading in prayers during the days of the Apostle of Allāh.

He (Ibn Sa'd) said : Abu 'l-Walīd Hisham al-Ṭayālisī Ibn 'Abd al-Malik informed us, saying : Shu'bah informed us on the

1 It appears that in those early days of Islām even a child could lead in prayers, which is not permissible now.

authority of Ayyūb ; he said : I heard 'Amr Ibn Salamah ; he said : My father went to the Apostle of Allāh, may Allāh bless him, with the news of our people's embracing Islām. During the course of that he said : He who is more conversant with the *Qur'ān* among you should lead your prayers. He said : I was the youngest of them and I used to lead their prayers. A woman said : Cover the posteriors of your leader. Thereupon they clothed me in a shirt and nothing made me more rejoicing than putting on this shirt.

He (Ibn Sa'd) said : Yazīd Ibn Hārūn informed us on the authority of 'Āṣim, he on the authority of 'Amr Ibn Salamah he said : When my people returned from the Apostle of Allāh, may Allāh bless him, they said : He has said that he should lead your prayers who is more conversant with the recitation of the *Qur'ān*. He said : They called me and instructed me in kneeling and prostrating. He said : I was leading them in prayers and there was a torn covering over me. They said to my father : Will you not cover the posteriors of your son before us ?

The Deputation of al-Azd.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : 'Abd Allāh Ibn 'Amr Ibn Zuhayr al-Ka'bī informed us on the authority of Munīr Ibn 'Abd Allāh al-Azdī ; he said : Ṣurad Ibn 'Abd Allāh al-Azdī arrived with about thirteen to nineteen members of his people in a deputation to the Apostle of Allāh, may Allāh bless him. They stayed with Farwah Ibn 'Amr, who hailed[1] them and honoured them. They remained for ten days. Ṣurad was most superior among them. The Apostle of Allāh, may Allāh bless him, appointed him *amīr* of those of his people who had embraced Islām, and enjoined him to wage war against the polytheists of the tribe of Yaman, who were living in the adjoining territories. He set out and alighted at Jurash which was a strongly fortified city and where the tribes of

1 *Ḥayyā lit* : May you live long.

Yaman had taken shelter. He (Ṣurad) invited them to embrace Islām but they declined. He besieged them for a month and used to raid their animals and seize them. Then he retreated to a mountain, called Shakar. They thought that he had fled, and came out to pursue him. He arrayed his forces, and attacked them. Muslims put them to sword as they liked. They seized twenty of their horses and fought them the whole day. The people of Jurash had sent two men to the Apostle of Allāh, who were waiting for an opportunity to meet him. The Apostle of Allāh, may Allāh bless him, informed them of this combat and the victory of Ṣurad. The two men came to their people and informed them, of the circumstance, along with other incident. So a deputation of them set out, and they waited on the Apostle of Allāh, may Allāh bless him, and embraced Islām. The Apostle of Allāh said: Hail to you! people of good countenance, truthful when meeting, pleasant in speech and superior in trust. You belong to me and I to you. He made *mabrūr* their watch-word and demarcated their village with distinguished marks.

The Deputation of Ghassān.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Yaḥyā Ibn 'Abd Allāh Ibn Abī Qatādah informed us on the authority of Muḥammad Ibn Bukayr al-Ghassāni, he on the authority of his people of the Ghassān; they said: We arrived before the Apostle of Allāh, may Allāh bless him, in the month of Ramaḍān of the tenth year, at al-Madīnah, and we were three persons. We stayed in the house of Ramlah [P. 71] Bint al-Ḥārith. All the members of the deputations of Arabia were testifying to (the Prophethood of) Muḥammad, may Allāh bless him; so we said to each other: Will the Arabs seeing us find us the worst of them? Then we came to the Apostle of Allāh, may Allāh bless him, and embraced Islām. We testified and bore witness to what he had brought to be true; we said: We do not know if our people will follow us. The Apostle of Allāh, may Allāh bless him, gave them rewards and they returned and reached their people.

They did not respond to their appeal, so they concealed their Islām until two of them passed away; the third of them met 'Umar Ibn al-Khaṭṭāb in the battle of al-Yarmūk. He, met Abū 'Ubaydah and informed him about his Islām so he showed respect to him.

The Deputation of al-Ḥārith Ibn Ka'b.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us; he said: Ibrāhīm Ibn Mūsā al-Makhzūmī related to me on the authority of 'Abd Allāh Ibn 'Ikrimah Ibn 'Abd al-Raḥmān Ibn al-Ḥārith, he on the authority of his father; he said: The Apostle of Allāh, sent Khālid Ibn al-Walīd with four hundred Muslims to Banū al-Ḥārith at Najrān in the month of Rabī' al-Awwal of the tenth year. He ordered him to invite them to Islām thrice before fighting. He did accordingly and from them a member of the Bul-Ḥārith Ibn Ka'b responded. They accepted what he had called them to. He stayed among them to teach them Islām, its regulations, the Book of Allāh and the *sunnah* of His Prophet. He (Khālid) wrote about it to the Apostle of Allāh, and sent a message with Bilāl Ibn Ḥārith al-Muzanī giving full account of the superiority of Islām and the prompt response of the Banū al-Ḥārith in embracing Islām. The Apostle of Allāh, may Allāh bless him, wrote to Khālid to convey to them good tidings and warning and to come with a deputation of their people. Khālid came along with their deputation. In it were Dhū al-Ghuṣṣah Qays Ibn al-Ḥuṣayn, Yazīd Ibn 'Abd al-Madān, 'Abd Allāh Ibn 'Abd al-Madān, Yazīd Ibn al-Muḥajjal, 'Abd Allāh Ibn Qurād, Shaddād Ibn 'Abd Allāh al-Qanānī and 'Amr Ibn 'Abd Allāh. Khālid lodged them with himself; then he went with them to the Apostle of Allāh, who asked: Who are these people who are like the people of Hind? He was told that they were: Banū al-Ḥārith Ibn Ka'b. They greeted the Apostle of Allāh and bore witness to: There is no god but Allāh and that Muḥammad is the Apostle of Allāh. He gave in reward ten *ūqiyahs* to every one of them and to Qays Ibn al-Ḥuṣayn twelve

and a half *ūqiyahs*. The Apostle of Allāh appionted him *amīr* of Banū al-Ḥārith Ibn Ka'b. Then they returned to their people before the end of Shawwāl. After their return they had hardly lived with their people for four months when the Apostle of Allāh, may Allāh's blessing, mercy and benediction be on him, passed away.

He (Ibn Sa'd) said : 'Alī Ibn Muḥammad al-Qurashī informed us on the authority of Abū Bakr al-Hudhalī, he on the authority of al-Sha'bī; he said: 'Abdah Ibn Mushir al-Ḥārithī [P. 73] waited on the Prophet, may Allāh bless him, and asked him about the things which he had left behind and had seen during his journey.[1] The Apostle of Allāh informed him then the Apostle of Allāh said to him : O Ibn Mushir ! embrace Islām and do not sell your religion for the world. Thereupon he embraced Islām.

The Deputation of Hamdān.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: Ḥābbān Ibn Hānī Ibn Muslim Ibn Qays Ibn 'Amr Ibn Mālik Ibn Lā'yi al-Hamdānī, later al-Arḥabī, on the authority of the old men of the tribe ; they said : Qays Ibn Mālik Ibn Sa'd Ibn Lā'yi al-Arḥabī arrived before the Apostle of Allāh, may Allāh bless him, while he was at Makkah. He said : O Apostle of Allāh ! I came to you to embrace Islām and assist you. He said : Hail to you ! will you be responsible for what is due from me, O people of Hamdān ? He (Qays) said : Yes, may my father and mother be sacrificed for you. He (Prophet) said : Go to your people, if they respond, come to me and I shall accompany you. Qays went to his people. They embraced Islām, went inside to take a bath and turned their faces towards the *qiblah*. Then he (Qays) carried the news of their embracing Islām to the Apostle of Allāh ; he said : My people have embraced Islām and they have asked me to take you to them. The Prophet, may Allāh bless him, said : Hail to Qays the

1 He wanted to test if the Apostle of Allāh, may Allāh bless him, could perform a miracle.

members of the deputation of the people ! He also said: You have fulfilled your promise, may Allāh compensate you. He rubbed his forehead, and wrote the order of his appointment as *amīr* over his people. *Aḥmūḍ*, *ghārb* their associates and their emfranchised slaves. (He ordered them) to listen to him, and obey him. They were under the guarantee of Allāh and the guarantee of His Apostle as long as they offered prayers, and paid *zakāh*. He (Prophet) granted him (Qays) three hundred *faraqs** from the property of Allāh. Out of it two handred *faraqs* of raisin and maize in equal parts and one hundred *faraqs* of wheat, to be paid to him for ever.

Hishām said : *Faraq* is a measure of Yaman, and the *aḥmūr* were Qudam, 'Āl-Dhī Marrān, 'Āl-Dhī La'wah and Adhwā of Hamdān. Their *ghārb* were: Arḥab, Nihm, Shākir, Wādi'ah, Yām Murḥibah, Dālān, Khārif, 'Udhar and Ḥajūr.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us ; he said: Ismā'īl Ibn Ibrāhīm informed us on the authority of Isrā'īl Ibn Yūnus, he on the authority of Abū Isḥāq, he on the authority of the elders of his people ; they said : The Apostle of Allāh, may Allāh bless him, presented himself during the season (of pilgrimage) before the tribes of the Arabs. A member of the Arḥab known as 'Abd Allāh Ibn Qays Ibn Umm Ghazāl passed by him. He (Prophet) said : Are your people strong ? He said : Yes. He invited him to embrace Islām ; and he (Ibn Qays) joined the fold of Islām. He feared his people would let him down, so he promised to come back during the next *Ḥajj* season. Then the Hamdānī set out to meet his people. A person of Banū Zubayd known as Dhubāb assassinated him and the young men of Arḥab killed Dhubāb al-Zubaydi.

He (Ibn Sa'd) said : 'Alī Ibn Muḥammad Ibn Abū Sayf al-Qurashī informed us on the authority of some learned men whose name he had mentioned ; they said : The deputation of Hamdān waited [P. 74] on the Apostle of Allāh, may Allāh bless him, while they had clothes of *al-ḥirbah* (Yamanite textile) with *dībāj* (pure

* *Farq* is a measure equal to three *ṣā's* or 16 *ritls*.—Tr.

silk) border. They included of Dhū Mish'ār Ḥamzah Ibn Mālik. The Apostle of Allāh said : What a good tribe of Hamdān ! quick to support and forbearing in exertion. From them will be chiefs and persons in charge of Islām *(abdāl wa awtād)*. They embraced Islām and the Prophet wrote a document that the territories of Khārif, yām, Shākir. Ahl at-Haḍb and Ḥiqāf al-Raml would vest in the Muslims of Hamdān.

The Deputation of Sa'd al-'Ashīrah.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us ; he said : Abū Kibrān al-Murādi informed us on the authority of Yaḥyā Ibn 'Urwah ; he on the authority of Yaḥyā Ibn Hānī Ibn 'Urwah, he on the authority of 'Abd al-Raḥmān Ibn Abī Sabrah al-Ju'fi ; he said : When they heard the news of the departure of the Prophet, Dhubāb, a member of Banū Anas Allāh Ibn Sa'd al-'Ashīrah fell upon an idol, belonging to Sa'd al-'Ashīrah, which was called Farrāḍ, and demolished it. Then he waited in a deputation on the Prophet, may Allāh bless him, embraced Islām, and said :

I followed the Apostle of Allāh when he brought guidance,
And left Farrāḍ in an abode of humiliation.
I dealt a severe blow on him and left him.
As if he never existed, and the world is full of misfortunes of life.
When I saw Allāh manifested His creed,
I responded to the Apostle of Allāh when he called me.
I shall be a helper of Islām till I live,
And I shall exert my strength and power for its might.
Who will convey this message to Sa'd al-'Ashīrah,
That I have purchased what will endure for what will vanish ?

He (Ibn Sa'd) said : Hishām informed us on the authority of his father, he on the authority of Muslim Ibn 'Abd Allāh Ibn Sharīk al-Nakha'ī, he on the authority of his father ; he said : 'Abd Allāh Ibn Dhubāb al-Anasī was a partisan of 'Alī Ibn Abī Tālib in the battle of Ṣiffīn, and he was satisfied.

The Deputation of 'Ans

He (Ibn Sa'd) said : Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us ; he said : Abū Zufar al-Kalbī informed us on the authority of a member of 'Ans Ibn Mālik Ibn Mudhḥij ; he said : A member of our people waited in a deputation on the Prophet, may peace be on him. He (Prophet) was taking his evening meal; he called him to share the meals with him and he sat down. When he had finished the meals, the Prophet, may A lāh bless him, turned to him and said : Do you testify : There is no god save Allāh and that Muḥammad is His servant and Apostle. He replied : I testify that there is no god save Allāh and that Muḥammad is His servant and Apostle. Then he said : Have you come out of temptation or out of fear? He replied [P. 75] : As regards temptation, by Allāh you do not possess wealth ; and as regards fear, by Allāh, I live at a place where your forces will not reach. But I was frightened of torment so I became afraid. I was asked to believe in Allāh, and I responded. The Apostle of Allāh turned to the people and said : Many a person from the 'Ans orators. He continued visiting the Apostle of Allāh during his stay. Then he came to bid him (Prophet) farewell. The Apostle of Allāh, may Allāh bless him, made provision for him and said : Adieu orators ! and if you suffer from some ailment, take refuge in a village nearby. He set out and suffered from fever on the way. He took refuge in a village nearby and died there, may Allāh show him mercy. His name was Rabī'ah.

The Deputation of al-Dāriyīn.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhrī, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah ; (second chain) Hishām Ibn Muḥammad al-Kalbi informed us ; he said : 'Abd Allāh Ibn Yazīd Ibn Rawḥ Ibn Zinbā' al-Judhāmī informed us on the authority of his father ; they said : On his return from Tabūk, a deputation of al-Dāriyīn

waited on the Apostle of Allāh, may Allāh bless him. They were ten persons consisting of (1) Tamīm ; (2) Nu'aym sons of Aws Ibn Khārijah Ibn Sawād Ibn Jadhīmah Ibn Darrā' Ibn 'Adī Ibn al-Dār Ibn Hānī Ibn Ḥabīb Ibn Numārah Ibn Lakhim ; (3) Yazīd Ibn Qays Ibn Khārijah ; (4) al-Fākih Ibn al-Nu'mān Ibn Jabalah Ibn Ṣaffārah [al-Wāqidī says, Ṣaffārah while Hishām says Ṣaffār] Ibn Rabī'ah Ibn Darrā' Ibn 'Adī Ibn al-Dār ; (5) Jabalah Ibn Mālik Ibn Ṣaffārah ; (6) Abū Hind ; (7) al-Ṭayyib sons of Dharr who was (also called) 'Abd Allāh Ibn Ruzayn Ibn 'Immīt Ibn Rabī'ah Ibn Darrā' ; (8) Hānī Ibn Ḥabīb ; (9) 'Azīz and (10) Murrah sons of Mālik Ibn Sawād Ibn Jadhīmah. They embraced Islām and the Apostle of Allāh changed the name of al-Ṭayyib to 'Abd Allāh and that of 'Azīz to 'Abd al-Raḥmān. Hānī Ibn Ḥabīb offered as present a cask of wine, horses and a *qabā* embroidered with gold. He (Prophet) accepted only the horses and the *qabā* and gave the letter to al-'Abbās Ibn 'Abd al-Muṭṭalib, who said : What shall I do of this ? He said : Remove the gold and make ornaments of your women-folk, or give it in charity, and then sell the *dībāj* (silk) and get its price. Al-'Abbās sold it to a Jew for eight thousand dirhams. Tamīm said : In our neighbourhood there are Romans who own two villages one of which is called Ḥibrā and the other Bayt 'Aynūm ; if Allāh blesses thee with the victory of Syria please make a gift of them to me. He said : They are yours, when Abū Bakr came to power, he conferred them on him and executed a document. The deputation of al-Dāriyīn stayed there till ; the Apostle of Allāh, may Allāh bless him, breathed his last. He left a will giving them one hundred *wesaqs* (of grain).

[Page 76] *The Deputation of al-Ruhāwiyīn a branch of Mudhḥij*

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar informed us ; he said : Usāmah Ibn Zayd related to me on the authority of Zayd Ibn Ṭalḥah al-Ṭaymī ; he said : Fifteen members of al-Ruhāwiyīn, who form a tribe of Mudhḥij, arrived before the

Apostle of Allāh, may Allāh bless him, in the tenth year. They stayed in the house of Ramlah Bint al-Ḥārith. The Apostle of Allāh, may Allāh bless him, came and talked to them for a long time. They offered presents to the Apostle of Allāh, including a horse, known as al-Mirwāḥ. He ordered it to be tried by riding, which was done before him (Prophet); and he liked it. They embraced Islām, learnt *al-Qur'ān* and the obligotory duties. He rewarded them as he used to reward the members of the deputations. Their leading members received twelve and a half *ūqiyahs* (of silver) and those of lower rank received five *ūqiyahs*. Then they returned to their bands. Subsequently a few of them came to al-Madīnah and accompained the Apostle of Allāh, may Allāh bless him, on *Ḥajj*. They stayed there (al-Madīnah) till the Apostle of Allāh, may Allāh bless him, died. He left a will giving them one hundred *wasaqs* of the produce of Khaybar under the head of Army. He executed a document in their favour which they sold in the days of Mu'āwiyah.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad al-Kalbi informed us; he said: 'Amr Ibn Hizzān Ibn Sa'īd al-Ruhāwī related to me on the authority of his father; he said: A member of our tribe, who was called 'Amr Ibn Subay', waited in a deputation on the Prophet, may Allāh bless him, and embraced Islām. The Apostle of Allāh, prepared a flag for him, under which he fought at Ṣiffīn on the side of Mu'āwiyah. He said about his coming to the Prophet, may Allāh bless him:

O Apostle of Allāh! I directed my beast towards you.
It crosses deserts, even land bordering mountains, one after the other.
I tire it by making it go in the night. And it has the litter of wooden logs (on its back).
Sometimes it bends down under my luggage and sometimes it raises its neck.
You (O beast!) will not have any rest unless you reach.
The door of the Hashimite, the guided Prophet.

Then I shall release you from journeying after this journey.

Crossing forests and remaining wakeful, throughout night.

Hishām said: *al-talajluj* means that it sits down not to rise again. A poet sang:

Who will convey (this message) to the sweet heart, that her husband.

Maṣād Ibn Madh'ūr hesitated because of faithlessness.

The Deputation of Ghāmid.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar informed us, he said: More than one scholar related to me; they said: A deputation of the Ghāmid came before the Apostle of Allāh, may Allāh bless him, in the month of Ramaḍān. They were ten persons and they stayed at Baqi' al-Gharqad. There they put on fine clothes and went to the Apostle of Allāh, may Allāh bless him. They greeted him and admitted of their (*conversion to*) Islām. The Apostle of Allāh, may Allāh bless him, wrote an epistle for them containing the regulations (*Sharā'i*) of [P. 77] Islām. They came to Ubayyi Ibn Ka'b who taught them the *Qur'ān*. The Apostle of Allāh, may Allāh bless him, rewarded them as he used to reward the members of the deputations.

The Deputation al-Nakha'.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad Ibn al-Sā'ib al-Kalbī informed us on the authority of his father, he on the authority of the elders of al-Nakha'; they said: The tribe of al-Nakha' sent two men as members of the deputations to the Prophet to convey the news of their (*conversion to*) Islām. They were Artāt Ibn Sharāḥil Ibn Ka'b, a member of Banū Ḥārithah Ibn Sa'd Ibn Mālik Ibn al-Nakha', and al-Juhaysh whose name was al-Arqam, a member of Banū Bakr Ibn 'Awf Ibn al-Nakha'. They set out till they reached the Apostle of Allāh, may Allāh bless him. He (Prophet) invited them to embrace Islām. They responded and offered *bay'ah* on behalf of their people. Their decorum

and dignity pleased the Apostle of Allāh. He said : Are there people like you in your tribe ? They said : We have left behind us seventy persons and all of them are superior to us. They all decide the affairs and decisions about them are enforced. The Apostle of Allāh, may Allāh bless him, prayred for them and their people. He said : O Allāh ! bless the Banu al-Nakha'. He prepared a flag for Arṭāt i.e. appointed him chief) over his people. This flag was in his hand on the day of the Victory (of Makkah). He was present at al-Qādisiyyah with it and was slain there. Then his brother Durayd raised it and he was also slain. May Allāh show them mercy. Then Sayf Ibn al-Ḥārith, a member of Banū Jadhīmah took it and entered al-Kūfah with it.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : The last of the deputations that waited on the Apostle of Allāh, was that of Al-Nakha'. They came from al-Yaman in the middle of Muḥarram in the eleventh year. They were two hundred persons. and stayed in the house of Ramlah Bint al-Ḥārith. Then they came, admitting their (conversion to) Islām. They had offered *bay'ah* at the hand of Mu'ādh Ibn Jabal in al-Yaman. Among them was Zurārah Ibn 'Amr.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us, he said : He was Zurārah Ibn Qays Ibn al-Ḥārith Ibn 'Addā and he was a Christian.

The Deputation of Bajīlah.

He (Ibn Sa'd) said : Muḥammad Ibn 'Umar al-Aslamī informed us, he said : 'Abd al-Ḥamīd Ibn Ja'far related to me on the authority of his father, he said : Jarīr Ibn 'Abd Allāh al-Bajalī came to al-Madīnah in the tenth year with one hundred and fifty of his people. The Apostle of Allāh had said before their arrival that a [person of great blessings would be seen coming that high way on whose face will be signs of Kingship. Jarīr was seen coming on his beast and with him [P. 78]

were his people. They embraced Islām and offered *bay'ah* (to the Prophet ﷺ). Jarīr said : The Apostle of Allāh, may Allāh bless him, stretched (his hand) and accepted my *bay'ah* ; he (Prophet ﷺ) said : Testify there is no god but Allāh, and that I am His Apostle, offer prayers, pay Zakah, observe fasting during Ramaḍān, be sincere to Muslims and obey your *wālis* even they be Abyssinian slaves. He (Jarīr) said : Yes, I shall. Then he (Prophet ﷺ) accepted his *bay'ah*.

Qays Ibn 'Azrah al-Aḥmasi arrived with two hundred and fifty persons of the (tribe of) Aḥmas. The Apostle of Allāh, may Allāh bless him, asked them, who were they? They said : strong men of Allāh, and this appellation was applied to them in the days of *Jāhiliyah*. The Apostle of Allāh said to them : Today you are for Allāh. The Apostle of Allāh said to Bilāl : Make payment to the horsemen of Bajīlah and begin with those of al-Aḥmas. He did accordingly. Jarīr Ibn 'Abd Allāh stayed with Farwah Ibn 'Amr al-Bayāḍī. The Apostle of Allāh, may Allāh bless him, used to inquire from him about what was behind him. He would reply : O Apostle of Allāh, Allāh has manifested Islām and *adhān* (call for prayers) in their mosques and courtyards The men of the tribes demolished the idols which they adored. He (Prophet ﷺ) said : What happened to Dhu'l-Khalaṣah ? He replied : It is yet in the same position but Allāh will deliver us of it, if He will. The Apostle of Allāh, may Allāh bless him, sent him to break Dhu 'l-Khalaṣash and prepared a flag for him. He said : I do not remain firm on the horse. The Apostle of Allāh, may Allāh bless him, rubbed his chest and prayed for him : O Allāh ! make him a guide and a guided one. He set out with his people who were about two hundred men. The (period of his) absence was not long he returned soon. The Apostle of Allāh, may Allāh bless him, said : Have you broken it ? He said : Yes ! by Him, Who raised you with truth ; and I seized what was on it and I burnt it in fire. I have left it in a condition which will displease any one who likes it. None offered any obstruction to us before

it. He (Ibn Sa'd) said: Thereupon the Apostle of Allāh, may Allāh bless him, blessed the horses and men of Aḥmas.

The Deputation of Khath'am.

He (Ibn Sa'd) said: 'Alī Ibn Muḥammad al-Qurashī informed us on the authority of Abū Ma'shar, he on the authority of Yazid Ibn Rūmān and Muḥammad Ibn Ka'b; (second chain) he (Ibn Sa'd) said: 'Alī Ibn Mujāhid informed us on the authority of Muḥammad Ibn Isḥāq, he on the authority of al-Zuhrī, 'Ikrimah Ibn Khālid and 'Āṣim Ibn 'Umar Ibn Qatādah; (third chain) he (Ibn Sa'd) said: Yazīd Ibn 'Iyāḍ Ibn Ju'dubah informed us on the authority of 'Abd Allāh Ibn Abū Bakr Ibn Ḥazm and other scholars; some giving more information than others; they said: 'Ath'ath Ibn Zaḥr and Anas Ibn Mudrik waited on the Apostle of Allāh, may Allāh bless him, with the members of the Khath'am after Jarīr Ibn 'Abd Allāh had broken Dhua'l-Khalaṣah and had slain those of Khath'am whom he had slain. Then they said: We believe in Allāh, His Apostle and what was revealed by Allāh. (They said) write a document for us so that we may follow what might be written therein. Thereupon he wrote a document for him and Jarīr Ibn 'Abd Allāh and those present testified to it.

[P. 79] *The Deputation of the 'Ash'arīs.*

They said: The Ash'arīs came to the Apostle of Allāh in a body of fifty men including Abū Mūsā al-Ash'arī and his brothers and two members of the 'Akk (tribe). They made the voyage in boats and disembarked at Juddah? when they reached the vicinity close to al-Madinah they began to recite:

Tomorrow we will visit friends,

Muḥammad and his party.

When they arrived there they learnt that the Apostle of Allāh may Allāh bless him, was on his way to Khaybar. They met the

the Apostle of Allāh, may Allāh bless him, offered *bay'ah* and embraced Islām. Thereupon the Apostle of Allāh said: The Ash'arīs among the people are like a bag containing musk.

The Deputation of Ḥaḍara Mawt.

They said: The deputation of Ḥaḍara Mawt arrived along with that of Kindah to the Apostle of Allāh. They were Banū Wali'ah the Maliks of Ḥaḍara Mawt, Ḥamdah, Mikhwas, Mishrah and Abḍa'ah. They embraced Islām and Mikhwas said: O Apostle of Allāh, pray to Allāh to remove this stammering of my tongue. He prayed for him and made provision for him from the *ṣadaqah* of Ḥaḍar Mawt.

Wā'il Ibn Ḥujr al-Ḥaḍramī waited in a deputation on the Prophet, may Allāh bless him; and said: Having an inclination to embrace Islām and migration, I came to you. He invoked blessings for him and rubbed his head. To collect the people in honour of Wā'il Ibn Ḥujr a call was made: To assemble the people for prayers.[1] The Apostle of Allāh, may Allāh bless him, ordered Mu'āwiyah Ibn Abī Ṣufyān to arrange for his hospitality. Thereupon, he walked along with Wā'il who was riding. Mu'āwiyah said to him: Throw your shoes to me (so that I may put them on). He said: No! because I shall not wear them if you have worn them. Then he (Mu'āwiyah) said: Make me your co-rider. He (Wā'il) replied: You do not deserve sitting with kings. He (Mu'āwiyah) said: Verily, the intense heat burnt my feet. He (Wā'il) said: Walk under the shade of my she-camel, and that will be enough as an honour to you. When he intended to return to his land, the Apostle of Allāh scribed for him: This is a document from Muḥammad the Prophet to Wā'il Ibn Ḥujr, the Qayl of Ḥaḍra Mawt, as you have embraced Islām I leave with you, what is with you of lands and forts; and one tenth will be taken from you and a man of judgment will assess it. I enjoin on you that

1 Lit. The prayer is collected. This call was made to assemble the people.

you will not oppress in it till the faith *(dīn)* exists and the Prophet and the believers are (your) supporters.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad the *mawlā* of Banū Hāshim informed us on the authority of Ibn Abī 'Ubaydah one of the children of 'Ammār Ibn Yāsir; he said: Mikhwas Ibn Ma'dī Karib Ibn Walī'ah with his men waited in a deputation on the Prophet, may Allāh bless him. When they, left him Mikhwas had an attack of facial paralysis. Thereupon some members of them returned and said: [P. 80] O Apostle of Allāh! the chief of the Arabs has been attacked by palsy so tell us its remedy. The Apostle of Allāh, may Allāh bless him, said: Take a needle and heat it in fire, then turn his eye lashes and therein lies his cure, and thus his health will be restored. Allāh knoweth best what you uttered when you emerged from my presence. They complied with what he prescribed and he recovered.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us; he said: 'Amr Ibn Muhājir al-Kindī related to me; he said: There was a woman from Ḥaḍara Mawt, she belonged to the Tin'ah (tribe) named Tahnāt Bint Kulayb. She prepared a garment for the Apostle of Allāh, may Allāh bless him. Then she called her son Kulayb Ibn Asad Ibn Kulayb and said: Take this garment to the Prophet.ﷺ He brought it and embraced Islām. He (Prophetﷺ) invoked (Allāh's blessings) for him. One of his descendants alluded to it before some of his people.

The Apostle rubbed the face of our father's father (grandfather).

He did not rub the faces of Banū Baḥīr.

Their Young and old are alike.

They are like donkey's teeth in meanness.

When Kulayb came to the Prophet, may Allāh bless him, he recited these verses:

The sturdy camels of Barhūt kneel down when they walk.

To you, O beast ! of those who are bare-footed and who are wearing shoes.

They traverse plains, ponds of which are covered with dust.

When the camels are tired their dust increases.

For two months I have travelled with shame.

I hope, O man ! Allāh's reward for this.

Thou art the Prophet about whom we were informed.

Al-Tawrah and Prophets gave us good tidings about your advent.

He (Ibn Sa'd) said: Hishām Ibn Muḥammad informed us: Sa'īd and Ḥujr sons of 'Abd al-Jabbār Ibn Wā'il Ibn Ḥujr al-Ḥaḍramī informed us on the authority of 'Alqamah Ibn Wā'il; he said: Wā'il Ibn Ḥujr Ibn Sa'd al-Ḥaḍramī waited in a deputation on the Prophet, may Allāh bless him. He rubbed his face, invoked (Divine blessings) for him and appointed him the chief of his people. Then he gave a sermon before the people and said: O people! this is Wā'il Ibn Ḥujr who has come to you from Ḥaḍara Mawt having an inclination towards Islām. Then he said to Mu'āwiyah: Take him and lodge him in a house at al-Ḥarrah. Mu'āwiyah said: I went with him. My feet were scorched because of extreme heat, so I said to him: Make me your co-rider. He said: You are not (worthy of being) co-rider with kings. I said: Give me your shoes so that I may be saved of heat. He said: This (information) should not reach the people of al-Yaman that a plebeian put on the shoes of the king, but if you like I may hold my she camel by going fast so that you may walk under her shade. Mu'āwiyah said: Then I came to the Prophet and informed him about his conversation. He remarked: There are the characteristics of the *Jāhiliyah* in him. When he wanted to return, he (Prophet) wrote a document for him.

The Deputation of Azd 'Uman

Then the narration is connected with the narration of 'Alī Ibn Muḥammad; they said: The People of 'Umān embraced Islām. [P. 81] The Apostle of Allāh sent al-'Alā Ibn al-Ḥaḍrami so that he may instruct them in the laws of Islām and collect the *ṣadaqah* on their property. Thereupon their deputation set out to the Apostle of Allāh, Asad Ibn Yabraḥ al-Ṭāḥi was included in them (members of deputation). They met the Apostle of Allāh and asked him to send with them a man to administer their affairs. Makhrabah al-'Abdī, whose name was Mudrik Ibn Khūt, said: He (Prophet[ﷺ]) sent me to them, because I was obliged to them. They had taken me prisoner on the day of Janūb (a tribe of Yaman). They obliged me[1]. He (Prophet[ﷺ]) sent him with them to 'Umān. After them came Salamah Ibn 'Iyādh al-Azdī with men of his tribe. He asked the Apostle of Allāh[2] as to Whom he worships and to what he invites (the people). The Apostle of Allāh furnished him with information. Thereupon he said: Invoke Allāh to unite our article of faith and friendliness. He prayed for them and Salamaah and those who were with him, embraced Islām.

The Deputation of Ghāfiq.

They said: Julayḥah Ibn Shajjār Ibn Ṣuḥār al-Ghāfiqī came to the Apostle of Allāh along with the men of his tribe. They said: O Aposle of Allāh! we are the middle-aged persons from our tribe and we have embraced Islām and our *ṣadaqah* are blocked up in our plains. He said: Your rights are the same as of the Muslims and so your obligations. On this 'Awdh Ibn Surayr al-Ghāfiqi said: We believe in Allāh and follow the Apostle.

The Deputation of Bāriq.

They said: The deputation of Bāriq came to the Apostle of Allāh[2]. He invited them to embrace Islām. They embraced

1 They set him at liberty.

2 "May Allāh bless him" in Beirut edition, p. 351

Islām and offered *bay'ah*. The Apostle of Allāh wrote for them : This is an epistle from Muḥammad, the Apostle of Allāh, to the Bāriq, that their fruits will not be gleaned nor cattle will be grazed in spring or summar except with the permission of the Bāriq. If a Muslim passes by them in search of grass or because of absence of pasture land, it will be their duty to entertain him for three days. When their fruits grow ripe, a traveller can pick up as much as his stomach can contain, but he cannot carry (them with him). Abū 'Ubaydah Ibn al-Jarrāḥ and Ḥudhayfah Ibn al-Yamān witnessed it and Ubayyi Ibn Ka'b scribed it.

The Deputation of Daws.

They said : When al-Ṭufayl Ibn 'Amr al-Dawsī embraced Islām, he invited his people and they embraced Islām. Seventy or eighty members of his family came with him to al-Madīnah, Abū Hurayrah and 'Abd Allāh Ibn Uzayhir al-Dawsī being among them. The Apostle of Allāh[1] was then at Khaybar. They proceeded thither and met him there. It has been mentioned to us that the Apostle [P. 82] of Allāh , may Allāh bless him, allotted their shares from the booty of Khaybar. Then they came with him to al-Madīnah. Al-Ṭufayl Ibn 'Umayr said : O Apostle of Allāh ! do not separate me from my people. He lodged them at Ḥarrah al-Dujjāj. Abu Hurayrah said about his emigration when he set out from the abode of his people.

O traveller by night and bearing its (journey's) hardship !

Verily, it delivered me from the town of non-believers.

'Abd Allāh Ibn Uzayhir said : O Apostle of Allāh ! I command respect and hold a position among my people so appoint me (their administrator). The Apostle of Allāh[2] said : O brother Daws ! verily, Islām started in poverty and shortly it will return to the

1 May Allāh bless him, in Beirut edition, p. 353.
2 *Ibid.*

humble position. Consequently he who testifies to truth, will receive salvation and he who inclines to other than this will perish. Verliy, the greatest of your people in getting reward will be one who is greatest in sticking to truth and surely the right will dominate over falsehood.

The Deputation of Thumālah and al-Ḥuddān

They said: 'Abd Allāh Ibn 'Alas al-Thumālī and Musliyah Ibn Hizzān al-Ḥuddāni came to the Apostle of Allāh,[1] with groups of their people after the Victory of Makkah. They embraced Islām and offered *bay'ah* to the Apostle of Allāh[1] on behalf of their people. The Apostle of Allāh[1] wrote a document for them about what Allāh has prescribed as *ṣadaqah* on their property. Thābit Ibn Qays Ibn Shammās scribed it and Sa'd Ibn 'Ubādah and Muḥammad Ibn Maslamah bore witness to it.

The Deputation of Aslam

They said: 'Amīrah Ibn Afṣā came with a party of those who had embraced Islām. They said: We believe in Allāh and His Apostle and follow your foot-steps so grant us with you a position, the excellence of which the Arabs recognize. Verily, we are the brethren of the Anṣār and you owe us to fulfil and support us in hard and lean days. The Apostle of Allāh[2] said: As regards Aslam, may Allāh keep them safe, and as regards Ghifār, may Allāh pardon them. The Apostle of Allāh, may Allāh bless him, wrote a document for Aslam and for those of Arabian tribes, which had embraced Islām and which dwelt on the coast or plain; mentioning in it the *ṣadaqah* and duties on cattle. Thābit Ibn Qays Ibn Shamnās scribed it and 'Ubaydah Ibn al-Jarrāḥ and 'Umar Ibn al-Khaṭṭāb bore witness to it.

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1 May Allāh bless him: in Beirut edition, p. 353.

2 *Ibid.* p. 354.

The Deputation of Judhām

They said : Rifā'ah Ibn Zayd Ibn 'Umayr Ibn Ma'bad al-Judhāmi subsequently one of Banū [P. 83] al-Ḍubayb came to the Apostle of Allāh, may Allāh bless him, to conclude a treaty before (the siege of) Khaybar. He presented a slave to him and embraced Islām. The Apostle of Allāh, may Allāh bless him, wrote a document for him: This is a document from Muḥammad, the Apostle of Allāh, for Rifā'ah Ibn Zayd and to his people and those who have come with him inviting them to Allāh. He who submits belongs to the party of Allāh, and he who declines has two months' time. The people responded and embraced Islām.

He (Ibn Sa'd) said : Hishām Ibn Muḥammad informed us : 'Abd Allāh Ibn Yazīd Ibn Rawḥ Ibn Zinbā' informed us on the authority of Ibn Luqays Ibn Nātil al-Judhāmī ; he said : There was a person from the Judhām, subsquently of Banū Nufāthah who was called Farwah Ibn 'Amr Ibn al-Nāfirah. He sent (a messenger) to the Apostle of Allāh, may Allāh bless him, with the news of his Islām and presented a white mule. Farwah was a Roman *'āmil* on the Arabian territories adjoining (Roman Empire). He lived at Mu'ān and territories around it were Syrian. When the news of his Islām reached Rome, they sent for him, put him under arrest and imprisoned him. Then they brought him out to strike his neck. Thereupon he recited :

Convey to the chief of the believers that I submit to my Lord, my bones and my resting place (also submit).

Then they struck off his head and crucified him.

The Deputation of Mahrah

The narration is connected with the narration of 'Ali Ibn Muḥammad ; they said : A deputation of Mahrah under Mahrī Ibn al-Abyaḍ came and the Apostle of Allāh, may Allāh bless him, invited them to embrace Islām. They embraced Islām and he

(Prophet) made a gift to them. He wrote a document in their favour.

This is the epistle of Muḥammadᵖ, the Apostle of Allāh, in favour of Mahrī Ibn al-Abyaḍ a representative of those of the Mahrah, who believe in him that they will not be attacked nor will be unsettled. The enforcement of Islamic laws is enjoined on them. He, who believes in Him, is under the guarantee of Allāh and the guarantee of His Apostle. He who changes them will be regarded as a beligerant. The picked up (articles) will be delivered to the owners. The animals will be provided with water. Uncleanliness is an evil and immodesty is a sin. Muḥammad Ibn Maslamah al-Anṣāri scribad it.

He (Ibn Sa'd) said referring to لا يو كون that they will not be attacked.

He (Ibn Sa'd): Hishām Ibn Muḥammad informed us: Ma'mar Ibn 'Imran al-Mahrī informed us on the authority of his father; they said: A member of Mahrah who was known as Zuhayr Ibn Qirḍim Ibn al-'Ujayl Ibn Qubāth Ibn Qamūmā Ibn Naqlān al-'Abdī Ibn al-Āmiri Ibn Mahri Ibn Ḥaydān Ibn 'Amr Ibn al-Ḥāf Ibn Quḍā'ah and who was from (الشهر) al-Shiḥr came in a deputation to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, used to approach close to him and honour him because of his journey from a far off land. When he intended to return, he (Prophet) seated him and helped him in riding and wrote an epistle which is in their possession upto this day.

[P. 84] *The Deputation of Ḥimyar*

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslamī informed us; he said: 'Umar Ibn Muḥammad Ibn Ṣuhbān related to me on the authority of Zāmil Ibn 'Amr, he on the authority of Shihāb Ibn 'Abd Allāh al-Khawlāni, he on the authority of a person of the Ḥimyar who met the Apostle of Allāh and went in a deputation before him; he said: Mālik Ibn Murārah al-Ruhāwī, an envoy of the chiefs of Ḥimyar, came with their letter and the news of

their embracing Islām, to the Apostle of Allāh, may Allāh bless him. It was in the month of Ramaḍān of the ninth year. He (Prophet) ordered Bilāl to lodge them, honour them and feast them. The Apostle of Allāh, may Allāh bless him, wrote to al-Ḥārith Ibn 'Abd al-Kulāl, and to Nu'yam Ibn 'Abd Kulāl and to al-Nu'mān, the sovereign of Dhu Ru'ayn, Ma'āfir and Hamdān :[1] After that, I praise Allāh other than Whom there is no god. After that, your envoy reached us when we were returning from the land of Rome. He conveyed to us what (message) you sent. He informed us what is your condition and informed us about your embracing Islām and your killing the heathens. Verily Allāh is Blessed and High. He directed you with His guidance, provided you become virtuous and obey Allāh and His Apostle. And that you offer prayers and pay *zakāh*, and offer one fifth of the booty to Allāh and one fifth to His Prophet as his specific share and you pay what of *ṣadaqah* is enjoined on Muslims.

The Deputotion af Najrān

The narration is connected with the narration of 'Ali Ibn Muḥammad al-Qurashī; they said : The Apostle of Allāh wrote to the people of Najrān. Thereupon a deputation consisting of fourteen members of their Christian nobles waited on him. Among them were al-'Āqib, whose name was 'Abd al-Masīḥ and who was a person from Kindah, Abu al-Ḥārith Ibn 'Alqamah, a person from Banū Rabī'ah, his brother Kurz, al-Sayyid and Aws sons of al-Ḥārith, Zayd Ibn Qays, Shaybah, Khuwaylid, Khālid, 'Amr and 'Ubayd Allāh. There were three persons to arrange their affairs and al-'Āqib was their chief and whom they consulted and whose advice they followed. Abu al-Ḥārith was their bishop, scholar, leader and manager of their schools. Al-Sayyid was in charge of their journey. Kurz the brother of Abu al-Ḥārith went before them reciting:

1 Ru'ayn was the name of a fort or it was the name of a mountain in al-Yaman where there was a fort. Ma'āfir was the name of a town, in al-Yaman, famous for it cloth. Hamdan was a tribe of al-Yaman.

We (some people) are coming to you in haste and their sheep cast down its young in embryo.

Their religion is opposed to the religion of Christians.

He approached the Prophet, may Allāh bless him, then the deputation arrived after him. They entered the mosque and their garments were [P. 85] of *ḥibrah* cloth and their sheets had the patches of silk. They stood in the mosque to offer prayers facing towards the east. The Apostle of Allāh said : Let them (pray). Then they came to the Prophet, may Allāh bless him, and he turned his face and did not talk to them. 'Uthmān said to them : It is because of your dress. They went back and next morning they came in the dress of the monks and greeted him. He responded and invited them to embrace Islām. They declined so there ensued a long discourse and argumentations. He recited the *Qur'ān* before them and said to them : If you contradict what I say then come on, we will curse each other. On this they retired, then 'Abd al-Masīḥ and two wise men of them came in the morning before the Apostle of Allāh, may Allāh bless him, and said: We think it proper not to curse each other. You may order us as you like and we shall obey you and shall make peace with you. Thereupon he concluded peace with them on the condition of receiving two thousand garments, one thousand in Rajab and one thousand in Ṣafar, (or) one *ūqiyah* (of silver) for every garment. If there be a conflict with al-Yaman they will lend thirty coats of arm, thirty spears, thirty camels and thirty steeds. For the Najrān and their neighbours there is the protection of Allāh and the guarantee of Muḥammad, the Prophet, the Apostle of Allāh, over their souls, creed, land, property, those of them who are not present and those who are present and their churches. No bishop will be changed from his bishopric, no monk from his monastery and no testator (*wāqif*) from the property of his endowment. I make them witnessee to it, among them Abū Sufyān Ibn Ḥarb, al-Aqra' Ibn Ḥābis, and al-Mughīrah Ibn Shu'bah. Then they returned to their land. Al-Sayyid and al-'Āqib did not

stay there but for a short while. Then they returned to the Prophet, may Allāh bless him, and embraced Islām. He (Prophet) lodged them in the house of Abū Ayyūb al-Anṣārī.

The people of the Najrān stood by what the Prophet wrote to them till Allāh seized his soul, may Allāh's blessing, mercy, pleasure and peace be on him. Theh Abū Bakr the True ruled and at the time of his death he left a will in their favour. Then they started (indulging in) receiving usury so 'Umar Ibn al-Khaṭṭāb expelled them from their land, and wrote to them : This is what 'Umar the Commander of the faithful wrote to (the people of) Najrān. He who goes in exile under the protection of Allāh. No Muslim will harm them honouring what the Apostle of Allāh[1] and also Abu Bakr had written for them. After that, the *amīrs* of Syria and the *amīrs* of 'Irāq should liberally bestow land on those who approach them. If they work on them, they will be free lands (*ṣadaqah*) for them and their descendants. No body is allowed to encroach on their land to oppress them. After that, if there be a Muslim with them he should help them against one who oppresses them. These are the people who are under the guarantee and the *jizyah* due from them is redeemed for twenty four months after their arrival there. They will not be taxed, except for fiefs on which they work, they will not be oppressed nor treated harshly. 'Uthmān Ibn 'Affān and Mu'ayqib Ibn Abī Fāṭimah were witnesses. Thereupon some of them came in 'Irāq and settled at al-Najrāniyyah in the suburbs of al-Kūfah.

[P. 86] *The Deputation of Jayshān*

Muḥammad Ibn 'Umar said : It has reached me on the authority of 'Amr Ibn Shu'ayb ; he said : Abū Wahb al-Jayshāni came to the Apostle of Allāh, may Allāh bless him, with some men of his tribe (*qam*). They asked him about (the lawfulness of) drinks which are found in al-Yaman. He (Prophet) asked (their

1 May Aallāh bless him. in Beirut edition, p. 358.

names). They said : *al-bita'* (*mead*) is prepared from honey, and *al-mizr* (beer) is prepared from barley. The Apostle of Allāh, may Allāh bless him, said : Do you get intoxicated with them ? They said : If we drink in large quantity, we get intoxicated. He said : It is forbidden; what intoxicates when taken in large quantity is forbidden even in small quantity. They asked about the person who prepares wine and makes his workers drink it. The Apostle of Allāh, may Allāh bless him, said : Every intoxicant is forbidden.

The Deputation of the Beasts of Prey

Muḥammad Ibn 'Umar said : Shu'ayb Ibn 'Ubādah related to me on the authority of al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab; he said : While the Apostle of Allāh, may Allāh bless him, was sitting amidst his Companions at al-Madīnah, a wolf came in and stood before the Apostle of Allāh, may Allāh bless him. Then he howled before him. Thereupon the Apostle of Allāh, may Allāh bless him, said: This is a member of the deputation of the beasts of prey to you. If you like, you can allot a share for him and he will not go beyond it. And if you like, you may let him go and be cautious against him ; then whatever he seizes will be his provision. They said : O Apostle of Allāh ! we shall not agree to it. Thereupon the Prophet, may Allāh bless him, signalled him with his fingers to return, on this he turned his back and (he was seen) running.

[P. 87] ACCOUNT OF THE QUALITIES OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, IN *AL-TAWRAH* AND *AL-INJĪL*

Ma'n Ibn 'Īsa informed us : Mu'āwihah Ibn Ṣāliḥ informed us on the authority of Abū Farwah, he on the authority of Ibn 'Abbāṣ that he asked Ka'b al-Aḥbār : What qualities of the Apostle of Allāh, may Allāh bless him, do you find in *al-Tawrah* ? He said : We find him (as) Muḥammad Ibn 'Abd Allāh, his place of brith as

Makkah, his place of migration as Ṭābah, and his sovereighty over Syria ; he is not indecent in conversation noisy in the markets and does not take revenge for evils (done to him) but forgives and pardons.

'Amr Ibn 'Āṣim al-Kilābī informed us : Hammām Ibn Yaḥyā informed us : 'Āṣim informed us on the authority of Abū Ṣaliḥ ; he said : Ka'b said : The qualities of Muḥammad, may Allāh bless him, (as mentioned) in *al- Tawrah* are : Muḥammad is My chosen servant. He is neither rough nor harsh. He is neither noisy in the markets nor returns evil for evil, but he forgives and pardons. His birth place is Makkah and his place of migiration is al-Madīnaḥ and his sovereighty is over Syria.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of 'Āsim, he on the authority of Abu al-Ḍuhā, he on the authority of Abū 'Abd Allāh al-Jazali, he on the authority of Ka'b ; he said : We find in *al-Tawrah*, Muḥammad is the chosen Prophet neither rough nor harsh, nor noisy in the market. He does not retorn evil for evil but for gives and pardons.

Ma'n Ibn Īsa informed us ; Hishām Ibn Sa'd informed us on the authority of Zayd Ibn Aslam ; he said : It has reached us that 'Abd Allāh Ibn Salām used to say : Verily the qualities of the Apostle of Allāh, may Allāh bless him, in *al-Tawrah* are : "O Prophet ! Lo ! We have sent thee as a witness and bringer of good tidings and a warner."[1] (He continued) : (We sent thee) as protector of the unletered. Thou art My servant and apostle. I have named thee 'trusting (*muta-wakkil*), who is neither harsh nor coarse, and who does not make noise in the markets nor returns evil for evil but who forgives and pardons ; and I shall not cause whose death unless I make the crude creed straight and the people recite : There is no god but Allāh. He (Allāh) will make blind eyes see, deaf ears hear and hard hearts soft. This news reached Ka'b ; he said : 'Abd Allāh Ibn Salām spoke the truth, but the

1 This is a verse of *al-Qur'ān* ; 33 : 45.

words used in their language (i. e. of the Jews) are عموسيين for عمياً صموسيين for صما and غلوفيين for غلف.

Yazīd Ibn Hārūn informed us : Jarīr Ibn Ḥāzim informed us: One who heard al-Zuhrī related to me : A Jew said : No quality of the Apostle of Allāh, may Allāh bless him, in *al-Tawrah* remained unobserved by me except forbearance. I loaned him thirty dināṛs repayable at a fixed time. I left it (kept quiet) till one day remained in the payment. I approached him and said : O Muḥammad ! clear my dues. O members of Banū 'Abd al-Muṭṭalib, deferring payments has been common among you. Thereupon 'Umar said: [P. 88] O the wretched Jew ! had it not been his (Prophet's) place I would have struck that in which your two eyes are set. The Apostle of Allāh, may Allāh bless him, said ; O Abū Ḥafṣ ! may Allāh pardon you, we needed better counsel than this ; you should have asked me to pay what is due from me. He deserved assistance in realizing his dues. He (Jew) said : My ignorance did not but enhance his forbearance. He said : O Jew, the payment of your debt will be due tomorrow. Then he said : O Abū Ḥafṣ ! take him to such and such a garden, for which he had asked before. If he likes, give him (dates weighing) so many *ṣā's* and add so much more (to compensate) for what you said. If he does not like, then give him from such and such a garden. ('Umar said) : He accompanied me to the garden and he agreed to take the dates. So he ('Umar) gave him as the Apostle of Allāh, may Allāh bless him, had directed and added as much as he had asked him. He ('Umar) said : When the Jew took the dates into his possession ; he said : I bear witness that there is no god but Allāh and that he (Muḥammad) is the Apostle of Allāh. Continuing he said : O 'Umar ! what you saw me doing was because I had found all qualities in him as mentioned in *al-Tawrah*, except forbearance. I have tested his forbearance today and I found it as it has been mention in *al-Tawrah*. I make you witness that these dates and half of my wealth will be for the poor (*fuqarā*) among the Muslims. 'Umar said : I said : Say : For some of them. He repeated : For some

of them. He said: The members of the Jew's family embraced Islām excepting an old man who was one hundred years old and who stuck to his infidelity.

Yazīd Ibn Hārūn and Hāshim Ibn al-Qāsim informed us; they said: 'Abd al-'Azīz Ibn Abū Salamah al-Mājishūn informed us; (second chain) Mūsā Ibn Dāwūd and Shurayḥ Ibn al-Nu'mān informed us; they said: Fulayḥ Ibn Sulaymān informed us; 'Abd al-'Azīz and Mulayḥ (Fulayḥ ?) said: Hilāl informed us on the authority of 'Aṭā Ibn Yasār: 'Abd Allāh Ibn 'Amr al-'Āṣ informed us that he was asked about the description of the Prophet, may Allāh bless him, in *al-Tawrah*. He said: Yes by Allāh, he is described in *al-Tawrah* as he has been described in *al-Qur'ān*: "O Prophet! Lo! we have sent thee as a witness and bringer of good tidings and a warner"[1]. The same in *al-Tawrah* is "O Prophet! Lo! we have sent you as a witness and bringer of good tidings and a warner as a protector for the unlettered. Thou art my servant and my apostle. I named you the one having confidence (al-mutawakkil) and one who does not make noise in the markets and one who does not return evil for evil but forgives and pardons. I shall not cause him die until the crooked nation is straightened and they recite: There is no god but Allāh. With him the blind eyes, the deaf ears and encased hearts will receive revelations to recite: There is no god except Allāh.

'Aṭā said relating to the narration of Fulayḥ: Then I met Ka'b and asked him about it. He did not disagree with it to a letter except that Ka'b said: In their language it is عموسى for عميا, صموسى for صميا and غلوفا for غلوفى.

Ma'n Ibn 'Īsā informed us: Mu'āwiyah Ibn Ṣāliḥ informed us on the authority of Baḥīr, he on the authority of Khālid Ibn Ma'addān, he on the authority of Kathīr Ibn Murrah; he said: Verily Allāh says: 'An Apostle has come to you' and he is not lazy nor slothful. Eyes which have been [P. 89] blind will open; ears which are deaf will hear and hearts which are encased (غلفاً) will be split up. He will straighten

1 *al-Qur'ān*; 33 : 45.

the convention (سنة) which has become crooked till it is recited : There is no god except Allāh.

'Abd al-Wahhāb Ibn 'Āṭā informed us : Sa'īd informed us on the authority of Qatādah ; he said : It had reached us that the qualities of the Apostle of Allāh, may Allāh bless him are in some scriptures ; Muḥammad, the Apostle of Allāh, is neither harsh nor coarse. He does not make noise in the market and does not return evil for evil but excuses and forgives. His people will be praising (Allāh) in all circumstances.

'Ubayd Allāh Ibn Mūsā informed us ; he said : Isrā'īl informed us on the authority of Abū Yaḥyā, he on the authority of Mujāhid, he on the authority of Ibn 'Abbās (relating to) : "Ask the followers of the Remembrance"[1]. The heathens of the Quraysh asserted that Muḥammad, the Apostle of Allāh is (mentioned) in *al-Tawrah* and *al-Injil*.

'Abd al-Wahhāb Ibn 'Aṭā informed us; he said : Sa'id informed us on the authority of Qatādah respecting Allāh's saying : "Those who hide the proofs and the guidance which We revealed, after We had made it clear in the scripture : such are accursed of Allāh and accursed of those who have the power to curse".[2] He (Qatādah) said : They are the Jews and they hide (the name of) Muḥammad,[3] and they find it written in what is with them, i. e., *al-Tawrah* and *al-Injīl*. He (Qatādah) said : 'The cursers curse them, refers to the angels of Allāh and the faithful.

Al-Faḍl Ibn Dukayn informed us: Yūnus Ibn Abi Isḥāq informed us on the authority of al-'Ayzār Ibn Ḥurayth ; he said : 'Āyishah said : Verily (the name of) the Apostle of Allāh is scribed in *al-Injīl* as one not harsh or coarse or making noise in the market and that he does not return evil for evil but excuses and pardons.

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1 *Qur'ān*, 26 : 43.

2 *Qur'ān*, II, 159.

3 May Allāh bless him in Bierut edition, p. 363.

Muḥammad Ibn Ismā'īl Ibn Abī Fudayk al-Madanī informed us on the authority of Mūsā Ibn Ya'qūb al-Zama'ī, he on the authority of Sahl the *mawlā* of 'Utaybah : Verily he was a Christian of Mirrīs and an orphan under the guardianship of his mother and his uncle He used to recite from *al-Injīl*. He said : I seized a copy of my uncle's which I read. I happened to come to a leaf, writing on which was uncommon when I passed by it and touched it with my hand. He said (continuing) I discovered that some leaves seemed to be pasted with an adhesive. He said : I tore them and discovered the qualities of Muḥammad, may Allāh bless him. That he will not be of short stature nor of tall one. He will be of white complexion with two locks (of hair). Between his two shoulders there is a seal. He will often sit with his legs folded. He will not accept *sadaqah* (for himself). He will ride the ass and the camel. He will milk she goat and will put on patched shirt, and he who does that is free from pride and he will do that. He will be a descendant of Ismā'īl ; his name will be Aḥmad. Sahl said ; when I had reached this account of Muḥammad, may Allāh bless him, my uncle stepped in and when noticed the leaf he beat me and said : What have you to do with the opening of this leaf and reading it ? I said : In it are the qualities of the Prophet, Aḥmad, may Allāh bless him. Thereupon he said : He has not yet come.

ACCOUNT OF THE QUALITIES OF THE MANNERS* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the authority of Yūnus, he on the authority of al-Ḥasan ; he said : [P. 90] 'Āyishah was asked about the manners of the Apostle of Allāh, may Allāh bless him. She said: His manners were (in conformity with the prescriptions in) the *Qur'ān*.

* صفة اخلاق

Al-Faḍl Ibn Dukayn informed us : Qays Ibn Sulaymān al-'Anbarī informed us : A person related to me : Masrūq Ibn al-Ajda' related to me ; That he want to 'Āyishah and said to her : Relate to me about the manners of the Apostle of Allāh, may Allāh bless him. She said : Are you not an Arab who reads the *Qur'ān* ? He said : I said : Yes. She said : His manners were (in conformity with) *al-Qur,ān.*

'Abd al-Wahhāb Ibn 'Aṭā informed us : Sa'īd Ibn Abī 'Urūbah informed us on the authority of Qatādah' he on the authority of Zurārah Ibn Awfā, he on the authority of Sa'd Ibn Hishām, he said : I said to 'Āyishah : Inform me about the manners of the Apostle of Allāh. She said : Do you not read *al-Qur,ān.* He (Sa'd) said : Yes. She said : Verily the manners of the Apostle of Allāh, may Allāh bless him, are in conformity with *al-Qur'ān.* Qatādah said : Verily *al-Qur'ān* brought the best manners for mankind.

Khālid Ibn Khidāsh informed us : Ḥammād Ibn Zayd informed us on the authority of al-Mu'allā Ibn Ziyād, he on the authority of al-Ḥasan : Verily a group of the Companions of the Prophet, may Allāh bless him, assembled and they said : We wish we had gone to the mothers of the faithful and asked them about the actions ascribed to him i. e., the Prophet, may Allāh bless him ; so that we might have followed him in his actions. So they sent to this and to that (mother of the faithful). The messenger brought the same answer : You are asking about the manners of your Prophet, may Allāh bless him, while his manners are in conformity with *al-Qur'ān.* The Apostle of Allāh, may Allāh bless him, passed his night, offering prayers and sleeping ; he fasted (some days) and did not fast other days. He used to go in unto his wives.

'Affān Ibn Muslim informed us : 'Abd al-Wārith Ibn Sa'īd informed us : Abu al-Tayyāḥ informed us on the authority of Anas ; he said : The Apostle of Allāh, may Allāh bless him, was the best of mankind.

Yazīd Ibn Hārūn and Isḥāq Ibn Yūsuf al-Azraq informed us ; they said : Zakariyā informed us on the authority of Abū Isḥāq,

he on the authority of Abū 'Abd Allāh al-Jadalī ; he said : I asked 'Āyishah as to what were the manners of the Prophet, may Allāh bless him, in his house. She said : He was the best of mankind in manners. He was not indecent in deeds or words. He was not making noise in the markets, nor he returned evil for evil but he excused and pardoned.

'Abd Allāh Ibn Numayr and Muḥammad Ibn 'Ubayd al-Ṭanāfisī informed us ; they said : Al-A'mash informed us on the authority of Shaqīq, he on the authority of Masrūq ; he said : 'Abd Allāh Ibn 'Umar said : The Apostle of Allāh, may Allāh bless him, was not indecent in deeds and words.

'Abd Allāh Ibn Yazīd al-Muqrī informed us : Al-Layth Ibn Sa'd informed us : Abū 'Uthmān al-Walīd Ibn Abī al-Walīd related to me : Sulaymān Ibn Khārijah Ibn Zayd Ibn Thābit related to me on the authority of Khārijah Ibn Zayd Ibn Thābit ; he said : A party came to Zayd Ibn Thābit and said : Relate to us about the manners of the Apostle of Allāh, may Allāh bless him. He said : What should I relate to you ? I was his neighbour so when a revelation was made to him, he sent for me and I took it down. Whenever we talked of the world, he participated with us and when we talked of food, he shared with us. Should I relate all this to you ?

[P. 91] Ya'lā Ibn 'Ubayd al-Ṭanāfisi and 'Abd Allāh Ibn Numayr al-Hamdānī informed us ; they said : Ḥārithah Ibn Abi al-Rijāl informed us on the authority of 'Umrah, she on the authority of 'Āyishah ; that she was asked : How did the Apostle of Allāh, may Allāh bless him, behave when he was alone in his house ? She said : He was the softest and most kind of the mankind ; and he was a man like you except that he was cheerful smiling.

Wahb Ibn Jarīr Ibn Ḥāzim, 'Affān Ibn Muslim and 'Amr Ibn al-Haytham informed us ; they said : Shu'bah informed us on the authority of al-Ḥakam, he on the authority of Ibrāhīm, he on the authority of al-Aswad ; he said to 'Āyishah : What did the Apostle

of Allāh, may Allāh bless him, do in his house? She said: He served the members of his family. Wahb Ibn Jarīr said in his narration: When it was the time of prayer he went out and offered prayers. 'Āffān said in his narration: When it was the time of prayers, he stood up to offer prayers. (Probably 'Amr said): Shu'bah said: In the Ṣaḥīfah[1] it is written that he went out to offer prayers but Shu'bah remembered that he stood up to offer prayers.

Mu'ammal Ibn Ismā'īl informed us on the authority of Sufyān, he on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: It was said to 'Āyishah: What did the Prophet, may Allāh bless him, do in his house? She said: He did what every one of you does; he patched his clothes and repaired his shoes.

Affān Ibn Muslim informed us: Mahdī Ibn Maymūn informed us; (second chain) 'Amr Ibn 'Āṣim informed us; Hammām Ibn Yaḥyā informed us; both of them on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: I said to 'Āyishah: What did the Apostle of Allāh, may Allāh bless him, do in his house? She said: He used to stitch his clothes, repair his shoes and did what other men do in their houses.

Hishām Ibn al-Qāsim al-Kilābi informed us; Shu'bah informed us on the authority of al-Ḥakam, he on the authority of Ibrāhim, he on the authority of al-Aswad; he said: I asked 'Āyishah: what did the Prophet, may Allāh bless him, do in his family? She said: He used to serve the members of his family. When there was the time of prayers he went out to offer prayers. Sometimes she said: رقام meaning thereby المهنة i. e., the service of the members of his family.

Aḥmad Ibn al-Ḥajjāj al-Khurāsānī informed us; 'Abd Allāh Ibn al-Mubārak informed us; he said: Al-Ḥajjāj Ibn al-

1 It shows that there was written account with Shu'bah.

Furāfiṣah informed us on the authority of 'Uqayl, he on the authority of Ibn Shihāb : Verily 'Āyishah said : The Apostle of Allāh, may Allāh bless him, performed the household work and mostly he did sewing.

'Abd Allāh Ibn Numayr al-Hamdānī informed us : Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Āyishah ; she said : When the Apostle of Allāh, may Allāh bless him, was given a choice between two actions, one of which was easier than the other ; he chose the easier one.

Ma'n Ibn 'Īsā al-Ashja'ī and Mūsā Ibn Dāwūd informed us ; they said : Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of 'Urwah Ibn al-Zubayr, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, was not given choice in two actions but he chose the easier one provided it was not sinful. If it was sinful he was among the people at the utmost distance from it. The Apostle of Allāh, may Allāh bless him, did not take revenge for himself except when the sanctity of Allāh was offended and then he took revenge for Allāh's sake.

[P. 92] Muḥammad Ibn Muṣ'ab al-Qarqasānī informed us : Al-Awzā'ī informed us on the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah ;[1] she said ; The Apostle of Allāh, may Allāh bless him, was not given choice in two actions but that he chose the easier one.

'Affān Ibn Muslim and Sa'īd Ibn Sulaymān informed us ; they said : Ḥammād Ibn Zayd informed us : Ma'mar Ibn Rāshid and Nu'mān informed us : 'Affān or one of them said : On the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah ;[2] she said :

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1 رضى الله عنها 'May Allāh be pleased with her' in Beirut edition, p. 367.

2 *Ibid.*

The Apostle of Allāh, may Allāh bless him, did not curse a believer which can be remembered nor did he take personal revenge except when the inviolable commands of Allāh were disregarded. He did not strike any one with his own hand except when the striking was for the sake of Allāh (فی سبیل اللہ). Never was a thing asked of him refused by him except when it was pertaining to a sin because he was farther away from it than any other person. He was never given choice between two actions but he chose the easier one. She said : When the moment of his learning (receiving revelation) from Gabriel was near he was more generous than the current of the wind.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah[1] ; she said: The Apostle of Allāh, may Allāh bless him. did not beat his servant or a woman. He did not strike any thing with his hand except when fighting in the path of Allāh.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah ;[2] she said : The Apostle of Allāh, may Allāh bless him, did not beat a servant or a woman ; nor he struck anything with his hand except when fighting in the path of Allāh. He was never given choice in two actions but the easier one was dearer to him provided it was not a sin. If it was a sin, he was farther away from the sin than any other person. He did not take revenge for his person in any thing that affected him, but he took revenge when inviolable laws of Allāh were disregarded.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us on the authority of Sulayman Ibn Bilāl, he on the authority of Ibn Abī 'Atī, he on the authority of Mūsā Ibn 'Uqbah, he on the authority of Ibn Shihāb, he on the outhority of 'Urwah, he on the

1 رضی اللہ عنہا may Allāh be pleased with her in Beirut edition, p. 367.

2 *Ibid.*

authority of 'Āyishah ;[1] she on the authority of the Prophet, may Allāh bless him, a narration similar to it.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhrī informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; (he said) : 'Alī Ibn al-Ḥusayn informed me : Verily the Apostle of Allāh, may Allāh bless him, did not beat a woman nor a servant. He did not strike anything with his hand except when fighting in the path of Allāh.

Abū Dāwūd Sulaymān al-Ṭayālisī and Hāshim Ibn al-Qāsim informed us ; they said : Shu'bah related to us on the authority of Qatādah ; he said : I heard 'Abd Allāh Ibn Abī 'Utbah relating on the authority of Abū Sa'īd al-Khudrī ; he said : The Apostle of Allāh, may Allāh bless him, was more bashful than a maiden in her seclusion, and when he disliked a thing, we could know it from his face.

Al-Faḍl Ibn Dukayn, Mūsā Ibn Dāwūd and Hishām Ibn Sa'id al-Bazzāz (cloth-merchant) informed us ; they said : Muḥammad Ibn Muḥammad Ibn Muslim al-Ṭāyifī informed us on the authority of Ibn Abī Nujayḥ ; [P. 93] Mūsā said on the authority of 'Abd Allāh Ibn 'Ubayd Ibn 'Umayr ; Hishām reported on the authority of 'Ubayd Ibn 'Umayr ; he said : It has reached me that the Apostle of Allāh, may Allāh bless him, pardoned the offence that was reported to him except that deserved legal punishment.

Al-Faḍl Ibn Dukayn informed us on the authority of Ibn 'Uyaynah ; (second chain) Muḥammad Ibn 'Abd Allāh al-Asadī and Muḥammad Ibn Kathīr al-'Abdī informed us on the authority of Sufyān al-Thawrī , (third chain) Khālid Ibn Makhlad al-Bajalī informed us on the authority of Munkadir Ibn Muḥammad ; (fourth chain) Aḥmad Ibn Muḥammad al-Azraqī al-Makkī informed us : Muslim Ibn Khālid i. e., al-Zanji informed us : Ziyād Ibn Sa'd related to me ; all of them (informed) on the authority of

1 رضى الله عنها may Allāh be pleased with her, in Beirut edition, p. 367.

Muḥammad Ibn al-Munkadir ; he said : I was present before Jābir Ibn ʿAbd Allāh ; he said : The Prophet, may Allāh bless him, was never asked for a thing ; to which he said : No.

Al-Faḍl Ibn Dukayn informed us : Abu al-ʿAlā al-Khaffāf and Khālid Ibn Ṭahmān informed us on the authority of al-Minhāl Ibn ʿAmr, he on the authority of Muḥammad Ibn al-Ḥanafiyah ; he said : The Apostle of Allāh, may Allāh bless him, did not say 'no' to anything ; when he was asked for a thing, he said : 'Yes' if he wanted to do it, and he remained quiet if he did not like to do it. This (practice) was well known.

Sulaymān Ibn Dāwūd al-Hāshimī and Mūsā Ibn Dāwūd al-Ḍabbī informed us ; they said : Ibrāhīm Ibn Saʿd al-Zuhri informed us on the authority of Ibn Shihāb, he on the authority of ʿUbayd Allāh Ibn ʿAbd Allāh Ibn ʿUtbah, he on the authority of Ibn ʿAbbās ; verily he said : The Apostle of Allāh, may Allāh bless him, was the most generous of men in charity (خير). He was more generous in Ramaḍān when Gabriel met him. Gabriel used to visit him every night of Ramaḍān till the month came to an end. The Apostle of Allāh, may Allāh bless him, used to repeat *al-Qurʾān* before him. When Gabriel visited him, the Apostle of Allāh, may Allāh bless him, was more generous in charity than the blowing wind.

Abū ʿĀmir al-ʿAqadi, ʿAbd al-Malik Ibn ʿAmr al-Baṣrī and Mūsā Ibn Dāwūd informed us ; they said : Fulayḥ Ibn Sulaymān informed us on the authority of Hilāl Ibn Abī Maymūnah, and Ibn Abī Hilāl Ibn ʿAlī, they on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, was not a reviler nor a curser nor obscene. In his anger on any one of us he uttered : What has happened to him, may his forehead be smeared with dust ?

Muḥammad Ibn ʿAbd Allāh al-Asadi informed us : Kathir Ibn Zayd informed us on the authority of Ziyād Ibn Abī Ziyād, the *mawla* of ʿAyyāsh Ibn Abi Rabiʿah, about the Apostle of Allāh, may Allāh bless him ; he said : He had two habits ;

he did not rely on any one in the matter of performing ablutions in the night for offering prayers and in giving charity to a begger standing before him until he had given him something.

'Attab Ibn Ziyād al-Khurāsānī informed us ; he said : Ibn al-Mubārak informed us ; he said Al-Ḥasan Ibn Ṣāliḥ informed us on the authority of Manṣūr, he on the authority of Ibrāhim ; he said : I have been informed that the Prophet, may Allāh bless him, was not seen coming out of the latrine except that he would perform ablution.

Sa'īd Ibn Manṣūr informed us : 'Abd al-'Aziz Ibn Muḥammad informed us : 'Ubayd Allāh Ibn 'Umar informed us on the authority of Muḥammad Ibn Ibrāhim, he on the authority of Zaynab[1] Bint [P. 94] Jaḥsh ; she said : The Apostle of Allāh, may Allāh bless him, liked to perform ablution with (water in) my yellow wash basin.

Abu al-'Alā al-Ḥasan Ibn Sawwār al-Khurāsānī informed us : Layth Ibn Sa'd informed us ; That Mu'āwiyah Ibn Ṣāliḥ related to him that 'Āyishah said : The Apostle of Allāh, may Allāh blass him, was not given choice in two things but he chose the easier one. The Apostle of Allāh, may Allāh bless him, did not take personal revenge except for an offence transgressed the limits imposed by Allāh ; in that case he retaliated. I never saw the Apostle of Allāh, may Allāh bless him, entrusting the giving of his *sadaqah* to any one except one who put it in the hands of the begger. And I never saw the Apostle of Allāh, may Allāh bless him, entrusting any one to provide water for ablution but he provided himself so that he could offer prayers in the night.

'Ubayd Allāh Ibn Musā informed us : Isrā'il informed us on the authority of Manṣūr, he on the authority of Ibrāhīm, he said : The Prophet, may Allāh bless him, used to ride a donkey and he used to accept the invitation of slaves.

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1 رضى الله عنها may Allāh be pleased with her in Beirut edition, p. 369.

Bakr Ibn 'Abd al-Raḥmān the *qāḍī* of the people of Kūfah informed us : 'Īsā Ibn al Mukhtār related to me on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abī Laylā, he on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh, about the Prophet, may Allāh bless him, that he used to accept (the invitation) of a slave.

Abū Ghassān Mālik al-Nahdi Ibn Ismāīl informed us on the authority of Muslim Ibn Kaysān, he on the authority of Anas ; he said : The Apostle of Allāh, may Allāh bless him, used to ride a donkey and make others sit behind him and he used to accept the invitation of the slave.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us on the outhority of Sulaymān Ibn Bilāl, he on the authority of Ibn 'Ajlān, he on the authority of Ḥamzah Ibn 'Abd Allāh Ibn 'Utbah ; he said : There were some characteristics in the Prophet which are not found in tyrants ; (one of them) was that no person red or black called him but he responded to him. Sometimes he found a date thrown away, he picked it up to keep it with the intention of taking it to his mouth but he dropped it fearing that it was of *ṣadaqah*. He used to ride a naked ass with nothing on its back.

Muḥammad Ibn Rabī'ah al-Kilābī informed us on the authority of Muslim the *mawlā* of al-Sha'bī, he on the authority of al-Sha'bī that the Apostle of Allāh, may Allāh bless him, rode the naked donkey.

Ya'qūb Ibn Isḥāq al-Ḥaḍramī informed us : 'Īsā Ibn Yūnus Ibn Abī Isḥāq al-Sabī'ī informed us: Al-Aḥwaṣ Ibn Ḥakam informed us on the authority of [F. 95] Rāshid Ibn Sa'd al-Muqr'aī: Verily the Apostle of Allāh, may Allāh bless him, responded (even) to the call of a slave,

Abū Ghassān Mālik Ibn Ismā'īl informed us on the authority of al-Ḥasan Ibn Ṣāliḥ, he on the authority of Muslim, he on the

authority of Anas Ibn Mālik : The Prophet, may Allāh bless him, responded to the call of one in bondage.

Hāshim Ibn al-Qāsim informed us : Shu'bah informed us on the authority of Muslim al-A'war (blind of one eye) ; he said : I heard Anas Ibn Mālik relating about the Prophet, may Allāh bless him ; that he visited the sick, attended funerals, rode a donkey, would come at the call of one in bondage, I saw him, on the day of Khaybar on a donkey with reins of palm-fibre.

'Umar Ibn Ḥabīb al-'Adawī informed us : Shu'bah Ibn al-Ḥajjāj informed us on the authority of Ḥabīb Ibn Abī Thābit, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, used to sit on the ground, take his meals sitting on the ground. and to respond to the call of one in bondage and used to say : If I am invited to take the meat of a forearm I shall accept it and if (sheep) trotters are presented to me I shall accept them, and he used to tie his goat (with his own hand).

Muḥammad Ibn Muqātil al-Khurāsānī informed us ; he said 'Abd Allāh Ibn al-Mubārak informed us ; he said : Ma'mar informed us on the authority of Yaḥyā Ibn Abī Kathīr : Verily the Apostle of Allāh, may Allāh bless him, said ; I eat as a slave eats, and I sit as a slave sits, I am only a slave. The Prophet, may Allāh bless him, used to sit folded legs.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas Ibn Mālik : Verily a party of the Companions of the Apostle of Allāh asked the wives of the Prophet about his actions in secret. They informed them. Thereupon some one said : I shall not marry a woman. Some other said : I shall not eat flesh. Another said : I shall not sleep on bed. Another said : I shall observe fast and shall not abandon them. Thereupon the Prophet praised Allāh and then said : What is wrong with the people that they say such and such. On the other hand I offer prayers, sleep,

observe fast, breakfast and I marry women. And he who likes not my ways is not from me.

Sa'īd Ibn Manṣūr informed us : Abū 'Awānah informed us : on the authority of 'Aṭā Ibn Sā'ib, he on the authority of Sa'īd Ibn Jubayr ; he said : Ibn 'Abbās said to me : Verily the best of this *ummah* is one having many wives.

Muḥammad Ibn Muqātil al-Khurāsānī informed us : 'Abd Allāh Ibn al-Mubārak informed us : Sufyān informed us : Verily al-Ḥasan said : When Allāh raised Muḥammad, may Allāh bless him, He said : This is my Prophet ﷺ and this is My best choice, love him and adopt his *sunnah* and his path (of life). His doors are not closed nor door-keepers (الحجبة) stand there. No plates are put before him for forenoon or evening meals. He sits on the ground, and takes his meal sitting on the ground. He puts on coarse cloth, rides a donkey and has co-riders. He licks his fingers and says : He who likes not my ways is not from me.

'Affān Ibn Muslim informed us : Qays Ibn al-Rabī' informed us : Simāk Ibn Ḥarb informed us ; he said : I said to Jābir Ibn Samrah : Did you sit with the Apostle of Allāh, may Allāh bless him ? He said : Yes ; he would remain quiet for long [P. 96] and his Companions recited the verses and talked of the days of Ignorance and laughed. The Apostle of Allāh, may Allāh bless him, smiled when they laughed.

Sa'īd Ibn Sulaymān informed us : Shurayk informed us on the authority of Simāk, he on the authority of Jābir Ibn Samrah ; he said : I sat with the Apostle of Allāh, may Allāh bless him, more than a hundred times. His Companions recited verses in the mosque and talked about other affairs relating to the days of Jāhiliyyah and sometimes the Apostle of Allāh, may Allāh bless him, smiled.

Muḥammad Ibn Mu'āwiyah al-Naysābūrī informed us : Ibn Lahī'ah informed us on the authority of 'Ubayd Allāh Ibn al-Mughīrah : I heard 'Abd Allāh Ibn al-Ḥārith Ibn Jaz' al-Zubaydi

saying : I have seen no person smiling more than the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn informed us : Mis'ar informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Ibn 'Umar ; he said : I have not seen a person more generous, more helping, more brave and performing more ablutions than the Apostle of Allāh.[1]

'Affān Ibn Muslim and Sa'īd Ibn Manṣūr informed us ; they said : Ḥammād Ibn Zayd informed us ; he said : I heard Thābit al-Bunānī narrating on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, was the bravest of men, the most handsome of men and the most generous of men. He (Anas) said : One night the people of al-Madīnah got terrified. He (Anas) said : The Apostle of Allāh, may Allāh bless him, went in the direction of the sound. The Apostle of Allāh joined them, he was then going in front and saying : Do not fear. He was riding the naked horse of Abū Ṭalḥah and a sword was in his neck. He (Anas) said : He said : Do not fear, He (Prophet) said : We found it like a sea and indeed it was a sea and he meant the horse.

'Affān Ibn Muslim informed us ; Ḥammād Ibn Salamah informed us : Ḥumayd informed us on the authority of Bakr Ibn 'Abd Allāh that the Apostle of Allāh, may Allāh bless him, rode a horse and made him gallop. Thereupon the Apostle of Allāh said: We found him to be like a sea.

ACCOUNT OF POWER OF SEXUAL INTERCOURSE GIVEN TO THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Usāmah Ibn Zayd, he on the authority of Ṣafwān Ibn Sulaym, he

1 May Allāh bless him, in Beirut edition, p. 373.

said : The Apostle of Allāh, may Allāh bless him, said : Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse equal to forty men.

Abū Ghassān Mālik Ibn Ismā'īl informed us : Isrā'īl informed us on the authority of Layth, he on the authority of Mujāhid ; he said : The Apostle of Allāh, may Allāh bless him, was given the power equal to that of forty men and the people of paradise will be given the power equal to eighty men.

Muḥammad Ibn 'Abd Allāh al-Asadī and Qabīṣah Ibn 'Uqbah informed us ; they said : Sufyān informed us on the authority of Ma'mar, he on the authority of Ṭāwūs ; he said : The Prophet, may Allāh bless him, was granted the power of sexual intercourse equal to that of forty men.

Muḥammad Ibn Rabī'ah al-Kilābī informed us on the authority of Abū al-Ḥasan al-'Asqalānī, he on the authority of Abū Ja'far Muḥammad [P. 97] Ibn Rukānah, he on the authority of his father that he wrestled with the Prophet, may Allāh bless him, and the Prophet, may Allāh bless him, threw him down. I (Rukānah) heard the Prophet, may Allāh bless him, saying : The difference between the heathens and us is the wearing of turbans over caps[1].

ACCOUNT OF HIS (PROPHET'S) OFFERING HIMSELF FOR RECOMPENSE

Sufyān Ibn 'Uyaynah informed us on the authority of 'Amr i.e., Ibn Dīnār, he on the authority of 'Amr Ibn Shu'ayb ; he said : When 'Umar came to Syria, a man came to him and brought a charge against the amir who had beaten him. 'Umar wanted to imprison

1 i.e., Muslims tie turbans over caps while infidels tie turbans without caps.

him. Thereupon 'Amr Ibn al-'Āṣ said : Will you imprison him for the sake of this man ? He ('Umar) said : Yes. He ('Amr) said : Then we will not accept office from you. He ('Umar) said : I care not. Shall I not imprison him and I have observed the Apostle of Allāh, may Allāh bless him, offering himself for imprisonment ? He ('Amr) said : Should we not make compromise ? He ('Umar) said : You can if you like.

Al-Faḍl Ibn Dukayn informed us : Ḥafṣ Ibn Ghayāth informed us on the authority of Ḥajjāj, he on the authority of 'Aṭā : Verily the Apostle of Allāh, may Allāh bless him, offered himself for compensation for the claim of Khadsh.

Hāshim Ibn al-Qāsim al-Kinānī informed us : Shu'bah informed us on the authority of Sa'd Ibn Ibrāhim, he on the authority of Sa'īd Ibn al-Musayyib ; he said : The Prophet, may Allāh bless him, offered himself for recompense, Abū Bakr offered himself for the recompense and 'Umar offered himself for recompense.

QUALITY OF HIS SPEECH, MAY ALLĀH BLESS HIM

Rawḥ Ibn 'Ubādah informed us : Usāmah Ibn Zayd informed us on the authority of Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah[1] ; she said : The Apostle of Allāh, may Allāh bless him, did not speak like you (quickly and haphazardly) but he spoke with pauses and he who heard him could remember it.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Mis'ar informed us ; he said : I heard an old man saying : I heard Jābir Ibn 'Abd Allāh say : In the speech of the Apostle of Allāh, may Allāh bless him, was melody and fluency.

1 رضى الله عنها in Beirut edition, p. 375.

ACCOUNT OF THE QUALITY OF HIS RECITATION IN PRAYERS AND ON OTHER OCCASIONS AND THE MELODY OF HIS VOICE (حسن صوت), MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān informed us on the authority of Manṣūr, he on the authority of Ibrāhim ; he said : The recitation of the Prophet, may Allāh bless him, was recognized by the movement of his beard.

'Affān Ibn Muslim informed us : Hammām informed us : Ibn Jurayj informed us on the authority of Abū Mulaykah, he on the authority of Umm Salamah ; she said : The recitation of the Apostle of Allāh, may Allāh bless him, was thus, and then he (Abū Mulaykah) said : Then she demonstrated (reciting) (In the name of Allāh, the Compassionate, the Merciful. All praise is due to Allāh, the Lord of the universe[1]). He said : She demonstrated letter by letter.

'Affān Ibn Muslim informed us : Jarīr Ibn Ḥāzim informed us ; he said : I heard Qatādah ; he said : I asked Anas Ibn Mālik, he said : I said : [P. 98] What was the manner of the recitation of the Apostle of Allāh, may Allāh bless him ? He said : He used to prolong his voice fully.

'Amr Ibn 'Āṣim al-Kilābi informed us : Hammām Ibn Yaḥyā and Jarīr Ibn Ḥāzim informed us ; they said : Qatādah informed us ; he said : Anas was asked what was the manner of the recitation of the Apostle of Allāh, may Allāh bless him, He said : It was prolongation of voice (مد). Then he said : بسم الله الرحمن الرحيم in which he prolonged : *Bism Allāh*, prolonged *al-Raḥmān*, and prolonged *al-Raḥīm*.

Hāshim Ibn al-Qāsim al-Kinānī informed us : Al-Ḥusām Ibn Miṣakk informed us on the authority of Qatādah ; he said : Allāh did not raise a Prophet but He raised him with a handsome face

1 *Qur'ān*, Sūrah I, Verse 1.

and melody of voice, until He raised your Prophet.[1] He raised him with handsome face and with the melody of voice. He did not chant but prolonged the voice to some extent.

Yūsuf Ibn al-'Iriq informed us : Al-Ṭayyib Ibn Salmān informed us : 'Amrah related to us ; she said : I heard 'Āyishah[2] saying : Verily the Apostle of Allāh, may Allāh bless him, never recited (the whole of) *al-Qur'ān* in less than three days.

ACCOUNT OF THE QUALITY OF HIS DELIVERY OF SERMON (خطبه), MAY ALLĀH BLESS HIM

Sa'īd Ibn Manṣūr informed us ; 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, he on the authority of Jābir Ibn 'Abd Allāh : Verily when the Apostle of Allāh, may Allāh bless him, delivered a sermon to the people, his eyes turned red, his voice rose and his anger grew intense as if he was warning against an army which was to attack in the morning or in the evening. Then he said: I and Doomsday have been raised like these and he pointed with his forefinger and middle finger. Then he said : The best guidance is the guidance of Muḥammad and the worst of affairs are innovations. Every heretic innovation is misguidance. If any one dies leaving movable property, it is for his family and if any one who leaves debt or landed property it will be vested in me or it will be my liability.

'Abd al-'Azīz Ibn 'Abd Allāh al-Uwaysī and Qutaybah Ibn Sa'īd informed us ; they said : 'Abd Allāh Ibn Lahī'ah informed us on the authority of Abū al-Aswad, he on the authority of 'Āmir Ibn 'Abd Allāh Ibn al-Zubayar, he on the authority of his

1 May Allāh bless him in Beirut edition, p. 376.
2 رضى الله عنها in Beirut edition, p. 376.

father : Verily the Prophet, may Allāh bless him, used to deliver sermons with a staff in his hand.

ACCOUNT OF HIS EXCELLENT MANNERS AND SOCIALITY, MAY ALLĀH BLESS HIM

Muḥammad Ibn al-Ṣabbāḥ informed us ; he said : Ismā'īl Ibn Zakariyā informed us on the authority of 'Āṣim, i. e., al-Aḥwal (squint-eyed), he on the authority of 'Awsajah Ibn al-Rammāḥ, he on the authority of 'Abd Allāh Ibn Abī al-Hudhayl, he on the authority of Ibn Mas'ūd ; he said : The Apostle of Allāh, may Allāh bless him, said : O Allāh ! make my manners as excellent as Thou hast done my nature.

'Ubaydah Ibn Ḥumayd al-Taymī informed us on the authority of al-A'mash, he on the authority of Shaqīq, he on the authority of Masrūq ; [P. 99] he said : I went to 'Abd Allāh Ibn 'Amr and he was saying : Verily your Prophet, may Allāh bless him, was not obscene in his actions and words. Verily he used to say : The best of you is one who has the best of manners.

'Abd al-Ḥamīd Ibn 'Abd al-Raḥmān al-Jumāni informed us on the authority of Abū Bakr al-Hudhalī, he on the authority of al-Zuhrī, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh, he on the authority of Ibn 'Abbās and 'Āyishah ; they said : When the month of Ramaḍān began, the Apostle of Allāh, may Allāh bless him, set every captive free and gave (alms) to every beggar.

Aḥmad Ibn al-Ḥajjāj al-Khurāsānī informed us ; he said : 'Abd Allāh Ibn al-Mubārak informed us ; he said : Ismā'īl Ibn 'Ayyāsh informed us ; he said : The Apostle of Allāh, may Allāh bless him, was the most tolerant of the men in regard to the crimes of the people.

Khālid Ibn Khidāsh informed us : Ḥammād Ibn Ziyād informed us on the authority of Ayyūb, he on the authority of Ibrāhīm Ibn Maysarah ; he said : 'Āyishah[1] said : No habit was more disgusting to the Apostle of Allāh, may Allāh bless him, than telling a lie. If he was informed about any one of his Companions about it (telling lie), he abstained himself from (having any relation with) him, till (such time that) he was informed that he (Companion) had repented.

Hishām Ibn al-Qāsim and Sa'id Ibn Muḥammad al-Thaqafī informed us ; they said : 'Imrān Ibn Zayd al-Tha'labī informed us on the authority of Zyd al-'Imā, he on the authority of Anas. Ibn Mālik ; he said : When a person met and shook hands with him, the Apostle of Allāh, may Allāh bless him, did not withdraw his hand till the man did not withdraw his ; and he did not turn his face unless the man had turned his face. The Apostle of Allāh, may Allāh bless him, was never seen stretching his legs (lit. knees) before one who sat near him.

Khalaf Ibn al-Walid informed us : Abū Ja'far al-Rāzī informed us on the authority of Abū Dirham, he on the authority of Yūnus Ibn 'Ubayd, he on the authority of a *Mawlā* (client) of Anas Ibn Mālik, he said : I remained associated with the Apostle of Allāh, may Allāh bless him, for ten years. I have smelt ottos of all kinds ; but I never smelt a fragrance more pleasant than the fragrance of the Apostle of Allāh, may Allāh bless him. When the Apostle of Allāh, may Allāh bless him, met one of his Companions, he stood with him and did not move away till the man did not move away from him. When any one of his Companions met him and stretched his hand to shake with his, he did not withdraw his hand till the other person did not. When he (Prophet ﷺ) met one of his Companions and he (Companion) wanted to say some thing in his ear he responded and did not hold back (his ear) till the other person did not withdraw :

1 رضى الله عنها in Beirut edition, p. 378.

Muḥammad Ibn Muqātil al-Khurāsānī informed us ; he said : 'Abd Allāh Ibn al-Mubārak informed us ; he said : Shurayk informed us on the authority of Yazīd Ibn Abi Ziyād, he on the authority of 'Ikrimah : When a person visited the Prophet, may Allāh bless him, and he (Prophet) found cheerfulness on his face, he (Prophet) caught hold his hand.

Hāshim Ibn al-Qāsim informed us on the authority of Abū Ma'shar, he on the authority of Ma'shar, he on the authority of Sa'īd al-Maqburi ; he said : When the Prophet, may Allāh bless him, started doing something, he did it always and it was not his custom to do it some time and not to do it on other occasions.

[P. 100] ACCOUNT OF HIS GAIT, MAY ALLĀH BLESS HIM

Al-Ḥajjāj Ibn Muḥammad al-A'war (blind of one eye) and Mūsā Ibn Dāwūd informed us on the authority of Abū Isrā'il, he on the authority of Abū al-Ḥakam Sayyār ; he said: When the Apostle of Allāh, may Allāh bless him, walked, he walked (with the gait of) like a common man (سوقی) and not like a decrepit or slothful person.

Yazīd Ibn Hārūn informed us ; he said : Ibn 'Awn informed us : Abū Muḥammad 'Abd al-Raḥmān Ibn 'Ubaydah informed us on the authority of Abū Hurayrah ; he said : I was with the Apostle of Allāh in a funeral party, as I walked, he (Prophet) preceded me. Thereupon I turned to a man by my side and said to him : Earth was rolling for him (and it was rolled) for Ibrāhim Khalīl (Friend).

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us : 'Abd al-Jabbār Ibn 'Umar related to me on the authority of Muḥammad Ibn al-Munkadir, he on the authority of

Jābir, he said : When the Apostle of Allāh, may Allāh bless him, walked he did not pay attention (to any side). Some times his sheet got suspended on a tree on some thing else but he did not mind it. The people laughed at him but he paid no heed to it.

'Abd al-Ṣamad Ibn al-Nu'mān al-Bazzāz informed us : Ṭalḥah Ibn Zayd informed us on the authority of al-Waḍīn Ibn 'Aṭā, he on the authority of Yazīd Ibn Marthad ;[1] he said : When Prophet, may Allāh bless him, walked, he walked so fast that the man behind him, had to run but even then could not keep pace with him.

'Attāb Ibn Ziyād al-Khurāsānī informed us : 'Abd Allāh Ibn al-Mubārak informed us ; he said : Rishdīn Ibn Sa'd informed us : 'Amr Ibn al-Ḥārith related to me on the authority of Abū Yūnus, a Mawlā of Abū Hurayrah, he on the authority of Abū Hurayrah ; he said : I never saw any thing prettier than the Prophet, may Allāh bless him, as if the Sun was moving in his face ; and I never saw any one faster in walking than the Prophet, may Allāh bless him ; the earth was rolled for him, we strove hard but in his case it was without effort.

ACCOUNT OF HIS MANNER OF EATING FOOD, MAY ALLĀH BLESS HIM

Yazīd Ibn Hārūn and Iṣḥāq Ibn 'Isā informed us ; they said : Ḥammād Ibn Salamah informed us on the authority of Thābit al-Bunānī ; he on the authority of Shu'ayb Ibn 'Abd Allāh Ibn 'Amr ; Isḥāq Ibn 'Isā said in his narration on the authority of his father, he said : The Apostle of Allāh, may Allāh bless him, was never observed eating while reclining ; nor could even any two persons walk on his foot steps.

1 Mathrad in Beirut edition, p. 379.

'Ubaydah Ibn Ḥumayd informed us on the authority of Manṣūr i. e. Ibn al-Mu'tamir ; (second chain) al-Faḍl Ibn Dukayn informed us : Mis'ar informed us : Both of them (Manṣūr and Mis'ar) on the authority of 'Alī Ibn al-Aqmar ; he said : I heard Abū Juḥayfah saying : The Apostle of Allāh, may Allāh bless him, said : I do not eat reclining.

[P. 101] Sa'īd Ibn Manṣūr and Khālid Ibn Khidāsh informed us ; they said : 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of Shurayk Ibn Abī Namir, he on the authority of 'Aṭā Ibn Yasār : Verily Gabriel came down to the Prophet, may Allāh bless him, while he was eating reclining in upper Makkah and (Gabriel) said to him : O Muḥammad ! are you eating like the kings ? The Apostle of Allāh, may Allāh bless him, sat down (erect).

'Attāb Ibn Ziyād informed us : Ibn al-Mubārak informed us : Ma'mar informed us on the authority of al-Zuhrī ; he said : It has reached us that an angel, who had never visited the Prophet, may Allāh bless him, before, came to him with Gabriel. The angel said, while Gabriel was keeping quiet : Verily your Lord has granted you choice between being a king-Prophet and a Prophet-servant. The Prophet, may Allāh bless him, looked to Gabriel as if to consult him. He (Gabriel) made a signal to show humility and so the Apostle of Allāh, may Allāh bless him said : Prophet-servant.

Al-Zuhrī said : They believed that the Prophet may Allāh bless him, since he had said this he did not eat reclining till he passed away from the world.

Hāshim Ibn al-Qāsim informed us : Abū Ma'shar informed us on the authority of Sa'īd al-Maqburī, he on the authority of 'Āyishah[1] : That the Prophet, may Allāh bless him, said to her : O 'Āyishah ! the mountains of gold would have moved with me if I had so desired: An angel, knot of the fold of whose waist wrapper was equal to the Ka'bah, came to me and said : Verily

1 رضى الله عنها in Beirut edition, p 381.

your Lord greets you and says : You may be a Prophet-king if you like and you may be a Prophet-servant if you like. Gebrial signalled to me : Make yourself humble. Thereupon I said : Prophet-servant. She said : After this the Prophet, may Allah bless him, did not eat reclining, and he used to say : I eat as a servant eats and sit as a servant sits.

Muḥammad Ibn Muqātil informed us : 'Abd Allāh Ibn al-Mubārak informed us ; he said reading it (narration) before Ibn Jurayj ; he said : Hishām Ibn 'Urwah informed us : Verily Ibn Ka'b Ibn 'Ujrah informed him on the authority of Ka'b Ibn 'Ujrah ; he said : I saw the Apostle of Allāh, may Allāh bless him, eating with three fingers. Hishām said : With the thumb, the index-finger and the middle finger. He said : Then I saw him licking his three fingers when he wanted to clean them. So before cleaning he licked the middle finger then the index finger and then the thumb.

'Attāb Ibn Ziyād informed us : 'Abd Allāh Ibn al-Mubārak informed us : Yaḥyā Ibn Ayyūb informed us : 'Ubayd Allāh Ibn Zaḥr informed us on the authority of 'Alī Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abū Umāmah, he on the authority of the Prophet, may Allāh bless him ; he said : My Lord offered to me that He would convert the pebbles of Makkah into gold for me but I said : No ! O my Lord ! I want to remain satiated for one day and to remain hungry on the other and he repeated it thrice or so. (He added) when I am hungry, I shall implore Thee and when I am satiated I shall praise Thee and thank Thee.

ACCOUNT OF HIS GOOD HABITS, (محاسن اخلاق) MAY ALLĀH BLESS HIM

Muslim Ibn Ibrāhīm informed us : Al-Ḥārith Ibn 'Ubayd informed us : Thābit and Abū 'Imrān [P. 102] al-Jawnī informed

us on the authority of Anas Ibn Mālik ; he said : The Prophet, may Allāh bless him, sent me on a business. I saw a few boys, and I sat down with them. The Prophet, may Allāh bless him, came and greeted the boys.

'Abd Allāh Ibn Muḥammad Ibn Abī Shaybah informed us : Waki' informed us on the authority of Dāwūd Ibn Abī 'Abd Allāh, he on the authority of Ibn Jud'ān, he on the authority of his grand-mother, she on the authority of Umm Salamah : Verily the Prophet, may Allāh bless him, sent his slave-girl (for some work). She delayed, thereupon he said : If there were no requital. I would have struck you with this tooth-brush.

'Abd Allāh Ibn Ṣāliḥ Ibn Muslim informed us : Mandal informed us on the authority of al-Ḥasan Ibn al-Ḥakam, he on the authority of Anas, he said : I served the Apostle of Allāh, may Allāh bless him, for ten years. I never saw him stretching his legs (lit. knee) towards the legs of his associate. No man shook hands with him when he withdrew his hand before the other person had withrawn his hand and parted with him. He never met a man and turned away from him before he had turned. He never said to me when I had done some work : Why have you done such and such a work ? Why have you not done such and such work ? I have smelt ottos but I never smelt of better odour than that of the Apostle of Allāh, may Allāh bless him. He never turned his head before other man's turning his head when the latter wanted to whisper to him.

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Zayd informed us on the authority of 'Alī Ibn Zayd, he on the authority of al-Ḥasan : Verily the Apostle of Allāh, may Allāh bless him, recited this verse by way of an example.

كفى، يا لا سلام والشيب للمرء ناهيا

Islām and old age suffice for a man to prevent him (from bad deeds).

On this Abū Bakr said : O Apostle of Allāh the poet has versified it thus :

كفى اشيب و الاسلام للمرء ناهيا

The old age and Islām suffice a man to prevent him (from bad deeds).

The Apostle of Allāh, may Allāh bless him, repeated it as before. Thereupon Abū Bakr said : I bear witness that thou art the Apostle of Allāh and thou knowest not poetry and it is not worthy of thee.

Muḥammad Ibn al-Ṣubāḥ informed us : Al-Walīd Ibn Abī Thawr informed us on the authority of Simāk, he on the authority of 'Ikrimah ; he said : 'Āyishah[1] was asked : Have you ever heard the Apostle of Allāh reciting a verse by way of illustration ? She said : Some times when entering his house he recited.

و يتک با لاخبار من يردد

He who has no doubt will bring news to thee.

Muslim Ibn Ibrāhīm informed us : Sa'id Ibn Zayd informed us : Wāṣil informed us on the authority of Yahya Ibn 'Ubayd al-Jahḍami, he on the authority of his father : Verily the Prophet, may Allāh bless him, used to sit to urinate as he sat in his house.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us ; (second chain) Al-Faḍl Ibn Dukayn informed us : Sufyān informed us ; all of them on the authority of al-Miqdād Ibn Shurayh, he on the authority of his father, he said : I heard 'Āyishah[2] saying on an oath [P. 103] that no body saw the Apostle of Allāh, may Allāh bless him, urinating standing after the revelation of the *Qur'ān*.

Hāshim Ibn al-Qāsim and Khalaf Ibn al-Walīd informed us, they said : 'Abd Allāh Ibn al-Mubārak informed us on the authority of Abū Bākr Ibn 'Abd Allāh Ibn Abī Maryam, he on the

1 رضى الله عنها in Beirut edition, p. 382.

2 *Ibid.* p. 383.

authority of Ḥabīb Ibn Ṣāliḥ he said : When the Apostle of Allāh, may Allāh bless him, entered lavatory he put on his shoes and covered his head.

'Attāb Ibn Ziyād informed us : 'Abd Allāh Ibn al-Mubārak informed us ; he said : 'Abd Allāh Ibn Lahī'ah informed us on the authority of 'Abd Allāh Ibn Hubayrah, he on the authority of Ḥanash, he on the authority of Ibn 'Abbās : Verily the Apostle of Allāh, may Allāh bless him, used to flow water (after easing on the ground) then performed تيمم with earth. I said : O Apostle of Allāh ! water is close to you and he replied : I do not know whether I will reach it.

Wakī' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us on the authority of Sufyān, he on the authority of Manṣūr, he on the authority of Mūsā Ibn 'Abd Allāh Ibn Yazīd al-Khaṭmi, he on the authority of a *mawlā* of 'Āyishah, he said : 'Ayishah[1] said : or she said : I never saw private parts of the Prophet, may Allāh bless him.

Muḥammad Ibn Sa'd said : I have been informed on the authority of 'Abd al-Salām Ibn Ḥarb, he on the authority of al-A'mash, he on the authority of Anas Ibn Mālik ; he said : When the Apostle of Allāh, may Allāh bless him, entered lavatory, he never raised his clothes till he was very close to the place he intended.

ACCOUNT OF THE PRAYERS (صلاة) BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Abd Allāh al-Asadī informed us ; Mis'ar informed us on the authority of Ziyād Ibn 'Ilāqāh that he heard

1 رضى الله عنها in Beirut edition, p. 384.

al-Mughīrah Ibn Sh'uhab saying : The Apostle of Allāh, may Allāh bless him, used to stand (offering prayers) till his feet or legs were swollen. Then he was asked about it and he replied : Should I not be a grateful servant ?

Sulaymān Ibn Dāwūd al-Hāshimī informed us : Ibrāhīm Ibn Sa'd informed us on the authority of his father, he on the authority of Abū Salamah ; he said : The Apostle of Allāh, may Allāh bless him, did not pass away until most of his prayers had been offered sitting. He used to say : The most actions liked by Allāh are those done even perpetually though they be small.

Al-Faḍl Ibn Dukayn informed us : 'Azrah Ibn Thābit al-Anṣārī informed us on the authority of Thumāmah Ibn 'Abd Allāh Ibn Anas ; he said : Anas used to take breath (in drinking water) twice or thrice and thought that the Apostle of Allāh, may Allāh bless him used to breath thrice.[1]

Ishāq Ibn 'Īsā informed us : 'Abd al-Wārith Ibn Sa'īd informed us : Abu 'Iṣām informed us on the authority of Anas ; he said : The Apostle of Allāh, may Allāh bless him, used to (pause for) breathing thrice during drinking water, and said : It is very pleasant, blessed and blissful. Anas said : I breath thrice during drinking water.

Al-Faḍl Ibn Dukayn and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us on the authority of Mandal, he on the authority of Muḥammad [P. 104] Ibn 'Ajlān, he on the authority of Sumayyi he on the authority of Abū Ṣāliḥ, he on the authority of Abū Hurayrah ; he said : when the Apostle of Allāh, may Allāh bless him, felt thirsty, his voice became low and he covered his face.

Al-Faḍl Ibn Dukayn informed us : Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭā, he on the authority of the Prophet, may Allāh bless him ; he said : We, the Prophets have been commanded to take our day-break meals late and break the fasts

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1. [illegible] g.

early, and that we should keep our right hands in prayers about our left hands.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān informed us on the authority of Abū Fazārah, he on the authority of Yazīd Ibn al-Aṣamm ; he said : The Apostle of Allāh, may Allāh bless him, was never seen yawning in prayers.

'Abd Allāh Ibn Ja'far al-Raqqī informed us ; Ibn al-Mubārak informed us on the authority of Ma'mar, he on the authority of al-Zuhrī ; he said : The Apostle of Allāh, may Allāh bless him, never rode while going with funeral party.

'Attāb Ibn Ziyād informed us : 'Abd Allāh Ibn al-Mubārak informed us : 'Abd al-'Aziz Ibn Abī Rawwād informed us ; he said : When the Apostle of Allāh, may Allāh bless him, attended a funeral, he kept most of the time quiet and talked to himself. They (Companions) thought , that he was talking to himself of the dead person, and so nobody spoke to him nor a question was asked of him.

Sa'īd Ibn Muḥammad al-Thaqafī informed us on the authority of al-Aḥwaṣ Ibn Ḥakīm, he on the authority of Abū 'Awn, Rāshid Ibn Sa'd and his own father; they said: When the Apostle of Allāh, may Allāh bless him, offered prayers he placed his right hand above his left hand.

'Affān Ibn Muslim informed us : Abān informed us : Qatādah informed us : Ṣafiyyah Bint Shaybah related to me on the authority of 'Āyishah[1] : That the Prophet, may Allāh bless him, took his bath with a *ṣa'** (of water) and made ablution with a *mudd**

'Abd Allāh Ibn Idrīs al-Awdī informed us : I heard al-'Amash mentioning (يذكر) on the authority of Sālim Ibn Abī al-Ja'd,

1 رضى الله عنها in Beirut edition, p. 385.

* *Ṣā'* is a measure of weight as well as of capacity. In each case it is equal to four *mudds* and a *mudd* is equal to a pound and one third of it.

he on the authority of Kurayb, he on the authority of Ibn 'Abbās; he said : I passed one night with my aunt Maymūnah (Prophet's wife). The Apostle of Allāh, may Allāh bless him, got up, took bath and a kerchief was brought to him but he did not touch it, and demonstrating by his hand he said : In this way ; pointing by his hand. He (Ibn Sa'd) said : It means : Shaking off.

'Ubayd Allāh Ibn Mūsā informed us ; he said : Khallād al-Ṣaffār informed us on the authority of Yazīd al-Rafāshi,[1] he on the authority of Anas Ibn Mālik ; Verily when the Apostle of Allāh, may Allāh bless him, made ablution, he combed his beard (with fingers) and said : My Lord commanded me thus. 'Ubayd Allāh put his right hand under his chin as if he was raising his beard towards the sky.

Muḥammad Ibn Rabī'ah al-Kilābī informed us on the authority of Abū 'Amr Ibn al-'Alā, he on the authority of Iyās Ibn Ja'far al-Ḥanafī ; he said : I have been informed that the Apostle of Allāh, may Allāh bless him, owned a kerchief with which he dried (his face etc) after ablution.

Yaḥyā Ibn al-Sakan informed us : Shu'bah informed us : Al-Ash'ath Ibn Sulaymān informed us on the authority of his father, he on the authority of Masrūq, he on the authority of 'Āyishah[1] ; she said ; The Apostle of Allāh, may Allāh bless him, liked to begin all his action. With the right side, in his ablution, in his walk and in his wearing shoe.

'Affān Ibn Muslim informed us : Abān Ibn Yazīd informed us on the authority of Qatādah, he on the authority of Anas ; he said : The Apostle of Allāh, may Allāh bless him, slaughtered his sacrificial animals with his hand and recited : In the name of Allāh.

[P. 105] 'Affān Ibn Muslim related to us : Abān Ibn Yazīd al-'Aṭṭār related to us : Yaḥyā Ibn Abū Kathīr related to us : 'Imrān Ibn Ḥiṭṭān related to me : That 'Āyishah[1] related to him ;

1 رضى الله عنها in Beirut edition, p. 386.

she said : The Prophet of Allāh, may Allāh bless him, did not leave in his house anything bearing cross without breaking it.

Sa'īd Ibn Muḥammad al-Thaqafī informed us : Abu al-Naḍr Sālim informed us on the authority of Nāfi', he on the authority of Ibn 'Umar : When the Prophet, may Allāh bless him feared somethiag i. e, he would forget it, he tied a thread to his small finger or his ring.

Isḥāq Ibn 'Īsā informed us : Ḥammād Ibn Salamah informed us on the authority of Yūnus Ibn Khabbāb, he on the authority of Mujāhid ; Verily the Prophet, may Allāh bless him, kept fast on Mondays and Thursdays.

Isḥāq Ibn 'Īsā informed us : Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas : Verily the Prophet, may Allāh bless him, kept fasting till it was said he would continue fasting ; and he stopped fasting till it was said he would stop fasting.

Shurayḥ Ibn al-Nu'mān related to us : Hushaym informed us ; he said : Muḥammad Ibn Isḥāq informed us on the authority of Ḥafṣ Ibn 'Ubayd Allāh Ibn Anas, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allah, may Allāh bless him, used to break fast on the day of 'Īd al-Fiṭr with dates then he came out (to offer prayers).

Ibrāhīm Ibn Shammās informed us ; he said : Yaḥyā Ibn al-Yamān informed us on the authority of Sufyān, he on the authority of Jābir, he on the authority of Abū Muḥammad, he on the authority of 'Āyishah[1] ; she said : The Prophet, may Allāh bless him, did not sit in a dark house till it was lighted with a lamp.

Mūsā Ibn Dāwūd informed us ; Ibn Lahī'ah informed us on the authority of al-Ḥārith Ibn Yazīd, he on the authority of 'Alī Ibn Rablāḥ ; Verily a person heard 'Ubādah Ibn al-Ṣāmet saying : The Prophet, may Allāh bless him, came out to us, thereupon Abū

1 رضى الله عنها in Beirut edition, p. 387.

Bakr said : Get up ! we should seek the succour of the Apostle of Allāh, may Allāh bless him, against this hypocrite. The Apostle of Allāh, may Allāh bless him, said : None should stand for me but he should stand for Allāh.

Mūsā Ibn Dāwūd and Qutaybah Ibn Sa'īd informed us, they said : Ibn Lahī'ah informed us on the authority of 'Uqayl, he on the authority of Ibn Shihāb : When the first fruit of the season was brought to the Prophet, may Allāh bless him, he kissed it and placed it on his eyes and said : O Allāh ! show us the last as Thou hast shown the first.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us : Sulaymān Ibn Bilāl informed us on the authority of Rabī'ah, he on the authority of 'Abd al-Mālik Ibn Sa'īd, he on the authority of Abū Ḥumayd or Abu Usayd ; he said : The Apostle of Allāh, may Allāh bless him, said : If you hear a (الحديث) from me to which your hearts accept and your hair and countenance are softened by it and you think that it is close to you, then I shall be closer to it than you. When you hear a *hadīth* from me which your hearts reject and your hair and countenance dislike and you think it is far from you then I shall be farther from it than you.

[P. 106] ACCOUNT OF THE ACCEPTING OF THE PRESENTS AND THE REJECTING OF *ṢADAQAH* BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Abu 'Āṣim Al-Ḍaḥḥak Ibn Mukhallad al-Shaybānī informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān al-Mulaykī, he on the authority of Ibn Abī Mulaykah, he on the authority of Ibn 'Abbās, he on the authority of 'Āyishah[1]: Verily the Apostle of Allāh used to accept present and did not accept *ṣadaqah*.

1 رضى الله عنه in Beirut edition, p. 88.

Sa'īd Ibn Sulaymān informed us : 'Abbād Ibn al-'Awwām informed us on the authority of Muḥammad Ibn 'Amr and Abū Salamah, they on the authority of Abū Hurayrah, he said : The Apostle of Allāh, may Allāh, bless him, used to accept present and did not eat any thing of *ṣadaqah*.

Muḥammad Ibn Mus'ab al-Qarqasānī informed us: Abu Bakr Ibn 'Abd Allāh Ibn Abī Maryam informed us on the authority of Ḥabīb Ibn 'Ubayd al-Raḥabī; he said : When a thing was brought to the Prophet, may Allāh bless him ; he asked : Is it a present or a *ṣadaqah*? If it was said: It is a *ṣadaqah*, he did not eat it and if it was said: It is a present, he ate it. He (Ḥabīb) said: Some Jews brought a bowl of *tharīd*. He asked: Is it a present or a *ṣadaqah* ? They said : A present. He ate it. Some of them said : Muḥammad sat like a servant. The Apostle of Allāh, may Allāh bless him, understood it and said : I am a servant and sit like a servant.

'Amr Ibn al-Haytham informed us : Al-Mas'ūdī informed us on the authority of 'Awn Ibn 'Abd Allāh ; he said : When a thing was brought to the Apostle of Allāh, may Allāh bless him, he inquired if it was a present or a *ṣadaqah*. If they said it was a *ṣadaqah*, he diverted it to the people of *al-Ṣuffah*. If they said it was a present, he ordered it to be put there, then he invited the people of *al-Ṣuffah* to it.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of Muḥammad Ibn Ziyād ; he said : I heard Abū Hurayrah saying : Verily when food was brought to him by others than the members of his family, he inquired about it. If it was said, it was a present, he ate it ; and if it was said it was a *ṣadaqah* he asked others to eat it and did not eat it himself.

Al-Faḍl Ibn Dukayn informed us : Mu'arrif Ibn Wāṣil al-Sa'di informed us : Ḥafṣah Bint Ṭalq, a woman of the tribe aged ninety years, related to me on the authority of my grand-father Abū 'Amīrah Rushayd Ibn Mālik ; he said : One day I was with

the Apostle of Allāh, may Allāh bless him. In the meantime, a person brought to him a tray of dates. He asked: What is this? Is it *ṣadaqah* or a present ? The man said ; It is *ṣadaqah*. Thereupon he said : Offer it to the people. He (Rushayd) said : Al-Ḥasan[1] was playing in dust before him. He took a date and put into his mouth. The Apostle of Allāh, may Allāh bless him, looked to him and put his finger into his mouth and took out the date. Then he threw it and said : Verily we are the family members of Muḥammad we do not eat the *ṣadaqah*.

Hishām Ibn Sa'īd al-Bazzāz informed us : Al-Ḥasan Ibn Ayyūb al-Ḥaḍrami informed us : 'Abd Allāh Ibn Busr the Companion of the Prophet, may Allāh bless him, related to me; he said : My sister used to send presents with me to the Apostle of Allāh, may Allāh bless him, and he accepted then.

Hishām Ibn Sa'id informed us : Al-Ḥasan Ibn Ayyūb informed us on the authority of ,Abd Allāh Ibn Busr ; he said ; The Apostle of Allāh, [P. 107] may Allāh bless him, accepted a present and did not accept a *ṣadaqah*.

Shabābah Ibn Sawwār, Mālik Ibn Ismā'īl and 'Abd Allāh Ibn Ṣāliḥ informed us ; they said : Isrā'īl informed us on the authority of Thuwayr, he on the authority of his father : Mālik and 'Abd Allāh Ibn Ṣāliḥ said on the authority of Alī : he said : Kisrā made a present to the Apostle of Allāh, may Allāh bless him, and he accepted it. Likewise other kings (*mulūk*) made presents to him and he accepted from them.

Rawḥ Ibn 'Ubādah informed us : Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik : Verily the Apostle of Allāh, may Allāh bless him, said : If a sheep's trotter is presented to me, I shall accept it, and if I am invited, i.e., to a fore-arm, (of a sheep) I shall respond to it.

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1 i. e., Al-Ḥasan Ibn 'Alī Ibn Abī Ṭālib.

Al-Faḍl Ibn Dukayn and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us ; they said : Al-Faḍl Ibn Zuhayr informed us on the authority of Dāwūd Ibn 'Abd Allāh that Humayd Ibn 'Abd al-Raḥmān al-Ḥimyar related to him : Verily the Apostle of Allāh, may Allāh bless him ; said : If I am invited to a sheep's trotter, I shall respond to it and if the same is presented to me I shall accept it.

Mūsā Ibn Dāwūd informed us : Nāfi' Ibn 'Umar informed us on the authority of Abū Mulaykah : Verily the Prophet, may Allāh bless him, entered (the *ḥujrah* of) 'Āyiṣhah and food was brought to him and there was no meat in it. He said : Do not I see earthen-ware (cooking pot for meat) with you? They said : Yes. But it has been given in *ṣadaqah* to Barīrah, and you do not eat of *ṣadaqah*. He said : It was not given to me in *ṣadqah* and if you had served it I would have eaten it.

Abū 'Abd Allāh Muḥammad Ibn Sa'd said in another narration : It is *ṣadqah* to Barīrah but a gift to us : meaning from her (Barīrah).

'Abd al-Wahhāb Ibn 'Aṭā al-'Ajalī informed us ; he said; 'Awf informed us on the authority of al-Ḥasan : Verily the Apostle of Allāh, may Allāh bless him, said : Verily Allāh has made (receiving) *ṣadaqah* unlawful for me and the members of my family.

'Abd al-Wahhāb Ibn 'Aṭā informed us; he said : 'Awf informed us on the authority of al-Ḥasan : Verily the Apostle of Allāh, may Allāh bless him said : Verily I see a date lying in my house and I have an urge for (eating) it but I am prevented from it for fear of it being of *ṣadaqah*.

Qabīṣah Ibn 'Uqbah informed us : Sufyān informed us on the authority of Manṣūr, he on the authority of Ṭalḥah Ibn Muṣarrif, he on the authority of Anas Ibn Mālik, he said : The Apostle of Allāh, may Allāh bless him, passed by a date lying on the way and said : If I had not feared it to be of *ṣadaqah*, I would have eaten it.

He (Anas) said : Ibn 'Umar passed by a date lying down, (on the ground) and he ate it.

Muṭarrif Ibn 'Abd Allāh informed us : 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of Usāmah Ibn Zayd, he informed us on the authority of 'Amr Ibn Shu'ayb he on the authority of his father, he on the authority of his ('Amr's) grandfather, he said : The Apostle of Allāh, may Allāh bless him, was sleeping, he moved his body in the night and found a date beneath his side. He took it and ate it. Then he remained restless till the end of the night and he could not sleep. He mentioned it to some of his wives and said : I found a date beneath my side and I ate it, and I fear it might be of *ṣadaqah*.

Muṭarrif Ibn 'Abd Allāh informed us : 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of Usāmah Ibn [P. 108] Zayd, he on the authority of 'Abd al-Malik Ibn al-Mughīrah ; he said : The Apostle of Allāh, may Allāh bless him, said : O children of 'Abd al-Muṭṭalib ! *ṣadaqah* are the filth of people, so do not eat them nor be *'āmil* over them.

ACCOUNT OF THE FOOD OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND WHAT FOOD HE LIKED

Abū Usāmah Ḥammād Ibn Usāmah informed us : Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Āyishah ;[1] she said : The Apostle of Allāh, may Allāh bless him, liked sweet things and honey.

'Amr Ibn 'Āsim al-Kilābi informed us : Hammām informed us on the authority of Qatādah, he on the authority of Anas ; he said : I approached the Prophet, may Allāh bless him, and put a

1 رضى الله عنها in Beirut edition, p. 390.

barley bread with a large quantity of fat and pumpkin. I saw him relishing the pumpkin, so I began placing it before the Prophet, may Allāh bless him. Anas said : Since the time I saw the Prophet, may Allāh bless him, relishing pumpkin, I did not cease relishing it.

Yaḥyā Ibn 'Abbād informed us : 'Umārah Ibn Zādhān informed us : Thābit informed us on the authority of Anas : Verily the Prophet, may Allāh bless him, relished *dubbā* ; or he said : *Al-Qar'*.[1]

Qutaybah Ibn Sa'īd al-Balkhī informed us : Layth Ibn Sa'd informed us on the authority of Mu'āwiyah Ibn Ṣāliḥ, he on the authority of Abū Ṭālūt ; he said : I entered before Anas Ibn Mālik who was eating pumpkin and saying : O small tree ! you are dear to me because the Apostle of Allāh, may Allāh bless him, liked you.

Hāshim Ibn al-Qāsim al-Kināni informed us : Abū Ma'shar informed us on the authority of 'Abd Allāh Ibn 'Abd Allāh Ibn Abī Ṭalḥah, he on the authority of Anas Ibn Mālik ; Verily he said : When there was a pumpkin with us we preferred the Apostle of Allāh, may Allāh bless him, over us, for it.

Mūsā Ibn Dāwūd and Isḥāq Ibn Īsā informed us, they said : Ibrāhīm Ibn Sa'd informed us on the authority of his father, he on the authority of 'Abd Allāh Ibn Ja'far ; he said : I saw the Prophet, may Allāh bless him, eating cucumber with dates.

'Ubaydah Ibn Ḥumayd al-Taymī informed us : 'Abd al-'Azīz Ibn Rufay' related to me on the authority of 'Ikrimah ; he said : 'Āyishah[2] said : A kettle was brought before the Apostle of Allāh, may Allāh bless him. He used to take out forearm from it, ate it then offered prayers without making ablution or rinsing the mouth.

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1 *Dubbā* and *al-Qara'* both mean pumpkin.

2 رضى الله عنها in Beirut edition, p. 392.

Abu al-Sakan Makkī Ibn Ibrāhīm al-Balkhī informed us : Al-Ju'ayd Ibn 'Abd al-Raḥmān informed us on the authority of al-Ḥasan Ibn 'Abd Allāh Ibn 'Ubayd Allāh : Verily 'Amr Ibn 'Ubayd Allāh related to him ; he said : I saw the Apostle of Allāh, may Allāh bless him, eating shoulder then standing and rinsing the mouth and offering prayers without making (new) ablution.

'Ubaydah Ibn Ḥumayd informed us : Dāwūd Ibn Abī Hind related to me on the authority of Isḥāq Ibn 'Abd Allāh, he said : Umm Ḥakīm Bint al-Zubayr was used to make presents to the Prophet, may Allāh bless him. He said : The Prophet, may Allāh bless him, entered before her one day. She presented a shoulder to him. He said : She began to make it into pieces [P. 109] and the Prophet, may Allāh bless him, ate it. Then he offered prayers and performed no (fresh) ablution.

Hāshim Ibn al-Qāsim informed us : Abū Ja'far al-Rāzī informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, he on the authority of 'Alī Ibn Ḥusayn, he on the authority of Umm Salamah ; she said : The Apostle of Allāh, may Allāh bless him, took meat and offered prayers and did not perform (fresh) ablution.

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Salamah informed us on the authority of 'Abd al-Raḥmān Ibn Abī Rāfi', he on the authority of his aunt Sulmā, she on the authority of Abū Rāfi' ; he said : I slaughtered a she-goat for the Prophet, may Allāh bless him. He (Prophet) said : O Abū Rāfi' ! let me have the fore-arm. I passed it on to him. Then he said : Let me have the fore-arm. I passed it on to him. Then he said : Let me have the fore-arm. O Apostle of Allāh ! has a goat more than two fore-arms ? He said : If you had kept quiet, you would have given me what I asked for.

Muslim Ibn Ibrāhīm informed us : Jarīr Ibn Ḥāzim informed us : Ḥumayd informed us on the authority of Anas Ibn Mālik :

Verily the Prophet, may Allāh bless him, combined the dates and cooked meat.

Sa'īd Ibn Sulaymān informed us : Al-Mubārak Ibn Sa'īd informed us : His brother 'Umar Ibn Sa'id informed us on the authority of a person of al-Baṣrah, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : The most liked food to the Apostle of Allāh, may Allāh bless him, was al-*tharīd*[1] of bread and *al-tharīd* of dates, i. e. *al-hays.*

Sa'īd Ibn Sulaymān informed us : 'Abbād related to us on the authority of Ḥumayd, he on the authority of Anas : Verily the Apostle of Allāh, may Allāh bless him, relished *al-thufl* i.e, *al-tharid.*

Al-Faḍl Ibn Dukayn informed us : Mis'ar informed us on the authority of 'Alī Ibn al-Aqmar ; he said : The Prophet, may Allāh bless him, ate dates and when he reached its rotten part, he kept it in his hand. If any one asked him to give that remnant to him, he would say : I do not like for you what I do not like for me.

Yaḥyā Ibn Muḥammad al-Jārī informed us on the authority of 'Abd al-Muhaymin Ibn 'Abbās Ibn Sahl Ibn Sa'īd, he on the authority of his father, he ('Abbās) on the authority of his ('Abd al-Muhaymin's) grandfather : Verily a clean plate i. e., of chalk was presented to him. He said : What is this ? I have not seen this kind of food. He (the person presenting) said : Did the Prophet, may Allāh bless him, not eat it ? He said : No. He did not even see it. He added : Barley was ground for him and then twice blown with the mouth. Then (food) was made of it and he ate it.

Wahb Ibn Jarīr Ibn Ḥāzīm informed us : Shu'bah informed us on the authority of Abū Isḥāq ; he said : 'Umar Ibn al-Khaṭṭāb said : Flour should not be sieved for me, after I have seen the Apostle of Allāh, may Allāh bless him, eating it.

1 i. e., bread broken into pieces and soaked in soup etc.

Al-Aswad Ibn 'Āmir and Isḥāq Ibn 'Īsā informed us ; they said : Shurayk informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl, he on the authority of al-Rubay' and a daughter of Mu'awwidh Ibn 'Afrā ; she said : I want to the Prophet, may Allāh bless him, with a veil full of dates and (cooked) young ones of birds. She added : He ate from it and gave a hand full of ornaments or gold and said : Decorate yourself with it.

Khālid Ibn Khidāsh informed us : 'Abd al-'Azīz Ibn Muḥammad related to us : Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Ayishah,[1] she said : For the Apostle of Allāh, may Allāh bless him, sweet drinking water was sought.

[P. 110] Hāshim Ibn al-Qāsim al-Kināni informed us : Abū Ma'shar informed us : Ḥafṣ Ibn 'Umar Ibn 'Abd Allāh Ibn Abī Ṭalḥah informed us on the authority of Anas Ibn Malik ; he said : A tray of dates was presented to the Apostle of Allāh, may Allāh bless him. He knelt down and took handfuls and sent to his wives. Then he took a handful from them and ate them and threw the stones to his left side. A black goat came and ate them.

ACCOUNT OF FOODS AND DRINKS DISLIKED BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Yūnus Ibn Muḥammad al-Muwaddib informed us : Layth Ibn Sa'd informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Abū al-Khayr, he on the authority of Abū Ruhm al-Samā'ī : Verily Abū Ayyūb related to him ; he said : I said : O Apostle of Allāh ! when you send food to me, I see the marks of your fingers in it, I also place my fingers in it But this food that you have sent to me does not contain the marks of

1 رضى الله عنها in Beirut edition, p. 394.

your fingers. Thereupon the Apostle of Allāh, may Allāh bless him, said : Yes ! There is onion in it, so I disliked to eat it, because the angel visits me ; but you may eat it.

'Ubayd Allāh Ibn Mūsā informed us ; he said : Isrā'il informed us on the authority of Ibrāhīm Ibn 'Abd al-A'lā, he on the authority of Suwayd ; he said : A trencher in which there was garlic brought to the Apostle of Allāh, may Allāh bless him. He smelt the smell of garlic and stretched back his hand. So Mu'ādh also withheld his hand and the people stretched back their hands. Thereupon he (Prophet) said to them : What has happend to you ? They said : Since you drew your hand so we also drew our hands. The Apostle of Allāh, may Allāh bless him, said : Eat in the name of Allāh. Verily I make supplication (confidentially) to Him to Whom you do not make supplications (confidentially).

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us ; he said : I heard Abū Ṣakhr saying ; he said : Fine flour of almonds was brought to the Prophet, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, said : Keep it away from me, it is the drink of the wealthy people.

'Attāb Ibn Ziyād informed us : Ibn al-Mubārak informed us : Haywat Ibn Shurayḥ informed us on the authority of 'Amr Ibn Mālik, he on the authority of Ḥumayd Ibn Ziyād, he on the authority of Yazīd Ibn Qusayṭ : Verily flour of almonds was brought to the Prophet, may Allāh bless him, when he was frightened of it, he said : What is this ? They replied : Flour of almonds. He said : keep it away from me, it is the drink of the wealthy people.

'Ubaydah Ibn al-Ḥumayd informed us on the authority of Abū 'Abd Allāh Wāqid al-Khayyāṭ, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās ; he said : Butter, cheese and a spiny-tailed lizard were presented to the Apostle of Allāh, may Allāh bless him. He (Ibn 'Abbās) said : He ate from butter and cheese. He (Ibn 'Abbās)

said : He said relating to spiny-tailed lizard : This is a thing that I have never eaten. He who likes may eat it. He (Ibn 'Abbās) said : It was eaten on his table (خوان).

Hāshim Ibn al-Qāsim informed us : Shu'bah informed us on the authority of al-Ḥakam, he on the authority of Zayd Ibn Wahb, he on the authority of al-Barā Ibn 'Āzib he on the authority of Thābit [P. 111] Ibn Wadī'ah al-Anṣārī ; he said about the Prophet, may Allāh bless him : That a spiny-tailed lizard was brought to him. Thereupon he (Prophet) said : Transformed people ! Allāh knowth best.

Sa'īd Ibn Sulaymān informed us : Khālid Ibn 'Abd Allāh informed us on the authorityof Ḥusayn, he on the authority of Zayd Ibn Wahb, he on the authority of Thābit Ibn Yazīd Ibn Wadī'ah ; he said : We were with the Prophet, may Allāh bless him, and we found spiny-tailed lizards which we roasted. Then from them were brought before the Apostle of Allāh, may Allāh bless him. He took a stick and began to count its fingers. Then he said : A tribe of the Israelites was metamorphosed into quadrupeds, but I do not know which of the quadrupeds, they were. He (Thābit) said : He did not eat from it and did not prohibit it.

Sa'īd Ibn Sulaymān informed us : 'Abbād Ibn al-'Awwām informed us on the authority of al-Shaybānī, he on the authority of Yazīd Ibn al-Aṣamm, he on the authority of Ibn 'Abbās, Verily the Apostle of Allāh, may Allāh bless him, was with May'mūnah, when a tray of lizard-flesh was presented to him. When he wanted to eat it, Maymūnah said to him : O Apostle of Allāh ! do you know what is this ? He said : No ! She said : This is the flesh of lizard. He said : Is it the flesh which I do not eat ? With him there were al-Faḍl Ibn 'Abbās, Khālid Ibn al-Walīd and another woman. Khālid Ibn al-Walīd said to him : O Apostle of Allāh ! is it forbidden ? He said : No. Then he added. Eat it. Al-Faḍl, Khālid and the woman ate it. Maymūnah said : But I do not eat a thing which the Apostle of Allāh, may Allāh bless him, did not eat.

Isḥāq Ibn ʿĪsā informed us : Ḥammād Ibn Salamah informed us on the authority of Abu al-Muhazzim ; he said : I heard Abū Hurayrah saying : Seven lizards were brought in a bowl before the Apostle of Allāh. They were anointed with fat. He said : Eat it ; But he did not eat it himself, They said : O Apostle of Allāh ! should we eat it while you are not eating. He said : I abhor it.

Isḥāq Ibn ʿĪsā informed us : Ḥammād Ibn Salamah informed us on the authority of Bishr Ibn Ḥarb, he on the authority of Abū Saʿīd al-Khudrī : Verily a lizard was brought before the Apostle of Allāh, may Allāh bless him. He said : Turn its back. They turned it accordingly. Then he said : Turn its belly. They turned it. Then he said : There was a tribe of the Israelites from those on whom Allāh was wrathful. If it was, it should be the same. If it was, it should be the same.

Ismāʿīl Ibn Ibrāhīm al-Asadī informed us on the authority of ʿAlī Ibn Zayd : (second chain) ʿImrān Ibn Abī Ḥarmalah related to me on the authority of Ibn ʿAbbās ; he said : I entered with the Apostle of Allāh and Khālid Ibn al-Walīd before Maymūnah Bint al-Hārith. She said : Should I not feed you from a present made to me by Umm ʿAqīq. He (Prophet) said : Yes. Then two roasted lizards were brought before him. The Apostle of Allāh, may Allāh bless him, spat. Thereupon Khālid Ibn al-Walīd said : As if you do not like it. He said : Yes. She said : Should I not supply you milk presented to me. He said : Yes. He (Ibn ʿAbbās) said : Milk was brought to him in a bowl. The Apostle of Allāh, may Allāh bless him, drank from it. I was to his right and Khālid to his left. He said to me : Drink it, it is for you, and if you like you may leave for Khālid also. Then I expressed : I do not like to prefer any one to me in the remainder of (your food or drink). Thereupon the Apostle of Allāh, may Allāh bless him, said : [P. 112] He should say on whom Allāh bestows food : O Allāh ! bless us and feed us better than this.[1] He, whom Allāh

1 In زدنا add to it, instead اطعمنا خيراً منه .

provides milk, should say : O Allāh bless us and add more to it because there is nothing besides milk which may be used as food and drink.

Hāshim Ibn al-Qāsim informed us ; he said : Shu'bah informed us : he said Ja'far Ibn Iyās informed us : I heard Sa'īd Ibn Jubayr (relating) on the authority of Ibn 'Abbās ; he said : Umm Ḥufayd the maternal aunt of Ibn 'Abbās presented butter, cheese and lizards to the Apostle of Allāh, may Allāh bless him. He ate butter and cheese and left lizards as disliked food. He (Ibn 'Abbās) said : It was on the table of the Apostle of Allāh, may Allāh bless him. If it had been a prohibited (food) it could not be eaten at the table of the Apostle of Allāh, may Allāh bless him.

Hāshim Ibn al-Qāsim informed us : Abū Ja'far al-Rāzi and Warqa Ibn 'Umar informed us on the authority of 'Abd Allah Ibn Dīnar, he on the authority of Ibn 'Umar, he on the authority of the Apostle of Allah, may Allah bless him ; he said : A man called him and asked him : What do you say about lizards. He (Prophet) said : I do not eat it nor I prohibit it.

'Affān Ibn Muslim informed us ; Ḥātim Wardān informed us ; Yūnus informed us on the authority of Muḥammad Ibn Sīrīn ; he said : A lizard was brought to the Prophet of Allah who said : We are urban people and so we dislike it.

ACCOUNT OF WHAT OF WOMEN AND PERFUMES WERE LIKED BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

'Affān Ibn Muslim informed us : Abu al-Mundhir informed us on the authority of Thābit, he on the authority of Anas, he on the authority of the Prophet, may Allāh bless him ; he said : From mundane objects women and perfumes have been made pleasing to me and prayer (i.e., *al-ṣalāt*).

Mūsā Ibn Ismā'īl informed us : Abū Bishr Ṣāḥib al-Baṣrī informed us on the authority of Yūnus, he on the authority of al-Ḥasan ; he said : The Apostle of Allāh, may Allāh bless him, said : I like not from worldly life but perfumes and women.

'Abd Allāh Ibn Ja'far al-Raqqī informed us : Abu al-Mulayḥ informed us on the authority of Maymūn ; he said : The Apostle of Allāh, may Allāh bless him, did not receive from wordly luxuries except perfume and women.

Al-Faḍl Ibn Dukayn informed us ; Isrā'īl informed us on the authority of Abū Isḥāq, he on the authority of a person who related on the authority of 'Āyishah'[1] she said : The Prophet of Allāh, may peace be on him, liked three worldly objects—perfume, women and food. He obtained two and did not obtian one. He obtained women and perfumes but did not get food.

Al-Faḍl Ibn Dukayn informed us : Mūsā Ibn Qays al-Ḥaḍramī informed us on the authority of Salamah Ibn Kuhayl ; he said : The Apostle of Allāh, may Allāh bless him, did not obtain any thing from wordly objects dearer to him than women and perfumes.

'Affān Ibn Muslim informed us : Abū Hilāl informed us on the authority of Qatādah, he on the authority of Ma'qil Ibn Yasār ; he said : Nothing was dearer to the Prophet of Allāh, may Allāh bless him, than a horse. Then he said : O Allāh ! excuse me, nay ! [P. 113] the women (i. e. not dearer than women).

Abū Salamah Mūsā Ibn Ismā'īl informed us : Abū Bishr Ṣaḥib al-Baṣrī informed us : Yazīd al-Raqāshī informed us : Verily Anas Ibn Mālik related to them ; he said : We could recognise the coming out of the Prophet, may Allāh bless him, by perfurme.

Muḥammad Ibn 'Ubayd al-Ṭanāfisī and 'Ubayd Allāh Ibn Mūsā al-'Ansī informed us ; they said : Al-A'mash informed us

1 رضى الله عنها in Beirut edition, p. 398.

on the authority on Ibrāhīm ; he said : The Apostle of Allāh may Allāh bless him, was recognized by perfume when he came out.

Al-Faḍl Ibn Dukayn informed us : 'Azrah Ibn Thabit informed us : Thumāmah Ibn 'Abd Allāh Ibn Anas related to me : Verily Anas did not decline perfume and believed that the Apostle of Allāh, may Allāh bless him, did not decline perfume (if presented).

'Affān Ibn Muslim informed us : Al-Mubārak i.e., Ibn Fuḍālah informed us ; Ismā'il Ibn 'Abd Allāh Ibn Abī Ṭalḥah al-Anṣārī informed us ; he said : I heard Anas Ibn Mālik saying : I never saw the Apostle of Allāh, may Allāh bless him, returning perfume when it was offered to him.

Mūsā Ibn Ismā'īl informed us : Abū Bishr informed us : 'Abd Allāh Ibn 'Aṭā al-Makkī informed us on the authority of Muḥammad Ibn 'Alī ; I said to 'Āyishah :[1] O mother ! did the Apostle of Allāh, may Allāh bless him, use perfumes ? She said : Yes : *dhikārat al-ṭayyib*. I asked : What is *dhikārat al-ṭayyib* ? She said : Musk and ambergris.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of 'Abd Allāh Ibn al-Mukhtār, he on the authority of Mūsa Ibn Anas, he on the authority of Anas Ibn Mālik : Verily the Apostle of Allāh, may Allāh bless him, had *sukk* (a perfume) which he used.

Hāshim Ibn al-Qāsim informed us : Shu'bah informed us on the authority of Khulayd Ibn Ja'far, he said : I heard Abū Naḍrah (saying) on the authority of Abū Sa'īd al-Khudrī ; he said : The (Companions) mentioned of musk before the Prophet, may Allāh bless him. Thereupon he said : Is it not the best of perfumes ?

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1 رضى الله عنها in Beirut edition, p. 399.

2 In Leiden edition قال seems to be the misprint for قالت.

Al-Faḍl Ibn Dukayn informed us : Hīshām Ibn Sa'īd informed us on the authority of Zayd Ibn Aslam, he on the authority of 'Ubayd Ibn Jurayj, he said: I said to Ibn 'Umar : O Abū 'Abd al-Raḥmān ! I see you liking (this perfume) *al-khalūq*. Thereupon he said : This was the most pleasing perfume to the Apostle of Allāh, may Allāh bless him.

Mūsā Ibn Dāwūd informed us : Ibn Lahī'ah informed us on the authority of Bukayr, he on the authority of Nāfi', he on the authority of Ibn 'Umar : When he wanted to incense, he placed camphor over aloes then incensed it. He used to say : The Apostle of Allāh, may Allāh bless him, incensed in this way.

ACCOUNT OF THE HARDNESS OF LIFE (POVERTY) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

'Affān Ibn Muslim and al-Ḥasan Ibn Mūsā al-Ashyab informed us ; they said : Thābit Ibn Yazīd informed us : Hilāl Ibn Khabbāb informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās : The Prophet, may Allāh bless him, used to pass several successive nights empty stomach, and members of his family did not get evening meals. He said ; [P. 114] Usually their bread was of barley.

Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisi informed us : Abū Hāshim the Ṣāḥib (companion of) al-Za'farān informed us : Muḥammad Ibn 'Abd Allāh informed us : Verily Anas Ibn Mālik related to him: Verily Fāṭimah, may peace be on her, brought crumb of a bread to the Prophet, may Allāh bless him. He asked : O Fāṭimah ! what is this crumb ? She said : I baked a loaf and I did not like to eat it, so I brought this piece to you. Thereupon he said : It is the first food that is put in your father's mouth after three days.

Al-Ḍaḥḥāk Ibn Abū 'Āṣim Mukhallad al-Shaybānī informed us on the authority of Umm al-Ḥuṣayn Zaynab Bint Abū Ṭulayq ;

she said : Ḥibbān Ibn Jaz'a or Baḥr related to me on the authority of Abū Hurayrah : Verily the Apostle of Allāh, may Allāh bless him, supported his back with a stone because of hunger.

Abū Ghassān Mālik Ibn Ismā'īl informed us : Isrā'īl informed us on the authority of Mujālid, he on the authority of al-Sha'bī, he on the authority of Masrūq; he said : One day while 'Āyishah[1] was talking to me, she began to weep. I said: O Umm al-Mūminīn! What makes you weep ? She said : I did not fill my stomach with food and I liked to weep. So I wept remembering the Apostle of Allāh, may Allāh bless him, and what difficulties he had to face.

Sa'īd Ibn Sulaymān informed us : Hushaym informed us : Mujālid informed us on the authority of al-Sha'bī, he on the authority of Masrūq, he said : I went to Umm al-Mūminīn 'Āyishah[2] who was weeping. I said : O Umm al-Mūminīn ! What makes you weep ? She said : I do not satisfy (my hunger) and want to weep, so I weep. It is because the Apostle of Allāh, may Allāh bless him, did not eat wheat-bread to his satisfaction once in four months.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of Abū Isḥāq, he on the authority of 'Abd al-Raḥmān al-Aswad (Black), he on the authority of al-Aswad, he on the authority of 'Āyishah ;[2] she said : The family of Muḥammad did not take barley-bread to the fill at morning and evening meals for three days consecutively till he met Allāh (i.e. he passed away).

Hāshim Ibn al-Qāsim informed us : Muḥammad Ibn Ṭalḥah informed us on the authority of Abū Ḥamzah, he on the authority of Ibrāhīm, he on the authority of al-Aswad, he on the authority of 'Āyishhah,[2] she said : The family of Muḥammad did not eat wheat bread for three days, till he expired and never a remaining crumb was removed from his table, until he expired.

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1 رضى الله عنها in Beirut edition, p. 400.

2 *Ibid.*, 401.

Hāshim Ibn al-Qāsim informed us : Abū Ma'shar informed us on the authority of Sa'īd ; he on the authority of Abū Hurayrah ; he said : (The period) from the appearance of the crescent to the appearance of the crescent passed on the family of the Apostle of Allāh, may Allāh bless him, and no fire was enkindled in their houses for bread or curry. They asked : O Abū Hurayrah ! how were they living. He said : By two black things—dates and water. He added : There were his neighbours, the Anṣār, may Allāh reward them, who had milch animals. They sent some milk to them.

Hāshim Ibn al-Qāsim informed us : Jarīr Ibn 'Uthmān informed us on the authority of Sulaymān Ibn 'Āmir, he said : I heard Abū Umāmah saying : No barley bread remained in excess with the members of the family of the Apostle of Allāh, may Allāh bless him.

Khālid Ibn Khidāsh informed us : 'Abd [P. 115] Allāh Ibn Wahb informed us : Jarīr Ibn Ḥāzim related to me on the authority of Yunus, he on the authority of al-Ḥasan ; he said : The Apostle of Allāh, may Allāh bless him, delivered a sermon and said : In the family of Muḥammad there never was one Ṣā' of food at evening time. There were nine rooms. By Allāh he did not mention because it was very little of subsistance but he expressed it to console his followers.

Sa'īd Ibn Sulaymān informed us : 'Abbād informed us on the authority of Hilāl : 'Ikrimah informed us on the authority of Ibn 'Abbās : he said : By Allāh ! several nights passed on the family of Muḥammad, may Allāh bless him, when they did not get evening meals.

Muḥammad Ibn 'Umar al-Aslamī informed us : Ibn Abī Dhi'b informed us on the authority of al-Maqburī, he on the authority of a son of al-Walīd, the *Mawlā* of al-Akhnasiyīn ; he said : We were taking our meal at a path. In the meantime Abū Hurayrah came in and we welcomed him and said : Come ! (and take food with us). He said : By Allāh ! I shall never

taste it. The Apostle of Allāh, may Allāh bless him, died and he and members of his family had not taken barley bread to satisfy (their hunger).

Rawḥ Ibn 'Ubādah informed us : Mūsā Ibn 'Ubaydah informed us on the authority of 'Abd Allāh Ibn 'Ubaydah, he on the authority of 'Āyishah,[1] she said : The Apostle of Allāh, may Allāh bless him, did not take to the fill twice a day till he met Allāh (passed away). We never removed the residue of his food after satisfaction until he met Allāh, except that, we used to remove for an absentee. It was said to her : What was your subsistence ? She said : Two black things—dates and water. She added : We had Anṣār neighbours who had milch-cattles and they sent milk to us. May Allāh give them good reward.

Mālik Ibn Ismā'il informed us : Muḥammad Ibn Ṭalḥah Muṣarraf informed us on the authority of Abū Ḥamzah, he on the authority of Ibrāhim, he on the authority of al-Aswad, he on the authority of 'Āyishah ;[1] she said : The members of the family of Muḥammad, may Allāh bless him, did not take wheat bread for three days until he expired ; and no crumb was removed from his table until he expired.

Mālik Ibn Ismā'il informed us : Zuhayr Ibn Mu'āwiyah informed us : Abū Isḥāq related to me on the authority of 'Abd al-Raḥmān Ibn Yazīd, he on the authority of al-Aswad, he on the authority of 'Āyishah;[2] she said : The members of the family of Muḥammad did not satisfy their hunger for two days consecutively except with barley bread.

Al-Faḍl Ibn Dukayn informed us : Muṭī' informed us : Kurdūs al-Taghlibi related to me on the authority of 'Āyishah[2] that she related that the members of the family of Muḥammad did not take wheat bread to the fill for three consecutive days,

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1 رضى الله عنها in Beirut edition, p. 402.

5 *Ibid.*, p. 403.

until the Prophet, may Allāh bless him, went his way (i.e. passed away).

Rawḥ Ibn 'Ubādah informed us : Ḥammād Ibn Salamah and others informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah;[1] (second chain) 'Ārim Ibn al-Faḍl informed us on the authority of Ḥammād Ibn Zayd, he on the authority of Hishām Ibn 'Urwah, he on the authority of 'Āyishah;[2] she said : Some times a month passed on the members of the family of Muḥammad and we did not bake bread. He (Hishām) said : I said : O Umm al-Mūminīn ! What did the Apostle of Allāh, may Allāh bless him, eat ? She said : We had Anṣār neighbours, may Allāh give them good reward, who had some milk out of which they presented to the Apostle of Allāh may Allāh bless him.

Muḥammad Ibn Ismā'īl Ibn Abī [P. 116] Fudayk and Muḥammad Ibn 'Umar al-Aslami informed us on the authority of Ibn Abī Dhi'b, he on the authority of Muslim Ibn Jundub, he on the authority of Nawfal Ibn Iyās al-Hudhalī ; he said : 'Abd al-Rahmān Ibn 'Awf was our associate and he was a good associate. One day while returning (home) he took us with him. We entered his house. He also entered there, took bath and came out. Then he sat with us and brought a tray of bread and meat. When it was placed, 'Abd al-Raḥmān wept, I said : O Abū Muḥammad ! what makes you weep ? He said : The Apostle of Allāh, may Allāh bless him, departed and did not satisfy himself with barley bread nor the members of his family. I feel we have been left behind for this which appears to be best of us.

Sa'id Ibn Manṣūr informed us : 'Abd al-Ḥamid Ibn Sulaymān informed us ; he said : I heard Abū Ḥāzim saying : Abū Hurayrah said : The Apostle of Allāh, may Allāh bless him,

1 رضى الله عنها in Beirut edition, p. 402.

2 Probably there is a misprint, and the name of Urwah is omitted. Hishām Ibn 'Urwah did not see 'Ayishāh and whatever Tradition she transmitted on her authority, were conveyed to him by his father.

did not satisfy (his hunger) with dry crumbs until he departed from this world while you are squandering mundane (wealth). Then he snapped his fingers.

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us on the authority of Ibn Lahī'ah, he on the authority of 'Aqīl, he on the authority of Ibn Shīhāb : Verily Abū Hurayrah passed by al-Mughīrah Ibn al-Akhnas who was taking food. Thereupon he (Abū Hurayrah) asked : What is this food ? He said : White (*al-naqī*) bread and fat meat. He (Abū Hurayrah) asked : What is al-*naqī* ? He (al-Mughīrah) said : Flour. Then Abū Hurayrah wondered, then said : O Mughīrah it is strange. The Apostle of Allāh, may Allah bless him, did not take bread and olive oil twice in a day, until Allah terminated his life. You and your companions are squandering worldly (blessings) here. He snapped his fingers saying as if they were children.

Muslim Ibn Irāhīm informed us : Abbān Ibn Yazīd informed us : Qatādah informed us : Anas Ibn Mālik informed us ; Verily the Prophet, may Allāh bless him, did not have bread and meat at his morning and evening meals but only as an exception.

Muslim Ibn Ibrāhīm informed us : Sallām Ibn Miskīn informed us : 'Umar Ibn Ma'dān informed us on the authority of Anas Ibn Mālik ; he said : I attended a *walīmah*[1] of the Prophet, may Allāh bless him. There was no bread nor meat (on that occasion).

'Amr Ibn 'Āṣim al-Kilābī informed us : Hammām informed us : Qatādah informed us ; he said : We used to attend Anas Ibn Mālik while his baker was standing. One day he said : Eat. I do not know if the Apostle of Allāh, may Allāh bless him, had seen fine loaf of bread until he met his Lord or he had ever seen a scalded goat.

Ma'n Ibn 'Īsā informed us : 'Abd Allāh Ibn al-Mu'ammal informed us on the authority of 'Abd Allāh Ibn Abī Mulaykah,

1 Wedding feast given by the bridegroom.

he on the authority of ʿĀyishah ;[1] she said : No two foods were ever combined in the stomach of the Prophet, may Allāh bless him. If he ever ate meat, he did not add anything to it. If he ever ate dates, he did not take any thing else. If he ever ate bread, he did not add anything to it. He often suffered from chronical sickness and he treated himself with a medicine the Arabs praised and he treated himself with a medicine the Persians praised.

Muḥammad Ibn ʿUmar al-Aslamī informed us : ʿAbd Allāh Ibn Jaʿfar informed us on the authority of Yazīd Ibn al-Hād, he on the authority of ʿUrwah, he on the authority of ʿĀyishah[1] ; [P. 117] she said : The Apostle of Allāh, may Allāh bless him, died and he had not taken barley bread to the fill twice a day. She added : If a bowl containing dates and fat, was presented to us we felt much pleased.

Saʿīd Ibn Sulaymān informed us : Sulaymān Ibn al-Mughīrah informed us on the authority of Ḥumayd i. e. Ibn Hilāl ; he said : ʿĀyishah[2] said : One night Abū Bakr sent a leg of a goat which I cut and the Apostle of Allāh, may Allāh bless him, was holding it, or also, the Apostle of Allāh, may Allāh bless him, cut it and I was holding it. He (Ibn Hilāl) said : It was said to her : Was there no lamp at the time ? ʿĀyishah[2] said : If we had a lamp, we would have used (its oil) as curry. Sometimes a month elapsed on the family of Muḥammad and no kettle was cooked. He (Ibn Hilāl) said : I mentioned it to Ṣafwān who remarked that even two months elapsed.

ʿUbayd Allāh Ibn Mūsā informed us on the authority of Shaybān, he on the authority of al-Aʿmash, he on the authority of ʿAmr Ibn Murrah, he on the authority of Abū Naḍr ; he said : I heard ʿĀyishah[2] saying . Verily I was sitting with the Apostle of Allah, may Allāh bless him, in a house when Abū Bakr sent a leg

1 رضى الله عنها in Beirut edition, p. 404.

2 *Ibid.*,405.

of a goat. I cut it with (the assistance of) the Apostle of Allāh, may Allah bless him, in a house which was dark. A person said to her : Was there no candle with you ? She said : If we had something (oil) to light with, we would have eaten it.

Khālid Ibn Khidāsh informed us : Abū Jumay' informed us on the authority of Ḥumayd Ibn Hilāl who ascribed the tradition to Umm al-Mūminīn 'Āyishah[1] ; she said : One night a leg i. e. flayed came to us from Abū Bakr. I held it while the Prophet, may Allāh bless him, cut it or the Apostle of Allāh, may Allāh bless him, held it and I cut it A person from among the people said : O Umm al-Mūminīn ! was there no candle with you ? She said : If we had candle (its oil) we would have eaten.

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us : Abū Ṣakhr Ḥumayd Ibn Ziyād informed us on the authority of Yazīd Ibn Qusayṭ, he on the authority of 'Urwah, he on the authority of 'Āyishah[2], she said : The Apostle of Allāh, may Allāh bless him, passed away and never took bread and olive oil to the fill twice a day.

Rawḥ Ibn 'Ubādah and Abū Dāwūd Sulaymān al-Ṭayālisī informed us ; they said : Shu'bah informed us on the authority of Simāk who heard al-Nu'mān Ibn Bashīr saying : I heard 'Umar Ibn al-Khaṭṭāb saying and he was speaking about the gains of the people (in victories); 'Umar said : Verily I saw the Apostle of Allāh, may Allāh bless him, passed his day hungry and he did not get even rotten dates to fill his belly.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of Simāk, he on the authority of al-Nu'mān Ibn Bashīr ; he (Simāk) said : I heard him while he was delivering a sermon, saying : Praise Allāh ! Sometimes a day passed on the Apostle of Allāh, may Allāh bless him, when he did not find rotten dates to satisfy (his hunger).

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1 رضى الله عنها in Beirut edition, p. 405.

2 *Ibid.*

Al-Faḍl Ibn Dukayn and al-Ḥasan Ibn Mūsā informed us, they said : Zuhayr informed us on the authority of Simāk, he said : I heard al-Nu'mān Ibn Bashīr saying from the pulpit : The Prophet, may Allāh bless him, or your Prophet did not take rotten dates to the fill, while you are not pleased without selected dates, [P. 118] and butter. Al-Ḥasan Ibn Mūsā said in his version ; and choicest clothes.

Mūsā Ibn Ismā'īl informed us : Abū Dāwūd Sulaymān Ibn 'Ubayd al-Māzinī informed us : 'Imrān Ibn Zayd al-Madanī informed us : My father related to me ; he said : We entered before 'Āyishah[1] and said : O mother ! be peace on you. She said : And on you be peace. Then she wept and we said : O mother ! what makes you weep. She said : It (the news) has reached me that every one of you eats various foods and then he seeks medicines to remedy it ; so I recollected of your Prophet, may Allāh bless him. It made me weep that he left the world and did not fill up his stomach with two meals a day. If he took dates to the fill he did not take bread and when he took the bread, he did not take dates and this same makes me weep.

Muḥammad Ibn Ismā'īl Ibn Abī Fudayk and Muḥammad Ibn 'Umar al-Aslamī informed us on the authority of Ḥammād Ibn Abī Ḥumayd, he on the authority of Muḥammad Ibn al-Munkadir; he said : 'Urwah Ibn al-Zubayr caught me by my hand and then said : O Abū 'Abd Allāh ! I said : I am here. Then he said : I entered before my mother 'Āyishah[1] who said : O my son ! Thereupon I said : Here I am. Then she said : By Allāh ! we passed forty nights during which time not to speak of fire ; we were not lighting even lamp. Then I said : How were you living ? She said : By two black things—dates and water.

Rawḥ Ibn 'Ubādah informed us ; Basṭām, i. e. Ibn Muslim informed us on the authority of Mu'āwiyah Ibn Qurrah ; he said :

1 رضى الله عنها in Beirut edition, p. 406.

My father said : We passed (days) with our Prophet, may Allāh bless him, and we had no food except two black things. Then he said : Do you know what are two black things. I said : No. He said : Dates and water.

Al-Faḍl Ibn Dukyan informed us : Muṣ'ab Ibn Sulaymān al-Zuhrī informed us : I heard Anas Ibn Mālik and he was saying : Dates were presented to the Prophet, may Allāh bless him. He began to present them (to his Companions). He (Anas) said : Then I saw him eating in a squatting portion with hunger.

'Amr Ibn 'Āṣim al-Kilābi informed us : Hammām Ibn Yaḥyā informed us : Qatādah informed us on the authority of Anas ; Verily Umm Sulaym (the mother of Anas) sent a tray of fresh dates with him to the Prophet, may Allāh bless him. He (Anas) said : He began to take handful and send to some of his wives. Then he ate like one who is known to have much liking for it.

'Affān Ibn Muslim informed us : Abān informed us ; on the authority of Qatādah, be on the authority of Anas : Verily a Jew invited the Prophet, may Allāh bless him, to a barley bread and a piece of fat which he accepted.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān informed us on the authority of Manṣūr Ibn Ṣafiyyah, he on the authority of his mother, she on the authority of 'Āyishah[1] ; she said : The Apostle of Allāh, may Allāh bless him, died, and (during his life) we did not take to the fill two black things (dates and water).

Sa'īd Ibn Manṣūr and Khālid Ibn Khidāsh informed us, they said : Dāwud Ibn 'Abd al-Raḥmān informed us : Manṣur Ibn 'Abd al-Raḥmān informed us on the authority of his mother Ṣafiyyah, she on the authority of 'Āyishah,[1] she said : The Apostle of Allāh,

1 رضى الله عنها in Beirut edition, p. 406.

may Allāh bless him, passed away when the people had begun to take to their fill the two black things (dates and water).

Al-Walīd Ibn al-A'azz and Sa'id Ibn [P. 119] Manṣūr informed us ; they said : 'Abd al-Ḥamīd Ibn Sulaymān informed us on the authority of Abū Ḥāzim, he on the authority of Sahl Ibn S'ad whom he (Abu Ḥāzim) heard saying : The Apostle of Allāh, may Allāh bless him, did not take to his fill twice a day until he left the world.

Ismā'īl Ibn Abān al-Warrāq informed us : Kathīr Ibn Sulaym informed us on the authority of Anas ; he said : No (residue of food) was raised from before the Apostle of Allāh, may Allāh bless him, nor a mat was carried with him (in journeys) to sit on.

Muslim Ibn Ibrāhīm informed us : Ḥammād Ibn Salamah informed us : Farqad al-Sanajī informed us on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Umar ; he said : I saw the Prophet, may Allāh bless him, applying olive oil but not sufficient to make his hair wet.

Hāshim Ibn al-Qāsim informed us : 'Abd al-Ḥamīd Ibn Bahrām informed us : Shuhayd related to me : Asmā Bint Yazīd related to me : Verily the Apostle of Allāh, may Allāh bless him, passed away and on the day he died his armour was pawned with a Jew for a *wasaq*[1] of barley.

Sa'īd Ibn Sulaymān informed us : 'Abd al-Ḥamīd Ibn Sulaymān informed us : Abū Ḥazīm informed us on the authority of Sahl Ibn Sa'd ; he (Abū Ḥāzim) said : I said to Sahl : Were sieves in the days of the Prophet, may Allāh bless him. He (Sahl) said : I never saw a sieve in those days, and the Apostle of Allāh, may Allāh bless him, did not eat sieved barley until he passed away from the world. He (Abū Ḥāzim) said : I asked how were you doing it then ? He said : We ground (barley) then we puffed its husk. What was to blow up was blown and what was to remain there, remained there.

1 A measure weighing 410 lbs.

Muḥammad Ibn 'Umar informed us : Aflaḥ Ibn Sa'īd informed us; he said : I heard 'Abd Allāh Ibn Rāfi' furnishing information that he heard Umm Salamah saying : The Apostle of Allāh, may Allāh bless him, passed away and there were no sieves with the Muslims.

Muḥammad Ibn 'Umar informed us : Fā'id informed us on the authority of 'Abd Allāh Ibn 'Alī Ibn Abī Rāfi', he on the authority of his grand-mother Sulmā ; she said : During the days of the Apostle of Allāh, may Allāh bless him, we had no sieve. We used to blow up barley (i. e. its husk) when it was ground.

Muḥammad Ibn 'Umar informed us : Nāfi' Ibn Thābit informed us on the authority Ibn Dūmān ; Verily the Apostle of Allāh, may Allāh bless him, Abū Bakr and 'Umar ate barley unsieved.

Muḥammad Ibn 'Umar informed us : Abū Ma'shar related to me on the authority of al-Maqburī, he on the authority of Abū Hurayrah ; he said : The Apostle of Allāh, may Allāh bless him, used to say : O Allāh ! I seek Thy refuge from hunger which is the worst distress.

Muḥammad Ibn 'Umar informed us : Shaybān informed us on the authority of Jābir, he on the authority of Abū Ja'far ; he said : The Apostle of Allāh, may Allāh bless him, died and mostly his food was barley bread and dates.

Muḥammad Ibn 'Umar informed us : Manṣūr Ibu Abi al-Aswad informed us on the authority of Ismā'īl Ibn Abī Khālid, he on the authority of Ḥukaym Ibn Jābir ; he said : Pumpkins were seen before the Prophet, may Allāh bless him. It was said to him : What were you doing with them ? He said : We added to our food (by then). Others than Manṣūr said : We were supporting our families.

Muḥammad Ibn 'Umar said : 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of Makhramah Ibn Sulaymān

[P. 120] al-Wālibi : Al-A'raj informed me on the authority of Abū Hurayrah : Verily the Prophet, may Allāh bless him, remained hungry. I said to Abū Hurayrah : Why was this hunger ? He said : Because of the large number of those who surrounded him, and were his guests and the people who always remained with him. He never took food but with his Companions and needy persons who followed him from the mosque. When Allāh granted victory over Khaybar, people had some prosperity after hard days and hard living, and it (theirs) was a rocky country and there was no agriculture. The food of its inhabitants was dates on which they lived. Makhramah Ibn Sulaymān said : From the day of his *hijrat* to al-Madīnah till the day of his death a tray from Sa'd came before the Apostle of Allāh, may Allāh bless him, continually. Besides Sa'd Ibn 'Ubādah others from among the Anṣār were doing the same thing. The Companions of the Apostle of Allāh, may Allāh bless him, were sympathising with him. But the obligations were also numerous and the visitors too. There was poverty in the country and there was no sources of earning livelihood. The subsistance was only obtained from the juice of their fruits which people carried on their shoulders or on camels. The camels also ate them. Sometimes their date-palms suffered from drought and there were no dates in that year.

Muḥammad Ibn 'Umar said : I heard 'Abd al-Raḥmān Ibn Abi al-Zināḍ say : What land is unirrigable is *Zalaf* (rocky) and Muḥammad Ibn 'Umar said : *Al-qushām* (drought) is a pest which affects unripe dates like small pose (in human beings) and then it dries.

Muḥammad Ibn 'Umar informed us : Mu'āwiyah Ibn Ṣalīḥ informed us on the authority of Yaḥyā Ibn Jābir, he on the authority of al-Miqdām Ibn Ma'dī-Karib, he on the authority of the Prophet, may Allāh bless him, he said : No vessel that a man fills is worse than stomach. It is enough for a man to eat that keeps him straight. If it is necessary for him then he should fill one third with food, one third with drink and one third with breath.

ACCOUNT OF THE QUALITIES (صفة خلق) OF THE CONSTITUTION OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Ya'lā and Muḥammad sons of 'Ubayd al-Ṭanāfisi, 'Ubayd Allāh Ibn Mūsā al-'Absī and Muḥammad Ibn 'Abd Allāh Ibn al-Zubayr al-Asadī informed us on the authority of Mujammi' Ibn Yaḥyā al-Anṣāri, he on the authority of 'Abd Allāh Ibn 'Imrān, he on the authority of a person from among al-Anṣār that he asked 'Alī, who had the sheath of his sword by his waist in the mosque of al-Kūfah, about the attributes of the Apostle of Allāh, may Allāh bless him, and his qualities. He said : The Apostle of Allāh, may Allāh bless him, was of reddish white (fair) complexion. His eyes were beautifully black. His hair was straight (without curls). His beard was thick and cheeks were not fleshy. His hair was long (falling upto the neck). His neck looked like an ewer of silver. Hair from his neck to navel were like a branch (of the tree) and in his chest or belly there was no hair. The palm was fleshy and the feet were such that in walking he looked descending from a slope and when he walked he appeared to descend from a rock. When he turned (his face) he turned fully. The drops of perspiration in his face looked [P. 121] like pearls. The fragrance of his perspiration was better than that of musk. In stature he was neither short nor tall. He was not incompetent nor mean. I did not see one like him before or after him. May Allāh bless him.

Yazīd Ibn Hārūn, Yaḥyā Ibn 'Abbād and al-Ḥasan Ibn Mūsā informed us ; they said : Ḥammād Ibn Salamah informed us ; on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl, he on the authority of Muḥammad Ibn 'Alī, he on the authority of his father 'Alī Ibn Abī Ṭālib, may Allāh honour his face ; he said : The Apostle of Allāh, may Allāh bless him, was of large skull, big eyes, long eye-lashes, redness in eyes, thick beard and bright complexion, when he walked, he walked as if he was mounting on height. When he had to turn, he turned fully. His palms and feet were fleshy.

Al-Faḍl Ibn Dukayn and Hāshim Ibn al-Qāsim informed us ; they said : Al-Mas'ūdī informed us : 'Uthmān Ibn 'Abd Allāh Ibn Hurmuz informed us on the authority of Nāfi' Ibn Jubayr Ibn Muṭ'im, he on the authority of 'Alī Ibn Abī Ṭālib, may Allāh honour his face ; he said : The Apostle of Allāh, may Allāh bless him, was neither tall nor short. He had large skull, thick beard, palms and feet fleshy, reddish complexion, large fleshy shoulders, and long hair of chest and belly. When he walked, he walked as if he was descending from a slope. I did not see one like him before or after him. May Allāh bless him.

Sa'id Ibn Manṣūr informed us : Nūḥ Ibn Qays al-Ḥuddānī informed us : Khālid Ibn Khālid al-Tamīmī related to me on the authority of Yūsuf Ibn Māzīn al-Rāsibi : Verily a person said to 'Alī Ibn Abī Ṭālib : Describe the qualities of the Prophet, may Allāh bless him, before us. He said : He was not very tall but appeared to be taller than every other person. His complexion was white, skull large, eyebrows clear, long eyelashes and fleshly palms and feet. When he walked he inclined as if descending from a slope. Drops of perspiration in his face looked like pearls. I did not see any one like him, before or after him. May Allāh bless him.

Sa'īd Ibn Manṣūr and al-Ḥakam Ibn Mūsā informed us, they said ; "Īsā Ibn Yūnus informed us ; he said : Ibrāhīm Ibn Muḥammad, a descendant of 'Alī related to me ; he said : When 'Alī described the Apostle of Allāh, may Allāh bless him ; he would say : He was neither too tall nor too short. He appeared to be tall among the people. His hair was neither curly nor straight, there was a mixture of curls and straightness. Neither he was too lean nor too fat. His face was round, complexion white (fair) eyes beautifully black, eye-lashes large, space between shoulders' (i. e. chest) broad, body without hair and palms and soles (feet) fleshy. When he walked, he leaned as if walking down a slope. When he turned he turned fully. Between his shoulders there was the seal of Prophethood and he was the last of the Prophet. Among men he was the most generous of hands, the

bravest of chest, most truthful in speach, most faithful in the fulfilment of responsibilities most gentle in nature and most anxious to meet the people. He who saw him, feared him out of reverance: [P. 122] He who associated with him loved him. The person describing him said : I did not see a persen like him, before or after him, may Allāh bless him.

Sa'īd Ibn Manṣūr informed us : Khālid Ibn 'Abd Allāh informed us on the authority of 'Ubayd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Alī Ibn Abī Ṭālib, he on the authority of his father, he on the authority of his ('Ubayd Allāh's) grand-father, he said : It was said to 'Alī : O Abu al-Ḥasan ! describe to us attributes of the Prophet, may Allāh bless him, He said : He was of very white complexion which had a tinge of redness, had long eye-lashes, eyes black, stature neither too short nor too tall, inclining to tallness, shoulders broad, hair on the chest which were neither curly nor straight and palms and feet fleshy. When he walked, he walked reclining as if climbing. Drops of his perspiration on his face looked like pearls. I never saw any one like him, before him or after him, may Allāh bless him.

Muḥammad Ibn 'Umar al-Aslamī informed us 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Alī Ibn Abī Ṭālib related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he on the authority of 'Alī ; he said : The Apostle of Allāh, may Allāh bless him, sent me to al-Yaman. One day I was delivering a sermon. A scholar from the scholars of the Jews was standing with a book in his hand and looking in it. He called me and said : Describe to us Abu al-Qāsim. Thereupon 'Alī[1] said : The Apostle of Allāh, may Allāh bless him, is neither too short nor too tall. His hairs are neither curly nor straight but a mixture of two. He is a man of black hair and large skull. His complexion has a tinge of redness. His shoulder bones are broad and his palms and feet are fleshy. He has long

1 رضى الله عنها in Beirut edition, p. 412.

al-masrubah which means hair growing from neck to navel He is of long eye-lashes, close eye-brows, smooth and shining fore-head and long space between two shoulders. When he walks he walks incliming as if coming down from a height. I never saw a man like him before him or after him. 'Alī said : Then (the Scholar) kept quiet. After a while the Scholar said : What else ? 'Alī said : It is what I remember. The Scholar said : In his eyes there is redness, his beard is fine, mouth is nice, ears are fully developed, he faces fully and turns backward fully. Thereupon 'Alī said : By Allāh, these are his attributes. The Scholar said : There is another thing. 'Alī asked : What is that ? The Scholar said : There is *janā* in him. 'Alī said : It is the same that I said, i. e. it appears that he is coming down from a height. The scholar said : I find this attribute in the scriptures of my ancestors and we also find that he will be raised in the Sanctuary of Allāh, the place which He has made sacred and which is His house. Then he will migrate to a Sanctuary (حرم) which he will make sacred and it will have the same sanctity as the sanctity of the place to which Allāh has made sacred. We find that his Anṣār (supporters) towards whom he will migrate will be the descendents of 'Amr Ibn 'Āmir, owners of palms and before them the Jews must be inhabitants of that land. 'Alī said : It is like that ! It is like that ! and he is the Apostle of Allāh, may Allāh bless him. Thereupon the scholar said : I bear witness that he is the Prophet of Allāh and that he is the Apostle of Allāh, may Allāh bless him, towards all mankind. On this I live and on this I will die and on this I will be resurrected if Allāh will. He ('Abd Allāh) said : He (Scholar) used to come to 'Alī who taught him *al-Qur'ān* and instructed him in the laws of Islām. Then 'Alī emerged from there (al-Yaman) and the Scholar [P. 123] remained, there until he died during the Khilāfat of Abū Bakr and he believed in tne Apostle of Allāh, may Allāh bless him, and testified to his (Prophethood).

Ma'n Ibn 'Īsā al-Ashja'ī informed us : Mālik Ibn Anas

informed us : (second ehain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab and Khālid Ibn Mukhallad informed us on the authority of Sulaymān Ibn Bilāl, both of them (Anas and Sulaymān) on the authority of Rabī'ah Ibn Abī 'Abd al-Raḥmān that he heard Anas Ibn Malik saying : The Apostle of Allāh, may Allāh bless him, appeared taller than others but he was neither very tall in stature nor short. His complexion was fair but not very white nor darkly whitish. His hair were neither curly nor straight.

'Affān Ibn Muslim and al-Ḥasan Ibn Mūsā informed us ; they said : Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas ; he said : The Apostle of Allāh, may Allāh bless him, was white complextioned. When he walked he walked inclining. I never touched *dībā* or *ḥarīr* (kinds of silk cloth) or any thing else softer than the palm of the Apostle of Allāh, may Allāh bless him. I did not smell musk or ambergris more pleasing than his fragrance.

Yazīd Ibn Hārūn and Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; they said : Ḥumayd informed us ; he said : Anas said : I never touched *ḥarīr* or *khazz* (silk) softer than the palm of the Apostle of Allāh, may Allāh bless him, and I never smelt musk or ambergris more pleasing than the fragrance of the Apostle of Allāh, may Allāh bless him.

Sa'īd Ibn Manṣūr and Khalaf Ibn al-Walīd informed us ; they said : Khālid Ibn 'Abd Allāh informed us on the authority of Ḥumayd, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, was of tawny colour and I never smelt musk or ambergris more pleasing than the fragrance of the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn informed us ; he said : Jarīr Ibn Ḥāzim informed us on the authority of Qatādah, he on the authority of Anas ; he said : The Apostle of Allāh may Allāh bless him, was of fleshy feet perspiring plentifully and I did not see any one like him after him.

Al-Faḍl Ibn Dukayn informed us: Mundil informed us on the authority of Ḥumayd, he on the authority of Anas; he said: The Apostle of Allāh, may Allāh bless him, was neither short nor tall (in stature).

'Amr Ibn 'Aṣim informed us: Ḥammām informed us: Qatādah informed us on the authority of Anas Ibn Mālik or on the authority of a man and he on the authority of Abū Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, was of fleshy palms and fleshy feet and of handsome face. I never saw any one like him after him.

Muḥammad Ibn Ismā'īl Ibn Abī Fudayk and Mūsā Ibn Dāwūd informed us on the authority of Ibn Abī Dhi'b, he on the authority of Ṣāliḥ Ibn Abī Ṣāliḥ, the *mawlā* of al-Taw'amah, he on the authority of Abū Hurayrah: Verily he used to describe the Apostle of Allāh. may Allāh bless him, as of long arms, long eye-lashes, with broad space between shoulders and facing fully or turning back fully. By my father and mother! he was neither obscene in actions nor foul in tongue nor shouting in the market.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Abd al-Malik Ibn Qudāmah Ibn Ibrāhīm al-Jumaḥi, he on the authority of Qudāmah Ibn Mūsā, he on the authority of Muḥammad Ibn Sa'id [**P. 124**] al-Musayyib: Verily when Abū Hurayrah came accross a Bedonin or any one who had not seen the Prophet, may Allāh bless him; he said: Shall I describe the Prophet, may Allāh bless him, to you? He was of fleshy feet, loug eye-lashes, white loins and facing fully or turning away fully. May my father and mother be sacrificed for him, I never saw any one like him, before him or after him.

Al-Ḥasan Ibn Mūsā and Mūsā Ibn Dāwūd informed us on the authority of Ibn Lahī'ah, he on the authority of Abū Yūnus, he on the authority of Abū Hurayrah; he said: I did not see any thing more beautiful than the Apostle of Allāh, may Allāh bless

him, as if the sun shone in his forehead. I never saw any one quicker in his walk than the Apostle of Allāh, may Allāh bless him, as if the earth was rolling for him. We endeavoured (to walk fast) and he was accustomed to it.

Muḥammad Ibn 'Umar informed us : 'Abd al-Malik related to me on the authority of Sa'īd Ibn 'Ubayd Ibn al-Sabbāq, he on the authority of Abū Hurayrah ; he said : The Apostle of Allāh, may Allāh bless him, was of fleshy palms and fleshy feet, large calfs and wrists, with broad space between fleshy shoulders. broad chest, hair neither curly nor straight, large eyelashes, pretty mouth, beautiful beard, well developed ears, looked taller than people but was neither tall nor short with finest complexion among men, facing fully or turning away fully and I did not see any one like him nor heard about any one like him.

Aḥmad Ibn al-Ḥajjāj al-Khurāsāni informed us ; he said : 'Abd Allāh Ibn al-Mubārak informed us ; he said : Usāmah Ibn Zayd informed us ; (second chain) Mūsā Ibn Muslim the *Mawlā* of the daughter of Qāriẓ informed me on the authority of Abū Hurayrah ; when he related about the Prophet, may Allāh bless him, he said : He was of long eye-lashes and white loins ; when he faced he faced fully and when he turned he turned back fully. My eyes did not see any one like him nor they will see like him.

Aḥmad Ibn al-Hajjāj informed us on the authority of 'Abd Allāh Ibn al-Mubārak, he on the authority of 'Amr Ibn al-Ḥārith, he on the authority of Abū Yūnus, he on the authority of Abū Hurayrah ; he said : I did not see any thing prettier than the Apostle of Allāh, may Allāh bless him, as if the sun shone in his forehead. Likewise, I did not see any one faster in walking than the Apostle of Allāh, may Allāh bless him, as if the earth was rolling for him. We laboured hard to follow him but he was accustomed to it.

Qudāmah Ibn Muḥammad al-Madanī informed us : My mother Fāṭimah Bint Muḍar related to me on the authority of

her grand-father Khashram Ibn Bashshār: Verily a member of Banū 'Āmir came to Abū Umāmah al-Bāhili, and said: O Abū Umāmah! thou art an Arab, when thou describest a thing thou doest justice, so describe the Apostle of Allāh, may Allāh bless him, before me in a way as if I am seeing him. Thereupon Abū Umāmah said: The Apostle of Allāh, may Allāh bless him, was of white complexion with a red tinge in it, beautifully black eyes, long eye-lashes, fleshy shoulders, arms and chest hairy, extremities fleshy, with *masrubah* (hair from neck to navel). There were among people taller than him and also shorter than him. He had two cotton sheets, his waist wrapper hung below his knees by three or four digits. When he put on his sheet, he did not [P. 125] encircle it but he wrapped it under his armpits. When he walked, he inclined as if walking over a height. When he turned, he turned fully, between his shoulders there was the seal of the Prophethood. Al-'Āmirī said: You have described his qualities in a way that I would recognize him among all the people.

Abū Dāwūd Sulaymān al-Ṭayālisī informed us: Shu'bah informed us on the authority of Simāk Ibn Ḥarb; he said: I heard Jābir Ibn Samrah saying: The Apostle of Allāh, may Allāh bless him, had broad mouth and thin heels.

'Ubayd Allāh Ibn Mūsā and al-Faḍl Ibn Dukayn informed us; they said: Isrā'īl informed us on the authority of Simāk that he heard Jābir Ibn Samrah who described the Prophet, may Allāh bless him: A man said to him: Was his face like a sword? Thereupon Jābir said: Round like the Sun and the Moon.

'Affān Ibn Muslim and Abu al-Walīd Hishām al-Ṭayālisī informed us; they said: Shu'bah informed us on the authority of Abū Isḥāq; (he said): I heard al-Barā saying: The Apostle of Allāh, may Allāh bless him, was neither tall nor short, having broad space between shoulders. 'Affān said in his narration: His hair fell on the lobe of his ears and upon it there was red *ḥullah* (garment).

Wakī' Ibn al-Jarrāḥ informed us on the authority of Sufyān, he on the authority of Abū Isḥāq, he on the authority of al-Barā that he described the Apostle of Allāh, may Allāh bless him, and said : He had broad space between shoulders, and was neither short nor tall.

Al-Faḍl Ibn Dukayn informed us : Zuhayr informed us on the authority of Abū Isḥāq : Verily a man asked al-Barā : Was the face of the Apostle of Allāh, may Allāh bless him, like the sword ? He said : No ! like the Moon.

Hawdhah Ibn Khalifah informed us : 'Awf informed us on the authority of Yazīd al-Fārisi ; he said : I saw the Apostle of Allāh, may Allāh bless him, in a dream during the time of Ibn 'Abbās (governor) over Baṣrah. He (Yazīd) said : I said : to Ibn 'Abbās : I saw the Apostle of Allāh, may Allāh bless him (in dream). Ibn 'Abbās said : Verily the Apostle of Allāh, may Allāh bless him, used to say : Satan cannot assume my form, so he who saw me in a dream, surely had a vision of me. Can you describe to me the man whom you saw ? He (Yazīd) said : Yes, I describe. (He was) a man between two men, his body and flesh, were tawny camplexioned with a tinge of whiteness, smiling, eyes with collyrium, features of his face beautiful. His beard was thick from this end to that end and (the man) pointed to his two temples with his hands. It was so thick that it covered his neck. 'Awf said : I do not know what else was said with this description. He (Yazīd) said : Thereupon Ibn 'Abbās said : Had you seen him while waking, you would not have described him better than this.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of 'Uthmān Ibn al-Mughīrah, he on the authority of Mujāhid, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him ; said : I saw 'Īsa, Mūsā and Ibrāhīm. As regards 'Īsā, he is with curly hair, red complexion and wide chest. As regards Mūsā, he is of tawny complexion, well built body and straight hair, as if he is a person

from among the Jats. They asked him about Ibrāhīm. He (Prophet ﷺ) said : Look at your friend [P. 126]. The Apostle of Allāh, may Allāh bless him, referred to himself.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us on the authority of Dāwūd Ibn Abī Hind : A person related to me on the authority of Ibn 'Abbās : Verily the Prophet, may Allāh bless him, did not turn but fully. When he walked he walked in a composed manner not betraying exhausion.

Yazīd Ibn Hārūn informed us ; he said : Al-Jurayrī informed us ; he said : I was circumambulating the Sanctuary with Abū Ṭufayl. He said : None of those who had seen the Apostle of Allāh, may Allāh bless him, survive now except me. He (al-Jurayrī) said : I asked him : Did you see him ? He said : Yes. I asked him : What was his description ? Thereupon he said : He was of fair complexion, handsome features and middle statured.

Khalaf Ibn al-Walīd al-Azdī informed us : Khālid Ibn 'Abd Allāh informed us on the authority of al-Jurayrī, he on the authority of Abu al-Ṭufayl ; he said : I asked him (Abu al-Ṭufayl) had you seen the Apostle of Allāh, may Allāh bless him ? He said : Yes. He was of white complexion and handsome face (ملیح الوجه).

Yazīd Ibn Hārūn informed us : Mis'ar informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Ibn 'Umar ; he said : I never saw any one more generous, more gallant more brave and more clean than the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar al-Aslamī informed us ; he said : Bukayr Ibn Mismār related to me on the authority of Ziyād, the *mawlā* of Sa'd; he said : I asked Sa'd Ibn Abī Waqqāṣ : Did the Apostle of Allāh, may Allāh bless him, dye (his hair). He said : No and did not even think of it. He (Sa'd) said : The signs of senility were between his chin and lower lip. If I liked I could count them. Then I asked

him : What were his qualites ? He said : He was a man neither too tall nor too short ; neither of white complexion nor too tawny; neither with straight hair nor curly. His beard was beautiful, his forehead was broad, his complexion had a tinge of redness, his fingers flleshy and his head and beard very black.

Khālid Ibn Mukhallad al-Bajalī informed us : 'Abd Allāh Ibn Ja'far informed us on the authority of Ismā'īl Ibn Muḥammad Ibn Sa'd, he on the authority of 'Āmir Ibn Sa'd, he on the authority of his father ; he said : The Apostle of Allāh, may Allāh bless him (ended his prayers),[1] by turning to the right till the whiteness of his cheek was visible, likewise he turned to the left and the whiteness was visible.

Al-Faḍl Ibn Dukayn informed us : Abu al-Aḥwaṣ informed us on the authority of Ash'ath i.e. Ibn Sulaym ; he said : I heard an old man of Banū Kinānah saying in describing his qualities : The Apostle of Allāh, may Allāh bless him, was of white complexion, medium size and a man of handsome face.

Muḥammad Ibn 'Umar informed us : Farwah Ibn Zubayd related to me on the authority of Bashīr, the *mawlā* of al-Ma'āribiyīn,[2] he on the authority of Jābir Ibn 'Abd Allāh ; he said : The Apostle of Allāh, may Allāh bless him, was of white complexion with a tinge of redness, having fleshy fingers, neither having straight hair nor curly hair, when he walked people tried to overtake him ; you will never see one like him.

Muḥammad Ibn 'Umar informed us : Shaybān related to me on the authority of Jābir, he on the authority of Abu al-Ṭufayl ; he said : I saw the Apostle of Allāh, may Allāh bless him, on the day of the Victory of Makkah, and I shall not forget his very white face and his very black hair. Verily there are [P. 127]

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1 يسلم means to say اسلام عليكم (peace be on you). This expression is used when the نماز comes to an end.

2 i. e. Banū Ma'ārib.

people than whom he was taller and there are people than whom he was shorter. He was going and people were going. I asked my mother Khawlah : Who is he ? She replied : This is the Apostle of Allāh, may Allāh bless him. I (Jābir) said : What were his clothes ? He said : I do not remember now.

Muḥammad Ibn 'Umar informed us : Shaybān informed us on the authority of Jābir, he on the authority of Abū Ṣāliḥ, he on the authority of Umm Hilāl ; she said : I never saw the belly of the Apostle of Allāh, may Allāh bless him, but I thought (sheets of) paper wrapped one over the other.

'Ubayd Allāh Ibn Mūsā informed us ; he said : Mūsā Ibn 'Ubaydah informed us : Ayyūb Ibn Khālid related to me on the authority of one who recalled the Prophet, may Allāh bless him, in a *Hadith* which he narrated ; he said : I never saw a person stripped of clothes appearing like him (Prophet) as if he was a half part of the Moon.[1]

Al-Faḍl Ibn Dukayn informed us Yūsuf Ibn Suhayl informed us on the authority of 'Abd Allāh Ibn Buraydah : Verily the Apostle of Allāh, may Allāh bless him, had very beautiful feet.

Al-Faḍl Ibn Dukayn informed us : Sufyān al-Thawrī informed us on the authority of al-Zubayr, he on the authority of Ibrāhīm ; he said : The Apostle of Allāh, may Allāh bless him, spread (stretched) his left foot, so much so that blackness of the upper part of it was visible.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of Jābir, he on the authority of Muḥammad Ibn 'Alī ; he said : The Apostle of Allāh, may Allāh bless him, was of very strong grip.

Wahb Ibn Jarīr, i.e. Ibn Ḥāzim informed us : My father informed us : I heard al-Ḥasan saying : The Apostle of Allāh,

1 The narrator evidently means his body looked as bright as Moon.

may Allāh bless him, was the most generous of the people, most brave of the people and the best of people in shining whiteness.

'Ubayd Allāh Ibn Mūsā related to us : Ḥasan Ibn Ṣāliḥ informed us on the authority of Simāk, he on the authority of 'Ikrimah ; he said : The Apostle of Allāh, may Allāh bless him, used to clip his moustaches. He said : 'Ikrimah also said : That before him, (the Prophet) Abrāhām, the friend of al-Raḥmān, used to get his moustaches clipped.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Mis'ar, he on the authority of 'Awf ; he said : The Apostle of Allāh, may Allāh bless him, did not laugh but smiled and did not turn but completely.

'Affān Ibn Muslim informed us : Sa'īd Ibn Yazīd informed us : Abū Sulaymān informed us on the authority of a man, he on the authority of 'Āyishah ;[1] she said : The Apostle of Allāh, may Allāh bless him, did not turn but completely.

Hāshim Ibn al-Qāsim informed us : Al-Ḥusām Ibn Miṣakk on the authority of Qatādah ; he said : Allāh did not raise Prophet but raised him with a handsome face and pleasant voice. He raised, ultimately your Prophet who was of handsome face and pleasant voice. He did not attune his voice to pitches but stretched his voice to some extent.

Isḥāq Ibn Yūsuf al-Azraq informed us : Zakariya Ibn Abī Zā'idah informed us on the authority of Sa'd Ibn Ibrāhim, he on the authority of Nāfi' Ibn Jubayr Ibn Muṭ'im : Verily the Prophet, may Allāh bless him ; said : Verily I have grown corpulent, so do not forestall me in *qiyām* (standing) in prayers, *rukū'* (bending) and *sajdah* (prostration).

Abū Ḍamrah Anas Ibn 'Iyāḍ informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah ;[1] she said : The Apostle of Allāh, may

1 رضى الله عنها in Beirut edition, p. 420.

Allāh bless him, did not offer prayers sitting. When he was [P. 128] advanced of age, he offered prayers sitting and when there remained 30 to 40 verses of the chapter he stood up, recited them and then prostrated.

Al-Faḍl Ibn Dukayn informed us : Dāwūd Ibn Qays al-Farrā informed us : 'Ubayd Allāh Ibn 'Abd Allāh Ibn Aqram al-Khuzā'ī informed us : My father related to me : Verily he was with his father at a rocky place in the territory of 'Azzah. There passed a contingent of cavalry. They stopped by the side of the route. My father said to me : The prayers were offered and the Apostle of Allāh, may Allāh bless him, was among them. I offered prayers with him and the hair under the arm-pits of the Apostle of Allāh, may Allāh bless him, when he prostrated, were visible to me.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of a member of Banū Tamīm ; he said : I heard Ibn 'Abbās saying I saw the Apostle of Allāh, may Allāh bless him, prostrating with raised belly and I noticed the whiteness of his armpits.

Ma'n Ibn 'Īsa informed us : Ibn Abī Dh'b informed us on the authority of Shu'bah, he on the authority of Ibn 'Abbās : Verily when the Apostle of Allāh, may Allāh bless him, prostrated, whiteness of his arm-pits was visible.

Kathīr Ibn Hīshām and al-Faḍl Ibn Dukayn informed us, they said : Ja'far Ibn Burqān informed us ; he said: Yazid Ibn al-Aṣamm informed us on the authority of Maymūnah ; she said : When the Apostle of Allāh, may Allāh bless him, prostrated, he kept his hands aside, so he who stood behind him could see the whiteness of his arm-pits.

'Alī Ibn 'Abd Allāh Ibn Ja'far informed us ; he said : 'Abd al-Razzāq Ibn Hammām Ibn Nāfi' informed us : Ma'mar informed us on the authority of Manṣūr, he on the authority of Sālim Ibn Abi al-Ja'd, he on the authority of Jābir Ibn 'Abd Allāh :

Verily when the Prophet, may Allāh bless him, prostrated, the whiteness of his arm-pits was visible.

Mūsā Ibn Dāwūd informed us : Ibn Lahī'ah informed us on the authority of 'Abd Allāh Ibn al-Mughīrah, he on the authority of Abu al-Haytham, he on the authority of Abū Sa'id al-Khudrī ; he said : (I remember) as if I am seeing the whiteness of the parts above the hips of the Prophet, may Allāh bless him, while he was prostrating.

Muḥammad Ibn 'Ubayd al-Asadī informed us : Sufyān informed us on the authority of Manṣūr, he on the authority of Ibrāhīm ; he said : When the Apostle of Allāh, may Allāh bless him, prostrated, the whiteness of his arm-pits was visible.

Yūnus Ibn Muḥammad al-Muwaddib informed us : Shurayk informed us on the authority of Abū Isḥāq, he said : Al-Barā described by resting at his palms (on the ground) and raising his posterior and said : This was the way that the Apostle of Allāh, may Allāh bless him used to prostrate.

Al-Ḥakam Ibn Mūsā informed us : Mubashshir Ibn Ismā'īl al-Ḥalabi informed us on the authority of Abū Bakr al-Ghassānī, he on the authority of Abu al-Aḥwaṣ Ḥakīm Ibn 'Umayr, he on the authority of Jābir Ibn 'Abd Allāh ; he said : The Apostle of Allāh, may Allāh bless him, used to prostrate keeping the upper portion of his forehead and forelock on the ground.

Abū Ghassān Mālik Ibn Ismā'īl al-Nahdī informed us: Jumay' Ibn 'Umar Ibn 'Ābd al-Raḥmān al-'Ijlī informed us : a person of Makkah related to me on the authority of a son of Abū Hālah al-Tamīmī, he on the authority of al-Ḥasan Ibn 'Alī ; he said : I asked my maternal uncle Abū Hālah al-Tamīmī who used to describe the features of the Apostle of Allāh, may Allāh bless him, and I desired [P. 129] him to describe them before me, so I remained with him. He said : The Apostle of Allāh, may Allāh bless him, was very grand and stately, His face shone like the shining of

Moon on the full moon-night.[1] He was a bit taller than the medium size and a bit shorter than the tall stature. He had large skull and hair not curly nor straight; when scattered he combed them otherwise they did not go beyond the lobes of his ears. His complexion was shining white, his forehead was broad, his eyebrows thick with narrow space between them, there was a vien which moved when he was in anger. His nose was high and he had a line of light over, to which a careless observer could take to be a nose[2]. His head was thick, mouth broad, teeth with crevices, breast hair in a thin line. His neck was long and beautiful having the purity of silver. His manners were golden mean and body was a bit corpulent. His belly and breast were in the same level. His chest was broad and space between shoulders broad. He had corpulent calfs. He had a glow of light and he was forbearing. From neck to navel there was a line of hair, but there were no hair on his belly and chest. There were hair on his shoulders, arms and raised portions of chest. His wrists were long, palms wide, bones medium and palms and soles fleshy. Extremities were long, hollow of soles did not touch the earth, feet were such that water could flow beneath them? When he walked, he walked as if he was descending from a slope. He walked in stately manner. When he turned he turned fully. He lowered his glances towards the earth. His glance, towards the earth were longer in duration than that in his glances towards the heaven, that is he controlled his glances. He forestalled his Companions and greeted him first who met him.

He (al-Ḥasan) said : I said to him : Describe the way of his talking. He said : The Apostle of Allāh, may Allāh bless him, was always in grief and contemplating. He had no rest and did not talk but when it was necessary. His silence was long. He commenced and closed his speech in proper manner. His comprehensive utterances were neither superfluous nor in—

1 ليلة البدر

2 i. e. a continuation of nose.

adequate. He was of good manners neither harsh nor cruel. He did not slight the blessings of Allāh. If it was small, he did not dispraise it or talked about his bad taste, but he did not praise it either. He was not angry because of world, or whatever was in it. When he got his due, nobody knew it nor there was any evidence on its loss unless he was called for assistance. He never expressed anger for him and did not avenge for it. When he gave a signal with his palm he did it with full palm. When he was susprised with a thing, he turned his palm. When he talked, he struck with his right palm inner side of his left thumb. When he was displeased with a thing, he turned his face, and when he was pleased, he cast down his glance. Mostly his laughter was confined to smiling and smiled with teeth like hails. He (al-Ḥasan) said : I kept it a secret from al-Ḥusayn Ibn 'Alī for a long time. Then I related to him and discovered that he had forestalled me and he had inquired from him all that I had asked from him. I also discovered that he had asked his father about his entering, sitting, going out, and his features and that he had left nothing.

Al-Ḥusayn said : I asked my father about the entering of the privacy of the Prophet, may Allāh bless him. He said : That his entering for the sake of his person was permitted. When he retired to his house he divided his time into three [P. 130] parts—one part was for Allāh, one part for the members of his family and one part for his own self. Then he divided his own part between himself and the people. He utilized it specially for the common people. He never concealed any thing from them. It was his characteristic that he preferred the person of merit in his assembly and respected them to their excellence in faith. There were persons with one need, two needs and many needs. He used to be busy with them and kept them busy in what was beneficial for them and the people, and asked them about it, and gleaned information from them. He used to say : The present one should convey it to the absentees and let me know the requirement of him who can not convey it to me.

Verily he, who conveyed to a sovereign requirements of him who cannot approach him pesonally, will have his feet firm on the day of resurrection by Allah. Nothing was talked before him except this and nothing except this was allowed to any one. They entered there as seekers and did not return but having acquired special taste and returned as guides (to others).

He said (al-Ḥusayn) said : Then I asked him about his outside engagements. He ('Alī) said : The Apostle of Allāh, may Allāh bless him, held his tongue except what was helpful to them, brought about accordingly and prevented them from disunity. or he said : He honoured the respected persons of each tribe and appointed them their Wāli. He apprehended the people and was cautious against them without, however, being discourteous to them or turning his face from them. He inquired from the people about the people. He praised what was good in them and made it strong and dispraised what was bad and weakened it. He liked the middle course with no changes in his habit. He was never careless about the people fearing that they could become careless. He was always prepared to meet any eventuality. He never neglected right and his debt was never so much as to make the people help him. The best of people with him were those who were well wishers of mankind. Those who supported and helped others were most highly respected with him (i.e., in his estimation).

He (al-Ḥusayn) said : I asked him ('Alī) about his assembly. He said : The Apostle of Allāh, may Allāh bless him, did not sit nor stood without (ذكر) mentioning Allāh. He did not stay in houses and prohibited residing in them. When he went to a people he sat at the end of the assembly and he commanded others to do the same thing. He allowed to every sitting person his share. None of his associates ever thought that any other person was superior to him in his (Prophet's eyes). If any body sat with him or stood near him, for a need he bore it till he (the person) had turned his face. He who asked him about his requirement did not return but with it or with some consoling uttered.

His kindness and good treatment were more extensive than of all the people, as if he was father to them. All people were equal in his sight regarding rights. His assembly was the assembly of forbearance, modesty, endurance and trust, where never a voice was raised nor the shortcomings of the members of a family were made known nor the defects of people were exposed. All of them were treated equally but the pious were considered supreme. They (pious) were humble and the elderly people were respected and the young ones were shown kindness. The needy were assisted and the travellers were protected.

Al-Ḥusayn said : I asked him (father) : What was his attitude towards his associates ? He said : The Apostle of Allāh, may Allāh bless him, was always cheerful, gentle, mild, he was neither rough nor rude. He never shouted nor uttered obscene words. He was [P. 131] not fault-finding. He ignored what he did not like and did not censure it nor expressed his liking. He abandoned three habits himself—to have doubts, to store money and to express useless words. He had also abandoned three habits relating to people. He did not dispraise anyone, nor reproached and not tried to find out secrets of others. He spoke only in what he expected reward (ثواب). When he talked, his attendants sat as if there were birds on their heads. When he kept quiet they talked but did not quarrel before him. If a person talked before him they kept quiet till he had finished his talk. If they laughed he also laughed and if they were surprised he also was suspriseed. He tolerated a traveller with roughness in his speech and his questioning. If the Companions wanted to remove him, he said : When you find some one asking his need, help him. He never liked his own praise by anyone except one who wanted to redress the grievances. He never interrupted any one speaking unless he discontinued it himself in stopping or by standing up.

He (al-Ḥusayn) said : I asked him ('Alī), how was his silence? He said : The silence of the Apostle of Allāh, may Allāh bless him, was for four reasons—forbearance, caution, approval (تقرير)

and mediation. His approval was in continuous seeing and hearing the people. His consideration and contemplation were over what will survive and what will vanish. He combined (in his person) forbearance and endurance. Nothing enraged him nor he despised anything. He was cautious about four things, in adopting virtue which may be followed, in abandoning evil which is to be avoided, in making an effort which benefited his people, and in sticking to what combines the world and hereafter.

ACCOUNT OF THE SEAL OF PROPHETHOOD, WHICH WAS BETWEEN THE TWO SHOULDERS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

'Ubayd Allāh Ibn Mūsā al-'Absī and al-Faḍl Ibn Dukayn informed us ; they said : Isrā'īl informed us on the authority of Simāk : Verily, he heard Jābir Ibn Samurah describe the Prophet and said : I saw his seal close to his shoulders, like the egg of a dove, which resembled his body.

'Ubayd Allāh Ibn Mūsā informed us ; he said : Ḥasan Ibn Ṣāliḥ informed us on the authority of Simāk ; (he said) Jābir Ibn Samurah related to me ; he said : I saw the seal which was on the back of the Apostle of Allāh, may Allāh bless him. It was in the form of a wen, like the egg of a dove.

Abū Dāwūd Sulaymān al-Ṭayālisī informed us : Shu'bah informed us on the authority of Simāk Ibn Ḥarb, he heard Jābir Ibn Samurah saying : I saw the seal which was like the egg of a dove at the back of the Apostle of Allāh, may Allāh bless him.

Al-Ḍaḥḥāk Ibn Makhlad informed us : 'Azrah Ibn Thābit informed us : 'Ilbā Ibn Aḥmar informed us on the authority of Abū Rimthah ; he said : The Apostle of Allāh, may Allāh bless him, said to me : O Abū Rimthah ! come close to me and rub my

back. Thereupon I came close to him and rubbed his back. Then I put my fingers on the seal and I felt it. We asked him : And what was this seal ? He said : Thick hair near his shoulders.

Al-Faḍl Ibn Dukayn informed us : [P. 132] Zuhayr informed us on the authority of 'Urwah Ibn 'Abd Allāh Ibn Qushayr : Mu'āwiyah Ibn Qurrah related to me on the authority of his father ; he said : I came to the Apostle of Allāh, may Allāh bless him, with a group of the people of Muzaynah. I offered *bay'ah* to him. His shirt was not buttoned. I placed my hand inside the collar of it and touched the seal.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Khālid Ibn Khidāsh informed us on the authority of Ḥammād Ibn Zayd : 'Aṣim al-Aḥwal (squint eyed) Ibn 'Abd Allāh Ibn Sarjis informed us ; he said : I came to the Apostle of Allāh, may Allāh bless him, while he was sitting amidst his Companions. I turned round behind him. He understood my object and removed the sheet from his back. I looked at the seal in a position near the shoulder resembling a fist. Ḥammād closed his hand and said : It was like this fist and round it there were moles as if they were warts. Then I came close and kissed it and said : May Allāh pardon you O Apostle of Allāh. He rejoined : And also you. Some one said to him : Is the Apostle of Allāh, may Allāh bless him, asking pardon for you ? Thereupon he said : Yes. He recited the verse :

و استغفر لذنبک و للمومنین و المومنات

"and ask forgiveness for thy sin and for believing men and believing women"[1]

This is the version of Aḥmad Ibn 'Abd Allāh Ibn Yūnus. But Khālid Ibn Khidāsh said : Then I came to him till I kissed it and said : O Apostle of Allāh ! ask forgiveness for me. Thereupon he said : May Allāh pardon you. Then they gave the same version till the end.

1 *Al-Qur'ān*, xlvii, 18.

'Affān Ibn Muslim, Abu al-Walīd Hishām al-Ṭayālisi and Sa'd Ibn Manṣūr informed us ; they said : 'Ubayd Allāh Ibn Iyād Ibn Laqīṭ informed us on the authority of Abū Rimthah ; he said : I went with my father to the Apostle of Allāh, may Allāh bless him. He (Abū Rimthah) said : My father observed something like a scar between his two shoulders. He said : O Apostle of Allāh ! I am a physician of the people, should I not give it a treatment ? Thereupon he said : No ! its physician is He Who created it.

Ya'qūb Ibn Isḥāq al-Ḥaḍramī informed us : Ḥammād Ibn Salamah related to me on the authority of 'Āṣim, he on the authority of Ibn Abī Rimthah ; he said : I went to the Apostle of Allāh, may Allāh bless him and lo ! there was like a camel's dung or a dove's egg between his shoulders. I asked : O Apostle of Allāh ! should I not give it a treatment, since I belong to a family, the members of which are physicians ? Thereupon he said : He Who has placed it (here) will treat it.

Qabīṣah Ibn 'Uqbah informed us on the authority of Sufyān, he on the authority of Iyād Ibn Laqīṭ, he on the authority of Abū Rimthah ; he said : I went to the Apostle of Allāh, may Allāh bless him, and my son was with me. He asked me : Do you love him ? I said : Yes. He said : May he not pity you and may you not pity him. I turned and lo ! behind his shoulders there was some thing like an apple. I said : O Apostle of Allāh ! I shall give it treatment. So let me operate it and apply medicine. He said : Its physician is He Who has created it.

'Abd Allāh Ibn Ja'far al-Raqqī informed us on the authority of 'Ubayd Allāh Ibn 'Amr, he on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Iyād Ibn Laqīṭ, he on the authority of Abū Rimthah ; he said : I went to the Prophet, may Allāh bless him, and a son of mine was with me. Then I said : O my son ! this is the Prophet of Allāh. When he (son) saw him, he began to tremble, out of reverence. When I arrived, I said : [P. 133] O Apostle of Allāh ! I am a physician and belong to the

family of physicians. My father was a noted physician during the *Jāhiliyyah* days; we are famous as physicians. So permit me (to treat) what is between your shoulders. If it is a wound, I shall operate on it and Allāh will cure His Prophet. Thereupon he said : There is no physician for it except Allāh. It was like the egg of a dove.

ACCOUNT OF THE HAIR OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Wakī' Ibn al-Jarrāḥ informed us on the authority of Sufyān, he on the authority of Abū Isḥāq, he on the authority of al-Barā : he said : The hair of the Apostle of Allāh, may Allāh bless him, reached his shoulders.

Yaḥyā Ibn 'Abbād and Abu al-Walīd Hishām al-Ṭayālisī informed us ; they said : Shu'bah informed us on the authority of Abū Isḥāq ; he said : I heard al-Barā describing the Apostle of Allāh, may Allāh bless him ; he said : His (Prophet's) hair were up to the lobes of his ears.

'Ubayd Allāh Ibn Mūsa informed us ; he said : Isrā'īl informed us on the authority of Abū Isḥāq, he on the authority of al-Barā, he (Abū Isḥāq) said : I heard him (al-Barā) say : I never saw any one in the creation of Allāh, looking more attractive in red garment than the Apostle of Allāh, may Allāh bless him. His hair reached his shoulders.

Al-Faḍl Ibn Dukayn informed us : Sharik informed us on the authority of Abū Isḥāq, he on the authority of al-Barā ; he said : I have never seen any one more attractive than the Apostle of Allāh, may Allāh bless him, walking on foot in his red garment, his hair (falling) over his shoulders.

Yazīd Ibn Hārūn and Sulaymān Ibn Ḥarb informed us ; they said : Jarīr Ibn Ḥāzim informed us : Qatādah informed us ; he

said : I asked Anas Ibn Mālik : How was the hair of the Apostle of Allāh, may Allāh bless him ? He replied : He had wavy hair, neither straight nor curly. Yazīd Ibn Hārūn added : (They fell) between his ears and shoulders.

'Āṣim Ibn al-Faḍl informed us : Ḥammād Ibn Salamah informed us : Thābit informed us on the authority of Anas Ibn Mālik : Verily, the Apostle of Allāh, may Allāh bless him, did not allow his hair grow beyond his ears.

Abū Dāwūd Sulaymān al-Ṭayālisī and 'Amr Ibn 'Āṣim al-Kilābī informed us on the authority of Hammām, he on the authority of Qatādah, he on the authority of Anas Ibn Malik ; he said : The Apostle of Allāh had hair. Abū Dāwūd said : They reached his shoulders. 'Amr said : They touched his shoulders.

Muḥammad Ibn Muqātil al-Khurāsānī informed us ; he said : 'Abd Allāh Ibn al-Mubārak informed us : Ma'mar informed us on the authority of Thābit, he on the authority of Anas : Verily, the hair of the Prophet, may Allāh bless him, were falling to the middle of his ears.

Al-Faḍl Ibn Dukayn informed us : Mandal informed us on the authority of Ḥumayd, he on the authority of Anas ; he said : The Apostle of Allāh, may Allāh bless him, did not have curly or straight hair. His hair fell to the middle of his ears.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us : Ḥumayd informed us on the authority of Anas : Verily the Apostle of Allāh, may Allāh bless him, did not allow his hair pass his ears.

'Affān Ibn Muslim, Abu al-Walid Hishām al-Ṭayālisi and Sa'īd Ibn Manṣūr informed us ; they said : 'Ubayd [P. 134] Allāh Ibn Iyād Ibn Laqīṭ informed us on the authority of Abū Rimthah ; he said : I thought that the Apostle of Allāh, may Allāh bless him, was different from ordinary human beings. I looked at him and lo ! he was a man growing hair till his ears.

Ya'lā and Muḥammad sons of 'Ubayd, the two Ṭanāfisi brothers, informed us on the authority of Mujammi' Ibn Yaḥyā al-Anṣārī, he on the authority of 'Abd Allāh Ibn 'Imrān, he from a man of al-Anṣār, he on the authority of 'Alī that he described the Prophet, may Allāh bless him, and said : He had locks of hair.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us : Ibn Abī al-Zināḍ informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father'; he said : 'Āyishah[1] said : The hair of the Apostle of Allāh, may Allāh bless him, were more than ordinary locks but not plentiful.

Muḥammad Ibn Muqātil al-Khurāsānī informed us : 'Abd Allāh Ibn al-Mubārak informed us : Ismā'īl Ibn Muslim al-'Abdī informed us ; he said : Abu al-Mutawakkil al-Nājī informed us : The Apostle of Allāh, may Allāh bless him, had a lock of hair which covered the lobes of his ears.

'Abd al-Malik Ibn 'Umar and Abū 'Āmir al-'Aqadi informed us : Ibrāhīm Ibn Nāfi' informed us on the authority of Ibn Abī Najīḥ, he on the authority of Mujāhid ; he on the authority of Umm Hānī ; she said : I saw the head of the Prophet, may Allāh bless him, and he had four locks of hair.

Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of Ibn Abī Najīḥ, he on the authority of Mujāhid, he on the authority of Umm Hānī ; she said : I saw the Prophet, may Allāh bless him, coming to Makkah and he had four locks of hair.

Aḥmad Ibn al-Walīd al-Makkī informed us : Muslim Ibn Khālid informed us on the authority of Ibn Abī Najīḥ, he on the authority of Mujāhid, he on the authority of Umm Hānī ; she said : I saw the Apostle of Allāh, may Allāh bless him, and he had four locks, she meant his hair.

Yaḥyā Ibn 'Abbād al-Baṣrī informed us : Ibrāhīm Ibn Sa'd informed us : Ibn Shihāb related to me on the authority of 'Ubayd

1 رضى الله عنها in Beirut edition, p. 429.

Allāh Ibn 'Abd Allāh, he on the authority of Ibn 'Abbās; he said: The people of the Book let their hair hang down and the Polytheists parted their hair. The Apostle of Allāh, may Allāh bless him, preferred to conform (to the practices of) the people of the Book in what he was not ordained. Consequently the Apostle of Allāh, may Allāh bless him, let his hair hang on his forehead. Later he began to comb them.

Sa'īd Ibn Muḥammad al-Thaqafī informed us on the authority of al-Aḥwaṣ Ibn Ḥakīm, he on the authority of Rāshid Ibn Sa'd, and his father Ḥakīm Ibn 'Umayr; they said: The Apostle of Allāh, may Allāh bless him, combed his hair and ordered (others) to comb them and prohibited (them) from hanging them on the neck.

Ma'n Ibn 'Īsā al-Ashja'ī and Isḥāq Ibn 'Īsā informed us; they said: Mālik Ibn Anas informed us on the authority of Ziyād Ibn Sa'd: Verily, he heard Ibn Shihāb saying: The Apostle of Allāh, may Allāh bless him, let his hair hang on his forehead as long as he liked, then he began to comb them.

Al-Faḍl Ibn Dukayn and 'Ubayd Allāh Ibn Mūsā informed us; they said: Isrā'īl informed us on the authority of Simāk, that he heard Jābir Ibn Samurah saying: The Apostle of Allāh, may Allāh bless him, had grown, meaning the hair and the beard. 'Ubayd Allāh said: His beard was thick in the growth of hair.

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythī informed us on the authority of Ja'far Ibn Muḥammad, [P. 135] he on the authority of his father: Verily al-Ḥasan Ibn Muḥammad al-Ḥanafiyyah asked Jābir Ibn 'Abd Allāh about the taking of a bath by the Prophet, may Allāh blass him. He said: The Prophet, may Allāh bless him, poured three handfuls of water on his head. Thereupon Ḥasan said: Verily my hair are very thick. Ḥasan meant himself. Jābir said: O my brother's son! the hair of the Apostle of Allāh, may Allāh bless him, were more thick and finer (than yours).

Sa'īd Ibn Manṣūr informed us: Ismā'īl Ibn 'Ayyāsh informed us on the authority of 'Abd al-'Azīz Ibn 'Ubayd Allāh; he said: I saw Wahb Ibn Kaysān prostrating on the roots of his forelocks. I said: O Abū Nu'aym! rest your forehead on the earth. He said: I heard Jābir Ibn 'Abd Allāh saying: I saw the Apostle of Allāh, may Allāh bless him, prostrating on the ends of his forelocks (i.e., his forehead rested on his forelocks).

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us on the authority of Ḥumayd, he on the authority of Anas, that he was asked about the hair of the Prophet, may Allāh bless him; he said: I did not see any one having his hair more resembling to the hair of the Prophet, may Allāh bless him, than the hair of Qatādah. That day Qatādah was much pleased.

Sulaymān Ibn Ḥarb informed us: Sulaymān Ibn al-Mughīrah informed us on the authority of Thābit, he on the authority of Anas; he said: I saw the Prophet, may Allāh bless him, when a barber was shaving his (head). His Companions were going round him with the view that his hair might not fall but in the hands of a man.

ACCOUNT OF THE GRAY HAIR (شيب) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Ismā'īl Ibn Ibrāhīm al-Asadī, Yazīd Ibn Hārūn, Abū Ḥamzah Anas Ibn 'Iyāḍ al-Laythī, Mu'ādh Ibn Mu'ādh al-'Anbarī and Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; they said: Ḥumayd al-Ṭawīl informed us; he said: Anas Ibn Mālik was asked: Did the Apostle of Allāh, may Allāh bless him, dye his hair. He replied: Allāh did not disgrace him with gray hair. There was no gray hair to be dyed. Ismā'īl and Yazīd said in their version: There were a few hair in the forepart of his beard. Ḥumayd pointed with his hand to the forepart of his beard and

Yazīd did the same. Mu'ādh said in his version: The number of gray hair did not reach even twenty.

Mūsā Ibn Dāwūd informed us: Zuhayr informed us on the authority of Ḥumayd al-Ṭawīl; he said: It was said to Anas Ibn Mālik, if the Apostle of Allāh, may Allāh bless him, used hair-dye. He said: The number of gray hair was less than that.[1] It did not reach twenty hairs in his beard. Zuhayr said: Ḥumayd heard a man on his right saying: The number was seventeen and he put his hand on his chin.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us on the authority of Thābit; he said: It was asked of Anas: Did the Apostle of Allāh, may Allāh bless him, grow gray hair? He replied: Allāh did not disgrace him with gray hair. In his head and beard there were only seventeen or eighteen gray hairs.

[P. 136] Sulaymān Ibn Ḥarb and 'Ārim Ibn al-Faḍl informed us on the authority of Ḥammād Ibn Zayd, he on the authority of Thābit al-Bunānī; he said: Anas was asked about the hair-dye of the Prophet, may Allāh bless him. He replied: He did not see gray hair which it would be necessary to dye. Sulaymān said in his version: There were hardly a few gray hair in his beard, which you could count if you liked. 'Ārim said in his version: If you liked you could count his gray hairs.[2]

Anas Ibn 'Iyāḍ informed us: Rabī'ah Ibn Abī 'Abd al-Raḥmān informed us, that he heard Anas Ibn Mālik saying: The Apostle of Allāh, may Allāh bless him, passed away and there were not even twenty gray (بيضا) hairs in his head and beard.

Al-Faḍl Ibn Dukayn, 'Affān Ibn Muslim and 'Amr Ibn 'Āṣim al-Kilābī informed us; they said: Hammām Ibn Yaḥyā informed us on the authority of Qatādah; he said: I asked Anas Ibn Mālik: Did the Apostle of Allāh, may Allāh bless him, dye his hair? He

1 He means that the number was so small that dyeing was not necessary.
2 There is a change only in one order of words.

answered : He did not reach it i.e., (the stage of growing gray hair). There was something of it (gray colour) in his earlocks.

Al-Ḥajjāj Ibn Nuṣayr informed us : Muḥammad Ibn 'Amr informed us on the authority of Muḥammad Ibn Sīrīn ; he said : I asked Anas Ibn Mālik : Did the Apostle of Allāh, may Allāh bless him, dye his hair ? He said : They did not reach it (stage of grayness). But Abū Bakr dyed. He (Ibn Sīrīn) said : That day I dyed my hair.

Muḥammad Ibn Muqātil informed us : 'Abd Allāh Ibn al-Mubārak informed us : Al-Muthannā Ibn Sa'īd informed us on the authority of Qatādah, he on the authority of Anas : Verily the Prophet, may Allāh bless him, never dyed his hair ; gray hair being very few in the forepart of his beard under his chin and negligible in his head and, they were not visible. Al-Muthannā said once : The earlocks.

Muḥammad Ibn al-Ṣabāḥ informed us : Ismā'īl Ibn Zakariyyā informed us on the authority of 'Āṣim, he on the authority of Ibn Sīrīn ; he said : I asked Anas Ibn Mālik : Did the Apostle of Allāh, may Allāh bless him, dye his hair ? He said : He did not reach (the stage of) dyeing hair. There were only a few gray hairs in his beard.

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Salamah informed us : Simāk Ibn Ḥarb informed us ; he said : Jābir Ibn Samurah was asked : Did the Apostle grow gray hair ? He replied : There were no gray hair in the head and beard of the Apostle of Allāh, may Allāh bless him, except a few (gray hair) in the parting of his hair. When he applied oil, it concealed them.

Abū Dāwūd Sulaymān al-Ṭayālisī informed us ; he said : Shu'bah informed us on the authority of Simāk, he on the authority of Jābir Ibn Samurah ; verily, he was asked about the gray hair of the Prophet, may Allāh bless him. Thereupon he said : When he applied oil to his head, they did not become noticeable and if he did not apply, they were noticeable.

'Ubayd Allāh Ibn Mūsā and al-Faḍl Ibn Dukayn informed us; they said: Isrā'īl informed us on the authority of Simāk Ibn Ḥ rb, that he heard Jābir Ibn Samurah saying: The Apostle of Allāh, may Allāh bless him, had grown gray hair in the forepart of his head and beard. When he applied oil and combed them they were not noticed and when his head had disheavelled hair they became noticeable.

Wakī' Ibn Jarrāḥ informed us on the authority of Sufyān, he on the authority of Ayyūb al-Sikhtiyānī, he on the authority of Yūsuf Ibn Ṭalq Ibn Ḥabīb that a cupper clipped moustaches [P. 137] of the Prophet, may Allāh bless him, and saw gray hair in his beard, so he wanted (to pluck) them. The Prophet, may Allāh bless him, held his hand and said: He who grew gray hair in Islām, will have a light on the day of resurrection.

'Amr Ibn Al-Haytham and Yaḥyā Ibn Ḥulayf Ibn 'Uqbah informed us; they said: Hishām al-Dastuwā'ī informed us on the authority of Qatādah; he said: I asked Sa'īd i. e., Sa'īd Ibn al-Musayyib: Did the Apostle of Allāh, may Allāh bless him, dye his hair? He said: He had not reached that stage.[2]

Al-Faḍl Ibn Dukayn informed us: Abu al-Aḥwaṣ informed us on the authority of Ash'ath, i e., Ibn Sulaym; he said: I heard an old man of Banū Kinānah saying: I saw the Apostle of Allāh, may Allāh bless him, walking in the market of Dhu al-Majāz,[1] having black hair of head and beard.

Muḥammad Ibn 'Umar al-Aslamī informed us: Bukyar Ibn Mismār related to me on the authority of Ziyād, the *mawlā* of Sa'd; he said: I asked Sa'd Ibn Abī Waqqāṣ: Did the Apostle of Allāh, may Allāh bless him, dye his hair? He replied: No! He had no intention to do it. He (Sa'd) said: Gray hair were under his chin and forehead. If I liked I could count them.

Muḥammad Ibn 'Umar informed us on the authority of 'Umar Ibn 'Uqbah Ibn Abī 'Āyishah al-Aslamī, he on the authority

1 Dhu al-Majāz was a market place at a distance of a *farsakh* from 'Arafah.

2 i.e. when it would be necessary to dye the hair.

of al-Mundhir Ibn Jahm, he on the authority of al-Haytham Ibn Dahr al-Aslami; he said: I saw the gray hair of the Apostle of Allāh, may Allāh bless him, under his chin and forehead. I estimated them to be thirty.

Muḥammad Ibn 'Umar informed us: Farwah Ibn Zubayd related to me on the authority of Bashīr, the *mawlā* (enfranchised slave) of the Māzinīs; he said: I asked Jābir Ibn 'Abd Allāh: Did the Apostle of Allāh, may Allāh bless him, dye his hair? He answered: No! His gray hair did not need dyeing. There were gray hair under his chin and on his forehead. If we liked we could count them.

Yazīd Ibn Hārūn informed us that Jarīr Ibn 'Uthmān said: I asked 'Abd Allāh Ibn Bishr: Was the Prophet, may Allāh bless him, an old man? He answered: Under his chin there were a few gray hair.

Hāshim Ibn al-Qāsim al-Kinānī informed us: Jarīr Ibn 'Uthmān al-Raḥabī informed us; he said: I asked 'Abd Allāh Ibn Bishr, a Companion of the Apostle of Allāh, may Allāh bless him: Was the Apostle of Allāh an old man? He answered: He was younger than this, but there were a few gray hair in his beard and some times he added: Under his chin.

Al-Faḍl Ibn Dukayn, al-Ḥasan Ibn Mūsā al-Ashyab and Mūsā Ibn Dāwūd informed us; they said: Zuhayr Ibn Mu'āwiyah informed us on the authority of Abū Isḥāq, he on the authority of Abū Juḥayfah; he said: I saw the Apostle of Allāh, may Allāh bless him, and this was grown gray. He placed his hand under his chin. Abū Juḥayfah was asked: What were you in those days. He replied: I used to sharpen arrows and put feathers to them.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isra'īl, he on the authority of Abū Isḥāq, he on the authority of Wahb al-Suwā'ī, who was Abū Juḥayfah; he said: I saw the Prophet, may Allāh bless him, and I noticed grayness below his lower lip equal to a finger under the chin.

Al-Faḍl Ibn Dukayn informed us: Sharīk informed us on the authority of Abū Isḥāq, he on the authority of Abū Juḥayfah, he said: I saw [P. 138] the Apostle of Allāh, may Allāh bless him, that he had grown gray hair under his chin.

Muslim Ibn Ibrāhīm informed us: Al-Qāsim Ibn al-Faḍl informed us; he said: I saw Muḥammad Ibn 'Alī who looked at al-Ṣalt Ibn[1] Zubayd and gray hair dishevalled under his chin. Thereupon Muḥammad said: Such were the gray hair of the Prophet, may Allāh bless him, scattered under his chin. Al-Ṣalt was much pleased with it.

Ya'lā Ibn 'Ubayd informed us: Ḥajjāj Ibn Dīnār Ibn Muḥammad Ibn Wāsi' informed us; he said: It was said: O Apostle of Allāh! gray hair appeared rather soon on you. He said: A. L. R. made me grow gray hair.

الر كتاب احكمت آياته ثم فصلت من لدن حكيم خبير

Alif, Lām Rā. (This is) a scripture the revelations whereof are prefaced and then expounded (It cometh) from One Wise, Informed.[2]

'Uthmān Ibn 'Umar informed us; he said: Yūnūs informed us on the authority of al-Zuhrī, he on the authority of Abū Salamah; he said: It was said: O Apostle of Allāh! we see gray hair in your head. He replied: Should I not grow gray hair when I read the sūrah of Hūd[3] and *Idha al-Shams Kuwwirat.* (when the sun is overthrown?)[4]

Muḥammad Ibn Ismā'īl Ibn 'Abī Fudayk informed us on the authority of 'Alī Ibn Abī 'Alī, he on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Verily a man said to the Prophet, may Allāh bless him: I am older than you because of birth and you are better than me and superior to me. The Apostle of Allāh, may Allāh bless him, said: Hūd[3] and

1 بين زبيد in place of Ibn Zubayd in Beirut edition, p. 435.

2 *Al-Qur'ān*; *sūrah* 11 : 1.

3 *Ibid.* 11.

4 *Ibid.*, 81 : 1.

chapters like it and what happened to the nations before me, made me grow gray hair.

'Ubayd Allāh Ibn Mūsā informed us; he said: Shaybān and Isrā'īl informed us on the authority of Abū Isḥāq, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said Abū Bakr said: O Apostle of Allāh! I see you have grown gray hair. He said: (The *sūrahs*) *Hūd*,[1] *al-Wāqi'ah*)[2] *al-Mursalāt*,[3] *'Amma yatasā'alūn*[4] and *Idhā al-Shams Kuwwirat*,[5] have made me gray.

Al-Faḍl Ibn Dukayn and 'Abd Al-Wahhāb Ibn 'Aṭā informed us; they said: Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭā; he said: Some of the Companions of the Prophet, may Allāh bless him, said: O Apostle of Allāh! Gray hair have come rather soon to you. He said: Yes! *Hūd*[1] and similar *sūrahs* have made me grow gray hair. 'Aṭā said: *Sūrahs* similar to it are: *Iqtarabat al-Sā'ah*[6] *al-Mursalāt*[3] and *Idha al-Shams Kuwwirat*.[5]

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'īd informed us on the authority of Qatādah; he said: They said: O Apostle of Allāh! Growing gray hair has come rather early to you. He said: *Hūd*[1] and similar *sūrahs* made me gray.

Khālid Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb informed us: Abū Ṣakhr related to me that Yazīd al-Raqāshī related to him; he said: I heard Anas Ibn Malik saying: When Abū Bakr and 'Umar were seated opposite to the pulpit, the Apostle of Allāh, may Allāh bless him, appeared [P. 139] from the apartment of one of his wives, rubbing his beard, raising it and looking to it. Anas said: His beard had grown more gray hair than his head. When he stopped by them, he greeted them. Anas said: Abū Bakr was a soft hearted man and 'Umar was hard-hearted. Abū Bakr said: May my father and mother be sacrificed for you, gray hair has come rather early to you. He raised his beard with his hand, looked at them, and the eyes of Abū

1 *Al-Qur'ān*, 11.
2 *Ibid*, 56. 3 *Ibid.*, 77 4 *Ibid.*, 78: 5 *Ibid.*, 81. 6 *Ibid.*, 54.

Bakr were filled with tears. Then the Apostle of Allāh, may Allāh bless him, said : Yes, *Hūd*[1] and like *Sūrahs* made me grow gray hair. Abū Bakr said : May my father and mother be sacrificed for you, which are similar *sūrahs* ? He said : *Al-Wāqi'ah*[2] *al-Qāri'ah*,[3] *Sāla Sā'ilun*[4] *Idha al-Shams Kuwwirat*.[5] Abū Ṣakhr said : I narrated this Tradition to Ibn Qusayṭ. He said : O Aḥmad ! I did not cease listening to this Tradition from my preceptors' (اشياخ), so why did you leave *Al-Ḥāqqah wa ma al-Ḥāqqah* ?.[6]

ACCOUNT OF (THE NARRATIONS OF) THOSE WHO SAID : THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM DYED HIS HAIR

'Affān Ibn Muslim, Muslim Ibn Ibrāḥim and Yūnus Ibn Muḥammad al-Muwaddib informed us ; they said : Salām Ibn Abī Muṭī' informed us : 'Uthmān Ibn 'Abd Allāh Ibn Mawhab informed us ; he said : We appeared before Umm Salamah. She took out before us a wrapper in which there were hair from the hair of the Prophet which were dyed in *ḥennā*. 'Affān and Yūnus said in their version : (Dyed in) indigo also.

Al-Faḍl Ibn Dukayn informed us : Nuṣayr Ibn Abi al-Ash'ath informed us on the authority of Ibn Mawhab that Umm Salamah showed him the hair of the Apostle of Allāh, may Allāh bless him, (which were) red.

Al-Faḍl Ibn Dukayn informed us : Ma'qil Ibn 'Abd Allāh informed us on the authority of 'Ikrimah Ibn Khālid ; he said : I have the hair of the Apostle of Allāh, may Allāh bless him, which were dyed and fragrant.

Al-Faḍl Ibn Dukayn and Yaḥyā Ibn 'Abbād informed us, they said : Yūnus Ibn Abi Isḥāq informed us : Ibrāhīm Ibn

1 *Al-Qur'ān, sūrah*, 11.
2 *Ibid.*, 56. 3 *Ibid.*, 101. 4 *Ibid.*, 70. 5 *Ibid.*, 81 6 *Ibid.*, 69.

Muḥammad Ibn Sa'd informed us ; (second chain) Yaḥyā Ibn 'Abbād said on the authority of his father ; he said : We had a golden ringlet, which people washed and in it there were the hair of the Apostle of Allāh, may Allāh bless him. He said : Hair, dyed with *ḥennā* and indigo, were taken out of it.

'Abd Allāh Ibn Numayr informed us : 'Uthmān Ibn Ḥakam informed us ; he said : I saw in the family of Abū 'Ubaydah Ibn 'Abd Allāh Ibn Zam'ah, hair from the hair of the Apostle of Allāh, may Allāh bless him, dyed in *ḥennā*.

Ḥujayn Ibn al-Muthannā informed us : Al-Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazīd, he on the authority of Sa'id Ibn Abī Hilāl, he on the authority of Rabī'ah Ibn Abī 'Abd al-Raḥmān ; he said : I saw some of his hair. He meant the Prophet, may Allāh bless him. They were red. I enquired about them and it was said : They were dyed with perfumes.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us, Kahmas informed us on the authority of 'Abd Allāh Ibn Buraydah ; he said : It was said to him : Did the Apostle of Allāh, may Allāh bless him, dye his hair ? He said : Yes.

Jarīr Ibn [**P. 140**] 'Abd al-Ḥamīd informed us on the authority of Yazīd Ibn Ziyād, he on the authority of Abū Ja'far, he said : The (hair of the) cheeks of the Apostle of Allāh, may Allāh bless him, had grown gray, so he dyed them with *ḥennā* and indigo.

'Affān Ibn Muslim, Abu al-Walīd Hishām al-Ṭayālisī and Sa'īd Ibn Manṣūr informed us on the authority of 'Ubayd Allāh Ibn Iyād, he on the authority of his father, he on the authority of Abū Rimthah ; (Iyād said) : He (Abū Rimthah) described the Prophet, may Allāh bless him, and said : The hair of the Prophet were up to the lobes of ear and they were dyed with *ḥennā*.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us : 'Ubayd Allāh Ibn 'Umar informed us on the authority of Sa'īd Ibn Abī Sa'īd al-Maqburī, he on the authority of Ibn Jurayj ; he said to Ibn 'Umar : I see you changing

(colour of) your beard. He replied : I saw the Apostle of Allāh, may Allāh bless him, changing (colour of) his beard.

Hāshim Ibn al-Qāsim al-Kinānī informed us : 'Āṣim Ibn 'Umar informed us on the authority of 'Abd Allāh Ibn Sa'īd al-Maqburī, he on the authority of 'Ubayd Ibn Jurayj ; he said : I heard him and he ; was taking to my father ; he said : I came to Ibn 'Umar and said : I see you not changing (colour of) your beard but with this yellow dye. He said : I saw the Apostle of Allāh, may Allāh bless him, doing this.

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us on the authority of 'Abd Allāh Ibn 'Umar, he on the authority of Nāfi', he on the authority of Ibn 'Umar ; that he dyed his beard yellow with *al-khalūq*[1] and related that the Apostle of Allāh, may Allāh bless him, used to dye (his beard) yellow.

Sa'īd Ibn Muḥammad al-Thaqafī informed us on the authority of al-Aḥwaṣ Ibn Ḥakim, he on the authority of his father, he on the authority of 'Abd al-Raḥmān al-Thumālī ; he said : The Apostle of Allāh, may Allāh bless him, used to dye his beard with water of lotus-jujube and ordered the dyeing of hair but not like the Persians.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND HIS COMPANIONS SAID ABOUT DYEING GRAY HAIR الشيب AND (HIS) DISLIKING BLACK DYE

Yazīd Ibn Hārūn, 'Abd Allāh Ibn Numayr and Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us on the authority of Muḥammad Ibn 'Amr, he on the authority of Abū Salamah, he on the authority of Abū Hurayrah ; he said : The Apostle of

1 *Al-khalūq* is a compound with saffron as one of its ingredients.

Allāh, may Allāh bless him, said: Dye your gray hair but do not resemble the Jews and the Christians.

Muḥammad Ibn Kunāsah al-Asadī informed us: Hishām Ibn 'Urwah informed us on the authority of 'Uthmān Ibn 'Urwah, he on the authority of his father, he on the authority of al-Zubayr; he said: The Apostle of Allāh, may Allāh bless him, said: Change the colour of (gray) hair but do not resemble the Jews.

'Abd Allāh Ibn Numayr informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, that the Apostle of Allāh, may Allāh bless him, said: Change the colour of hair but do not resemble the Jews.

'Abd Allāh Ibn Numayr informed us on the authority of al-Ajlaḥ, he on the authority of 'Abd Allāh Ibn Buraydah, he on the authority of Abu al-Aswad al-Du'ilī, he on the authority of Abū Dharr; he said: The Apostle of Allāh, may Allāh bless him, said: Verily the best thing with which you can change the colour of hair is *al-ḥennā* and indigo.

'Abd [P. 141] al-Wahhāb Ibn 'Aṭā informed us: Al-Mas'ūdī informed us on the authority of al-Ajlaḥ he on the authority of 'Abd Allāh Ibn Buraydah, he on the authority of his father, he on the authority of the Prophet, may Allāh bless him; verily he said: The best things for changing the colour of hair are *al-ḥennā* and indigo.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Kahmas related to me: 'Abd Allāh Ibn Buraydah related to me, that the Apostle of Allāh, may Allāh bless him, said: Verily the best things to change the colour of hair with, are *al-ḥennā* and indigo.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; he said: Abū Salamah Ibn 'Abd al-Raḥmān said: Verily Abū Hurayrah said: Verily the Apostle of Allāh, may Allāh bless him, said: Verily the Jews and the Christians do not dye (hair), so do oppose them.

Al-Faḍl Ibn Dukayn informed us: Ibn 'Uyaynah informed us on the authority of al-Zuhrī, he on the authority of Sulaymān and Abū Salamah, they on the authority of Abū Hurayrah, he on the authority of the Prophet, may Allāh bless him; he said: Verily the Jews and the Christians do not dye (hair); so oppose them.

Al-Faḍl Ibn Dukayn informed us: Yūnus Ibn Abī Isḥāq informed us: Ibrāhīm Ibn Muḥammad Ibn Sa'd Ibn Abī Waqqāṣ related to me; he said: The Apostle of Allāh, may Allāh bless him, asked: How do the Jews do with their gray hair? They said: They do not change the colour of hair with any thing. He said: So oppose them, verily the best thing to change the colour with, is *al-ḥennā* with indigo.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'īd informed us on the authority of Ḥammād, he on the authority of Ibrāhīm, he on the authority of al-Aswad Ibn Yazīd: Verily al-Anṣār came before the Apostle of Allāh, may Allāh bless him, and their heads and beards were gray. So he ordered them to change the colour of the hair. He said: The people did it, between red and yellow.[1]

'Abd al-Wahhāb Ibn 'Aṭā informed us; he said: Sa'īd meaning Ibn Abī 'Arūbah, was asked about the dyeing of hair, so he informed us on the authority of Qatādah: Verily, the Apostle of Allāh, may Allāh bless him, said: One for whom changing the colour of hair is a must, should dye them with *al-ḥennā* and indigo.

Mu'ammal Ibn Ismā'īl informed us: Sufyān informed us on the authority of al-Rukayn Ibn al-Rabī', he on the authority of al-Qāsim Ibn Ḥassān, he on the authority of his uncle 'Abd al-Raḥmān Ibn Ḥarmalah, he on the authority of 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, disliked the changing of the colour of gray hair.

'Affān Ibn Muslim, Hāshim Ibn al-Qāsim and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; they said: Muḥammad Ibn

1 فراح الناس بين احمر و اصفر

Ṭalḥah informed us on the authority of Ḥumayd Ibn Wahb al-Qurashi, he on the authority of Banū Ṭāwūs, they on the authority of their father, Ṭāwūs, he on the authority of 'Abd Allāh Ibn 'Abbās; he said: A man passed by the Prophet, may Allāh bless him, and he had dyed hair with *al-ḥennā*. He said: How fine it is. Then a man, who had dyed with *al-ḥennā* and indigo, passed, and he said: It is better than that. Then a man who had dyed yellow, passed, and he said: It is the best of all.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Ibn Jurayj informed us on the authority of Ibn Shihāb; he said: The Prophet, may Allāh bless him, said: Change the colour of gray hair by dyeing. Ibn Shihāb said: The loveliest of colours to me is the fastest of them.

'Amr Ibn 'Āṣim al-Kilābi informed us: Hammām informed us: Al-Muthannā Ibn al-Ṣabāḥ informed us on the authority of 'Umar Ibn [P. 142] Shu'ayb: That 'Amr Ibn al-'Āṣ related: Verily the Apostle of Allāh prohibited dyeing (of hair) black.

'Abd Allāh Ibn Ja'far al-Raqqī informed us: 'Ubayd Allāh Ibn 'Amr informed us on the authority of 'Abd al-Karīm, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās, he on the authority of the Prophet, may Allāh bless him; he said: In the later ages there will be the people who will dye their hair black like the crops of wild pigeons They will not even smell the scent of Paradise.

'Abd al-Raḥmān Ibn Muḥammad al-Muḥāribī informed us on the authority of Layth, he on the authority of 'Āmir who attributed it to the Prophet ﷺ. He said: The Apostle of Allāh may Allāh bless him, said: Verily Allāh will not even cast a glance on the day of resurrection on him who dyes hair black.

Kathīr Ibn Hishām informed us: Nāhiḍ Ibn Sālim informed us on the authority of Mūsā Ibn Dīnār, the *mawlā* of Abū Bakr, he on the authority of Mujāhid; he said: The Prophet, may Allāh bless him, saw a man with black hair whom he had seen

the day before with gray hair. He asked: Who are you? He replied: I am so and so. He said: Nay! thou art Satan.

'Abd al-Wahhāb Ibn 'Aṭā informed us; he said: Abū Muḥammad Rāshid al-Ḥimmānī informed us on the authority of a man, he on the authority of al-Zuhrī; he said: It is written in *Torah*: He who dyes black, i.e., his beard, is damned.

Abū Usāmah, Muḥammad Ibn 'Ubayd and Isḥāq Ibn Yūsuf al-Azraq informed us on the authority of 'Abd al-Malik Ibn Abī Sulaymān; he said: 'Aṭā was asked about dyeing with *wasmah*. He said: It is what people have innovated. I saw several Companions of the Apostle of Allāh, may Allāh bless him, but I did not see even one of them dyeing the hair with *wasmah*.[1] They did not dye but with *al-ḥennā*, indigo and this yellow (drug).

ACCOUNT OF (THE NARRATIONS OF) THOSE WHO SAID: THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, APPLIED DEPILATORY

Al-Faḍl Ibn Dukayn and Mūsā Ibn Dāwūd informed us, they said: Sharīk informed us on the authority of Abu al-Musrafī Layth; (about him) al-Faḍl said on the authority of Ibrāhīm; (and about him) Mūsā said on the authority of Abu Ma'shar, he on the authority of Ibrāhīm, he (Ibrahim) said: When the Apostle of Allāh, may Allāh bless him, applied depilatory on his genitals he used his own hand.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān informed us: Manṣūr informed us on the authority of Ḥabīb: When the Prophet, may Allāh bless him, applied a depilatory, on his pelvis he used his own hand.

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1 *Wasmah* is prepared with a compound of indigo or other leaves to change the gray colour of hair into black.

2 نوره means lime also.

Qabīṣah Ibn 'Uqbah informed us: Sufyān informed us on the authority of Ṣāliḥ, he on the authority of Abū Ma'shar and Sufyān, they on the authority of Manṣūr, he on the authority of Ḥabīb Ibn Abī Thābit; he said: When the Apostle of Allāh, may Allāh bless him, applied a depilatory on the pelvis he used his own hand.

'Ārim Ibn al-Faḍl and Mūsā Ibn Dāwūd informed us; they said: Ḥammād Ibn Zayd informed us: Abū Hāshim informed us on the authority of Ḥabib Ibn Abī Thābit: Verily the Apostle of Allāh, may Allāh bless him, used depilatory.

'Amr Ibn 'Āṣim al-Kilābi and Ḥafs Ibn 'Umar al-Ḥawḍī informed us; they said: Hammām informed us on the authority of Qatādah; he said: Neither the Apostle of Allāh, may Allāh bless him, nor Abū Bakr, 'Umar and 'Uthmān applied depilatory, 'Amr Ibn 'Āṣim added in his narration, nor the Caliphs either. [P. 143] Ḥafs Ibn 'Umar said in his narration: Nor al-Ḥasan either.

'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of Sa'īd, he on the authority of Qatādah: The Prophet, may Allāh bless him, did not apply depilatory, nor did Abū Bakr, 'Umar or 'Uthmān.

'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of Ḥanẓalah, he on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily, the Prophet, may Allāh bless him, said: It is natural to pare the nails, to trim the moustaches and to shave the pelvis.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, BEING CUPPED

Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān informed us on the authority of Ḥumayd, he on the authority of

1 قالا is a misprint for قال.

Anas ; he said : The Apostle of Allāh, may Allāh bless him, got himself cupped. Abū Ṭaybah cupped him, and he (Prophet ﷺ) ordered two *ṣā's* for him, and ordered his tax to be lightened.

Khālid Ibn Khidāsh informed us : 'Alī Ibn Thābit informed us on the authority of al-Wāzi', he on the authority of Abū Salamah, he on the authority of Jābir ; he said : Abū Ṭaybah, the cupper came to us on 18 Ramaḍān, in the day time. I asked him : Where had you been ? He replied ! I was with the Apostle of Allāh, may Allāh bless him, whom I was cupping.

Mālik Ibn Ismā'il, Surayj Ibn al-Nu'mān and Khālid Ibn Khidāsh informed us on the authority of Abū 'Awānah, he on the authority of Abū Bishr Ja'far Ibn Iyās, he on the authority of Sulaymān Ibn Qays, he on the authority of Jābir Ibn 'Abd Allāh : Verily the Apostle of Allāh, may Allāh bless him, sent for Abū Ṭaybah who cupped him. Then he asked him : What is your fee ? He replied ; Three *Ṣā's* which he reduced by one for him.

Abu al-Jawwāb al-Aḥwaṣ Ibn Jawwāb al-Ḍabbī informed us : 'Amnār Ibn Ruzayq informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān, he on the authority of Abu al-Zubayr, he on the authority of Jābir ; he said : Abū Ṭaybah cupped the Apostle of Allāh, may Allāh bless him. He (Prophet ﷺ) asked him : What is your fee ? He replied : Such and such, and then he reduced his fee, but he (Prophet ﷺ) did not prohibit him.

Ḥujayn Ibn al-Muthannā informed us : 'Abd al-'Aziz Ibn Abī Salamah informed us on the authority of Ḥumayd al-Ṭawīl, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him got himself cupped. Abū Ṭaybah, who was the *mawlā* of some Anṣārī, cupped him. He paid him two *ṣā's* of food and told his people to reduce his tax. He (Anas) said : He (Prophet ﷺ) said : Cupping is better than your medicine.

Ḥujayn Ibn al-Muthannā informed us : 'Abd al-'Aziz Ibn Abī Salamah informed us on the authority of Ḥumayd al-Ṭawīl, he

said: Ibn 'Abbās used to say: The Apostle of Allāh, may Allāh bless him, got himself cupped, and paid his wages, and if it had been bad, he would not have paid for it.

Hāshim Ibn al-Qāsim informed us: Shu'bah informed us on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās: Verily the Apostle of Allāh, may Allāh bless him, got himself cupped in the court-yard and he was fasting.

Naṣr Ibn Bāb informed us on the authority of al-Ḥajjāj, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās: Verily the Apostle of Allāh, may Allāh bless him, got himself cupped when fasting. As a result he fell in a swoon and consequently cupping was disapproved for a fasting person.

Naṣr Ibn [P. 144] Bāb informed us on the authority of Dāwūd, he on the authority of 'Āmir; he said: A slave of Banū Bayāḍah cupped the Apostle of Alāh, may Allāh bless him. He (Ibn 'Abbās) said: He asked him: What is your fee? He replied: Such and such. Then he asked: What is your *kharāj*? He replied: Such and such. He (Ibn 'Abbās) said: He diminished his *kharāj* and did not pay him his wages.

'Ubaydah Ibn Ḥumayd al-Taymī informed us: 'Abd al-Malik Ibn 'Umayr related to me on the authority of Ḥuṣayn Ibn 'Uqbah, he on the authority of Samurah Ibn Jundab; he said: I was with the Apostle of Allāh, may Allāh bless him. He called a cupper who cupped him with cupping instruments of horns, and began to incise with the edge of a knife. He (Samurah) said: A Beduine entered and saw him. He did not know what cupping was. He (Samurah) said: He shuddered and said: O Apostle of Allāh! Why do you pay him? He has ripped your skin. He (Samurah) said: Thereupon the Apostle of Allāh, may Allāh bless him, said: This is cupping. He asked: O Apostle of Allāh! What is cupping? He replied: It is the best thing with which people can treat (ailments).

Mūsā Ibn Dāwūd informed us: Ibn Lahī'ah informed us on the authority of 'Amr Ibn Shu'ayb he on the authority of his father, he on the authority of his ('Amr's) grandfather; he said: The Apostle of Allāh, may Allāh bless him, got himself cupped and paid the cupper his wages.

Yaḥyā Ibn Isḥāq al-Bajalī informed us: Wahb informed us on the authority of Ibn Ṭāwūs, he on the authority of his father, he on the authority of Ibn 'Abbās: Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped and paid the cupper his remuneration.

Hāshim Ibn Sa'id al-Bazzāz informed us: Ibn Lahī'ah informed us on the authority of Mūsā Ibn 'Uqbah: Bishr Ibn Sa'id informed us; (second chain) Mūsā said: Zayd Ibn Thābit informed me: Verily, the Prophet, may Allāh bless him, got himself cupped in the mosque.

Muḥammad Ibn Mu'āwiyah al-Naysābūrī informed us: Ibn Lahī'ah informed us on the authority of Mūsā Ibn 'Uqbah, he on the authority of Sa'id Ibn al-Musayyib: Verily, the Prophet, may Allāh bless him, got himself cupped in the mosque.

Al-Ḥasan Ibn Mūsā al-Ashyab informed us: Thābit Ibn Yazid informed us on the authority of Hilāl Ibn Khabbāb, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās: Verily the Apostle of Allāh, may Allāh bless him, got himself cupped while wearing *iḥrām* to remedy the chronic complaint caused by the morsel he had taken of the goat, which the woman of Khaybar had poisoned.

Naṣr Ibn Bāb informed us on the authority of al-Ḥajjāj, he on the authority of 'Aṭā; he said: The Apostle of Allāh, may Allāh bless him, got himself cupped and he was wearing *iḥrām*.

Hāshim, Ibn al-Qāsim informed us: Abū Ja'far al-Rāzī informed us: (second chain) Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed me on the authority of Mandal; they (Rāzi and Mandal)

1 *Iḥrām* is the unstitched garment worn by pilgrims.

two on the authority of Yazīd Ibn Abī Ziyād, he on the authority of Miqsam, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, got himself cupped while he was keeping fast and wearing *iḥrām.*

Yaḥyā Ibn Isḥāq al-Bajalī informed us : 'Abd al-'Azīz Ibn Muslim informed us on the authority of Yazīd Ibn Abī Ziyād, he on the authority of Miqsam, he on the authority of Ibn 'Abbās : Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped while he was fasting.

Sa'īd Ibn Sulaymān informed us ; (he said) : 'Abbād Ibn al-'Awwām informed us on the authority of Abu al-Sawwār al-Sulamī : Abū Ḥāḍir informed us on the authority of Ibn 'Abbās : Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped in the court-yard and he was wearing *iḥrām.*

Sa'īd Ibn Sulaymān informed us : 'Abbād informed us on the authority of Hilāl Ibn Khabbāb, [P. 145] he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās : Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped, and he was wearing *iḥrām.*

Al-Ḥakam Ibn Mūsā and al-Qāsim Ibn Khārijah informed us : Yaḥyā Ibn Ḥamzah informed us on the authority of al-Nu'mān Ibn al-Mundhir, he on the authority of 'Aṭā, Mujāhid and Ṭāwūs, they on the authority of Ibn 'Abbās : Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped because of a pain and he was wearing *iḥrām.* He was asked : Did the Prophet, may Allāh bless him, brush teeth while he was wearing *Iḥrām* ? He said : Yes.

Al-Aswad Ibn 'Āmir and Isḥāq Ibn 'Īsā informed us ; they said : Jarīr Ibn Ḥāzim informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, got himself cupped thrice in two veins of neck and one of nape.

Ibn al-Qāsim informed us : Layth informed us on the authority of 'Uqayl, he on the authority of Ibn Shihāb, he on the

authorlty of Ismā'il Ibn Muḥammad Ibn Sa'd Ibn Abī Waqqāṣ: Verily, he put his hand on the protuberant bone of his skull and said: This is the place where the Apostle of Allāh, may Allāh bless him, got cupped.

'Uqayl said: More than one person related to me that the Apostle of Allāh, may Allāh bless him, used to call it *al-mughiṯhāh* (rainy region).

'Abd Allāh Ibn Ṣāliḥ Ibn Muslim al-'Ijlī informed us: 'Abd al-Raḥmān Ibn Ṯhābit Ibn Ṯhawbān informed us on the authority of his father, he on the authority of Abū Hizzān, h: on the authority of 'Abd al-Raḥmān Ibn Ḵhālid Ibn al-Walīd: He used to get himself cupped at his skull and between his shoulders. They asked him: O 'Āmir! What is this cupping? He replied: Verily, the Apostle of Allāh, may Allāh bless him, used to get himself cupped, and said: He who sprinkles this blood, will not be harmed. Behold! one thing is treated by another.

'Affān Ibn Muslim informed us: 'Abd al-Wārith Ibn Sa'īd informed us: 'Abd al-'Azīz Ibn Ṣuhayb informed us on the authority of al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, used to get himself cupped through two veins of neck and one in the nape, and ordered it to be done it in odd numbers.

'Affān Ibn Muslim informed us: Hammām informed us; Qatādah informed us: Verily, the Prophet, may Allāh bless him, used to get himself cupped through two veins of the neck and one of the nape.

Sa'īd Ibn Muḥammad al-Ṯhaqafī informed us on the authority of al-Aḥwaṣ Ibn Ḥakīm, he on the authority of Ḵhālid Ibn Ma'dān and Rāshid Ibn Sa'd, they on the authority of Jubayr Ibn Nufayr: Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped in the middle of his head.

Hāshim Ibn al-Qāsim informed us: Al-Mas'ūdī informed us on the authority of 'Abd Allāh Ibn 'Umar Ibn 'Abd al-'Aziz; he said: The Apostle of Allāh may Allāh bless him, got himself cupped in the middle of his head, and he called it *munqidh* (saviour).

Hāshim Ibn al-Qāsim informed us: Layth i.e., Ibn Sa'd informed us on the authority of al-Ḥajjāj Ibn 'Abd Allāh al-Ḥimyarī, he on the authority of Bukayr Ibn al-Ashajj; he said: It has reached me that al-Aqra' Ibn Ḥābis came to the Prophet, may Allāh bless him, and he was being cupped in the middle of his head. Thereupon he asked: O son of Abū Kabshah[1]! Why do you get yourself cupped in the middle of your head? The Apostle of Allāh, may Allāh bless him, replied: O Ibn Ḥābis! Verily, it relieves headache, tooth-ache, insomnia and disease. And I doubt [P. 146] if he said: From insanity (جنون). Layth doubted.

'Umar Ibn Ḥafṣ i.e., Abū Ḥafṣ al-'Abdī informed us on the authority of Mālik Ibn Dīnār, he on the authority of Al-Ḥasan: Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped in his head and ordered his Companions to get themselves cupped in their heads.

'Umar Ibn Ḥafṣ informed us on the authority of Abān, he on the authority of Anas; he said: The Apostle of Allāh, may Allāh bless him, said: Cupping is done in head, and it is *al-mughīthah*. Gabriel ordered me (to get myself cupped) when I ate the food of the Jewess.[2]

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'īd informed us on the authority of Qatādah, he on the authority of Anas Ibn Malik, he on the authority of the Prophet, may Allāh bless him; he said: The best of the remedies is cupping and *al-qusṭ al-Baḥrī*.[3]

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1 Abū Kabshah of the tribe of Khuzā'ah was one of those persons who abstained from worshiping idols in the days of *Jāhiliyyah*. It was also the *Kunyah* of the maternal grandfather of the Prophet, as well as of his foster-father.

2 On the occasion of the Battle of Khaybar, a Jewess invited the Prophet ﷺ to take meals and she made him eat the poisoned food. The Prophet ﷺ had taken only one morsel which he vomitted. But it left its effect.

3 *Qusṭ* is the Arabicised form of *costus* (Latin) or *k*ostos (Greek). It is of two kinds. One of them is the root of an aromatic tree—of ginger family—and is known as *qusṭ al-Hindī*. The other one is obtained from the sea and is known as *qusṭ al-Baḥrī* or *qusṭ al-'Arabī*—i.e. *costus arabicus*.

Hāshim Ibn al-Qāsim informed us: Salām Ibn Salm al-Ṭawīl informed us on the authority of Yazīd al-Raqāshī, he on the authority of Anas Ibn Mālik; he said: During the night I had journeyed, (refers to *mi'rāj*), I did not pass by any group of angels but they said: O Muḥammad! order your people to get themselves cupped.

'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of al-Rabī' Ibn Ṣabīḥ, he on the authority of 'Amr Ibn Sa'īd Ibn Abi al-Ḥasan, and he traced up the Tradition to the Prophet, may Allāh bless him, he said: I did not pass by an angel (or he said, by upper world, Rabī' doubted) but they asked me to get cupped.

Hāshim Ibn al-Qāsim informed us: Salām Ibn Salm informed us on the authority of Zayd al-'Ammī, he on the authority of Mu'āwiyah Ibn Qurrah, he on the authority of Ma'qil Ibn Yasār; he said: The Apostle of Allāh, may Allāh bless him, said: To get cupped on Tuesday, the seventeenth of the month, is medicine for the diseases of the ensuing year.

Sa'īd Ibn Sulaymān informed us: Hayyāj Ibn Bisṭām informed us: 'Anbasah Ibn 'Abd al-Raḥmān informed us on the authority of Muḥammad Ibn Zādhān, he on the authority of Umm Sa'd; she said: I heard the Apostle of Allāh, may Allāh bless him, say: One who gets himself cupped should bury the blood.

Muḥammad Ibn Muqātil informed us: 'Abd Allāh Ibn al-Mubārak informed us: Al-Awzā'ī informed us on the authority of Hārūn Ibn Ri'āb: Verily, the Apostle of Allāh, may Allāh bless him, got himself cupped, then he said to a man: Bury it so that no dog may search for it.

Hāshim Ibn al-Qāsim informed us: Isrā'īl informed us on the authority of Jābir, he on the authority of Abū Ja'far; he said: I disapprove cupping for a fasting person, because the Prophet, may Allāh bless him, got himself cupped and became unconscious.

Abū 'Abd Allāh Muḥammad Ibn Sa'd said : In the Tradition of al-Layth Ibn Sa'd on the authority of Ja'far Ibn Rabī'ah, he on the authority of 'Ikrimah ; he said : A person became a hypocrite on this occasion (i.e., he began to doubt the prophethood of the Prophet on his becoming unconscious).

Hāshim Ibn al-Qāsim informed us : Isrā'īl informed us on the authority of Jābir, he on the authority of Abū Ja'far ; he said : The Apostle of Allāh, may Allāh bless him, inhaled sesame oil and washed his head with lotus jujube.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, GETTING HIS MOUSTACHES CLIPPED

'Affān Ibn Muslim related to us : Ḥammād Ibn Salamah informed us : 'Ubayd Allāh Ibn 'Umar informed us on the authority of Sa'īd Ibn Abī Sa'īd al-Maqburī, he on the authority of Ibn Jurayj, that he said to Ibn 'Umar : I see you [P. 147] getting your moustaches clipped. He replied : I saw the Prophet, may Allāh bless him, clipping his moustaches,

Al-Faḍl Ibn Dukayn informed us : Mandal informed us on the authority of 'Abd al-Raḥmān Ibn Ziyād, he on the authority of their *shaykhs* ; they said : The Apostle of Allāh, may Allāh bless him, clipped his moustaches from sides (اطراف).

Sa'īd Ibn Manṣūr informed us : Sufyān informed us on the authority of 'Abd al-Majīd Ibn Suhayl, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh ; he said : A Magian came to the Apostle of Allāh, may Allāh bless him. He (magian) had grown his whiskers and trimmed his beard. He (Prophet ﷺ) asked him : Who ordered you to do this ? He replied : My Lord. He (Prophet ﷺ) said : But my Lord ordered me to clip my moustaches and to grow my beard.

ACCOUNT OF THE DRESS OF THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, AND WHAT HAS BEEN NARRATED ABOUT WHITE COLOUR

'Ārim Ibn al-Faḍl informed us: Ḥammād Ibn Zayd informed us; (second chain) Isḥāq Ibn 'Īsā informed us: Ḥammād Ibn Salamah informed us, both on the authority of Ayyūb Ibn Abī al-Sikhtiyānī, he on the authority of Abū Qilābah, he on the authority of Samurah Ibn Jundab: Verily, the Apostle of Allāh, may Allāh bless him, said: Make the use of clothes of white colour binding on you. Your living persons should wear them, and enshroud your dead in them. Ḥammād Ibn Zayd added in his version: Verily, they are the best clothes.

Al-Faḍl Ibn Dukayn informed us: Al-Mas'ūdī informed us on the authority of al-Ḥakam and Ḥabīb Ibn Thābit; (second chain) Sufyān al-Thawrī related to us on the authority of Ḥabīb Ibn Abī Thābit, he on the authority of Maymūn Ibn Abī Shubayb, he on the authority of 'Umrah (Samurah?) Ibn Jundab: Verily, the Apostle of Allāh, may Allāh bless him, said: Put on white clothes because they are clean and pleasant, and enshroud your dead in them.

Al-Faḍl Ibn Dukayn and Yaḥyā Ibn 'Abbād informed us; they said: Al-Mas'ūdī informed us on the authority of 'Abd Allāh Ibn 'Uthmān Ibn Khuthaym, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, said: Put on white clothes and enshroud your dead in them.

Al-Faḍl Ibn Dukayn informed us: Abū Bakr al-Hudhalī related to us on the authority of Abū Qilābah; he said: The Apostle of Allāh, may Allāh bless him, said: Verily, the dearest of your clothes to Allāh is of white colour so offer prayers in them and enshroud your dead in them.

Al-Ḥumrah (red colour).

'Abd Allāh Ibn Numayr and Ya'lā Ibn 'Ubayd informed us on the authority of al-Ajlaḥ, he on the authority of Abū Isḥāq,

he on the authority of al-Barā ; he said : I have not seen any one more attractive in a red cloak than the Apostle of Allāh, may Allāh bless him.

Abu al-Walīd Hishām al-Ṭayālisī Ibn 'Abd al-Malik informed us : Shu'bah informed us on the authority of Abū Isḥāq ; he said : I heard al-Barā describing the Prophet, may Allāh bless him, and he said : I saw him in a red cloak and I did not see any one better than him.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Sufyān, he on the authority of Abū [P. 148] Isḥāq, he on the authority of al-Barā ; he said : I never saw any one of the co-travellers in red cloak more attractive than the Apostle of Allāh, may Allāh bless him.

Wakī' Ibn al-Jarrāḥ and Isḥāq Ibn Yūsuf al-Azraq informed us ; they[1] said : Sufyān informed us : 'Awn Ibn Abī Juḥayfah informed us on the authority of his father ; he said : I came to the Prophet, may Allāh bless him, at al-Abṭaḥ. He was in a red tent of his and he came out of it, in a red garment with a red cloak over it. He said : As if I am (now) looking to the beauty of his calfs.

'Ārim Ibn al-Faḍl informed us : Al-Ṣa'iq Ibn Ḥazn informed us on the authority of 'Alī Ibn al-Ḥakam, he on the authority of al-Minhāl Ibn 'Amr, he on the authority of Zirr Ibn Ḥubaysh al-Asadī ; he said : A person of the Murād tribe, who was called Ṣafwān Ibn 'Assāl, came to the Apostle of Allāh, may Allāh bless him, and he was in the mosque resting on a red sheet.

Mūsā Ibn Ismā'īl and Sa'īd Ibn Sulaymān informed us ; they said : Ḥafṣ Ibn Ghiyāth informed us on the authority of Ḥajjāj, he on the authority of Abū Ja'far, he on the authority of Jābir Ibn 'Abd Allāh ; he said : The Apostle of Allāh, may Allāh bless him, put on his red sheet on the two 'Īd days and Fridays.

Al-Faḍl Ibn Dukayn informed us : Abu al-Aḥwaṣ informed us on the authority of Ash'ath Ibn Sulaym ; he said : I heard an

1 قال is a misprint for يقل.

old man of Kinānah saying: I saw the Apostle of Allāh, may Allāh bless him, having two red sheets on him.

Surayj Ibn al-Nu'mān informed us: Hushaym informed us: Ḥajjāj informed us on the authority of Abū Ja'far Muḥammad Ibn 'Alī: Verily, the Apostle of Allāh, may Allāh bless him, used to wear red sheet on Fridays and put on a turban on 'Īd days.

Al-Ṣufrah (yellow colour).

Wakī' Ibn al-Jarrāḥ informed us: Ibn Abī Laylā informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Sa'd Ibn Zurārah, he on the authority of Muḥammad Ibn 'Amr Ibn Shuraḥbīl, he on the authority of Qays Ibn Sa'd Ibn 'Ubādah; he said: The Prophet, may Allāh bless him, came to us, so we provided bathing water for him, and he took a bath. Then we brought a sheet cover dyed in safflower. He covered himself and I am visualising even now the traces of safflower on his belly.

Yazīd Ibn Hārūn and Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; they said: Hishām Ibn Ḥassān informed us on the authority of Bakr Ibn 'Abd Allāh al-Muzanī; he said: The Apostle of Allāh, may Allāh bless him, had a sheet cover dyed in safflower and when he went to his wives by rotation he sprinkled its water.

Ma'n Ibn 'Īsā informed us: Muḥammad Ibn Muslim al-Ṭā'ifī informed us on the authority of Ismā'īl Ibn Umayyah; he said: I saw a sheet cover belonging to the Apostle of Allāh, may Allāh bless him, dyed in safflower.

Muḥammad Ibn Ismā'īl Ibn Abī Fudayk informed us on the authority of Zakariyyā Ibn Ibrāhīm Ibn 'Abd Allāh Ibn Muṭī', he on the authority of Rukayḥ Ibn Abī 'Ubaydah Ibn 'Abd Allāh Ibn Zam'ah, he on the authority of his father, he on the authority of his mother, she on the authority of Umm Salamah; she said: The shirt, sheet and waist-wrapper of the Apostle of

Allāh, may Allāh bless him, were dyed in saffron and safflower; he came out (of the house) in them.

Al-Faḍl Ibn Dukayn informed us: Hishām Ibn Sa'd informed us on the authority of Yaḥyā Ibn 'Abd Allāh Ibn Mālik; he said: The Apostle of Allāh, may Allāh bless him, dyed his clothes in saffron [P. 149]—his shirt, sheet and turban.

Muṣ'ab Ibn 'Abd Allāh Ibn Muṣ'ab al-Zubayrī informed us; he said: I heard my father informing me on the authority of Ismā'il Ibn 'Abd Allāh Ibn Ja'far, he on the authority of his father; he said: I saw on the Apostle of Allāh, may Allāh bless him, a sheet and a turban dyed in *al-'abīr*. Muṣ'ab said: *Al-'abīr* in our usage means saffron.

Khallād Ibn Yaḥyā informed us: 'Āsim Ibn Muḥammad informed us: My father related to me on the authority of Zayd Ibn Aslam; he said: All the clothes of the Apostle of Allāh, may Allāh bless him, even the turban, were dyed in saffron.

Mu'ammal Ibn Ismā'īl informed us: 'Umar Ibn Muḥammad informed us on the authority of his father: I do not know whether he said on the authority of Ibn 'Umar or not; he said: The clothes of the Prophet, may Allāh bless him, were dyed yellow.

Qāsim Ibn al-Qāsim informed us: 'Āṣim Ibn 'Umar informed us on the authority of 'Umar Ibn Muḥammad, he on the authority of Zayd Ibn Aslam; he said: The clothes of the Apostle of Allāh, may Allāh bless him, even the turban, were dyed in saffron.

Al-Khuḍrah (green colour)

'Affān Ibn Muslim, Abu al-Walīd Hishām al-Ṭayālisī Ibn 'Abd al-Malik and Sa'īd Ibn Manṣūr informed us; they said: 'Ubayd Allāh Ibn Iyād informed us: Iyad Ibn Laqīṭ related to me on the authority of Abū Rimthah; he said: I saw the Apostle of Allāh, may Allāh bless him, and he had two green sheets on him.

Mu'ammal Ibn Ismā'il informed us: Sufyān informed us on the authority of Ibn Jurayj, he on the authority of 'Aṭā or some one else, he on the authority of Ibn Ya'lā, he on the authority of his father; he said: I saw the Prophet, may Allāh bless him, circumambulating round the Ka'bah, wearing a green sheet, passing under his armpit.

Al-Ṣūf (Wool).

Yazīd Ibn Hārūn, Muslim Ibn Ibrāhīm and Sa'īd Ibn Sulaymān informed us; they said: Sulaymān Ibn al-Mughirah informed us on the authority of Ḥumayd Ibn Hilāl, he on the authority of Abū Burdah; he said: I went to 'Āyishah[1] who took out a coarse (غليظ) waist-wrapper which was prepared in al-Yaman, and a blanket of the same felt. She swore that the Apostle of Allāh, may Allāh bless him, breathed his last in them.

Yazīd Ibn Hārūn, 'Affān Ibn Muslim and al-Faḍl Ibn Dukayn informed us; they said: Hammām Ibn Yaḥyā informed us on the authority of Qatādah, he on the authority of Muṭarrif, he on the authority of 'Āyishah;[1] she said: A black *ṣūf* (woollen) sheet was made for the Prophet, may Allāh bless him, and he put it on. Then she mentioned fair colour of the Prophet, may Allāh bless him, and the blackness of the *ṣūf*. When he perspired in it, he felt the smell of *ṣūf* in it, she meant that he threw it away since he liked pleasant fragrance.

Muḥammad Ibn Ḥarb al-Makkī informed us on the authority of Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah, he on the authority of 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Fulān Ibn al-Ṣāmit: Verily, the Apostle of Allāh, may Allāh bless him, offered prayers in the mosque of Banū 'Abd al-Ashhal, in a blanket in which he was wrapped. He placed his hand on it to guard himself against the cold (emitting from) pebbles.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us: Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah informed us on the authority of

1 رضى الله عنها in Beirut edition, p. 453.

Dāwūd Ibn al-Ḥaṣīn, he on the authority of an elderly man of Banū 'Abd al-Ashhal: Verily, the Apostle of Allāh, may Allāh bless him, offered prayers in the mosque of Banū 'Abd al-Ashhal, wrapped in a blanket. He put his hands on the blanket when he prostrated to guard against the cold pebbles.

[P. 150] 'Abd Allāh Ibn Maslamah Ibn Qa'nab, Sa'īd Ibn Manṣūr and Khālid Ibn Khidāsh informed us; they said: 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of his father, he on the authority of Sahl Ibn Sa'd; he said: A woman brought a woven *burdah* with two borders to the Apostle of Allāh, may Allāh bless him. Sahl said: Do you know what is *al burdah*? They said: It is a *shamlah* (mantle). He said: It is a mantle. She said: O Apostle of Allāh! I have woven this mantle myself, and I have brought it so that you may wear it. He (Sahl) said: The Apostle of Allāh, may Allāh bless him, took it, being in need of it. He came out wearing it as a waist wrapper (ازار). A man so and so, whose name the narrator had mentioned, rubbed it and said: O Apostle of Allāh! what a beautiful mantle الرداء it is! Let me wear it. Thereupon he said: Yes. Then he sat as long as he liked, then he retired. When the Apostle of Allāh, may Allāh bless him, entered (the house) he had wrapped it. Then he (Prophet ﷺ) sent it to him. The people said: You have not done well. The Apostle of Allāh, may Allāh bless him, had put it on being in need of it. You begged it and you know that he does not refuse a beggar. The man replied: I have not begged it for wearing it but I have begged it for my shroud (كفن) when I pass away. Sahl said: It was his shroud when he died.

Muḥammad Ibn 'Ubayd al-Ṭanāfisi, 'Ubaydah Ibn Ḥumayd and Isḥāq Ibn Yūsuf al-Azraq informed us; they said: 'Abd al-Malik Ibn Abī Sulaymān informed us on the authority of 'Aṭā Ibn Abī Ribāḥ, he on the authority of 'Abd Allāh, the *mawlā* of Asmā; he said: Asmā took out a cloak of toga of Kisrā's pure silk, and in its sleeve joints there was pure silk (ديباج), and its patches were (of pure silk). She said: It is the cloak of the Apostle of

Allāh, may Allāh bless him, who used to wear it. When the Apostle of Allāh, may Allāh bless him, passed away, it came into the possession of ʿĀyishah.[1] When she died, I took possession of it. When there is a sick man we wash it for him.

ʿUmar Ibn Ḥabīb al-ʿAdawi informed us: Shuʿbah informed us on the authority of Ḥabīb Ibn Abī Thābit, he on the authority of Anas Ibn Mālik: Verily, the Apostle of Allāh, may Allāh bless him, used to wear (clothes of) *ṣūf*.

Isḥāq Ibn ʿĪsā informed us: Jarīr Ibn Ḥāzim informed us on the authority of al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, stood in a cold night, and offered prayers in a blanket of one of his wives. As regards the blanket, she meant, *ṣūf*, neither thick nor soft.

Al-Sawād (black colour) and turbans

Wakīʿ Ibn al-Jarrāḥ and ʿAffān Ibn Muslim informed us on the authority of Ḥammād Ibn Salamah, he on the authority of Abu al-Zubayr: Verily, the Prophet, may Allāh bless him, entered Makkah and he was wearing a black turban.

Wakīʿ Ibn al-Jarrāḥ informed us on the authority of Musāwir al-Warrāq, he on the authority of Jaʿfar Ibn ʿAmr Ibn Ḥurayth, he on the authority of his father: Verily, the Prophet, may Allāh bless him, delivered a sermon before the people, and he was wearing a black turban.

Wakīʿ Ibn al-Jarrāḥ informed us on the authority of Sufyān Ibn Abi al-Faḍl, he on the authority of al-Ḥasan; he said: The turban of the Apostle of Allāh, may Allāh bless him, was black.

ʿAttāb Ibn Ziyād informed us: ʿAbd Allāh Ibn al-Mubārak informed us: Sufyān informed us on the authority of him who heard al-Ḥasan [P. 151] saying: The banner of the Apostle of Allāh, may Allāh bless him, which was called *al-ʿuqāb* (vulture), and his turban were black.

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1 رضى الله عنها in Beirut edition, p. 454.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ibn Lahī'ah informed us on the authority of Bakr Ibn Sawādah: Yazīd Ibn Abī Ḥabīb related to me; he said: The banners of the Apostle of Allāh, may Allāh bless him, were black.

Muḥammad Ibn Mu'āwiyah al-Naysābūrī informed us: Ibn Lahī'ah informed us on the authority of Bakr Ibn Sawādah, he on the authority of Ṣāliḥ Ibn Khaywān: When the Prophet, may Allāh bless him, prostrated, he raised turban on his forehead.

Mūsā Ibn Dāwūd informed us: Mandal informed us on the authority of Ibn Jurayj, he on the authority of 'Aṭā: Verily, the Apostle of Allāh, may Allāh bless him, performed ablution and he was wearing a turban. He raised his turban from his head and rubbed the front of his head.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us; he said: Abū Shaybah al-Wāsiṭī informed us on the authority of Ṭarīf Ibn Shihāb, he on the authority of al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, used to wear turban, and he lowered down its end between his shoulders.

Muḥammad Ibn Sulaym al-'Abdī informed us: Al-Darāwardī related to me: 'Ubayd Allāh Ibn 'Umar informed us on the authority of Nāfi', he on the authority of Ibn 'Umar: When the Apostle of Allāh, may Allāh bless him, wore turban, he let (its end) fall between his shoulders.

Khālid Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb informed us on the authority of Abū Ṣakhr, he on the authority of Ibn Qusayṭ, he on the authority of 'Urwah Ibn al-Zubayr; he said: A turban of brocade was presented to the Apostle of Allāh, may Allāh bless him. He cut its brocaded portion and then wore it.

Al-Ḥibarah (Yamanite sheet).

'Affān Ibn Muslim, Abu al-Walid Hishām al-Ṭayālisī and 'Amr Ibn 'Āṣim informed us; they said: Hammām Ibn Yaḥyā

informed us : Qatādah informed us ; he said : I asked Anas Ibn Malik : What (kind of) cloth was liked by and pleasing to the Apostle of Allāh, may Allāh bless him ? He replied : *Al-Ḥibarah.*

Ma'n Ibn 'Īsā informed us : Muḥammad Ibn Hilāl informed us ; he said : I saw the *ḥibarah* (Yamanite) sheet of the Prophet, may Allāh bless him, on Hishām, i. e. Ibn 'Abd al-Malik. It had two borders.

SARSENET (السندس) AND SILK (الحرير) WHICH THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WORE AND THEN ABANDONED

Isḥāq Ibn 'Īsā informed us : Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd Ibn Jud'ān, he on the authority of Anas Ibn Mālik ; he said : The ruler (ملک) of Rome presented a cloak of sarsenet to the Apostle of Allāh, may Allāh bless him. I visualise (even now) his hands moving because of its length. The people began to say : O Apostle of Allāh ! this has descended on you from heaven. He replied : Why did you get wonderstruck at it ? By Him in Whose possession is my life ! Verily, a kerchief of Sa'd Ibn Mu'ādh in the Paradise [P. 152] is superior to it. Then he sent it to Ja'far Ibn Abī Ṭālib who wore it. The Prophet, may Allāh bless him, said to him : I did not give it to you to wear. He asked : What should I do with it ? He replied : Send it to your brother (friend)[1] Negus.

Hashim Ibn al-Qāsim informed us : Al-Layth Ibn Sa'd informed us : Yazīd Ibn Abī Ḥabīb related to me on the authority of Abu al-Khayr, he on the authority of 'Uqbah Ibn 'Āmir ; Verily, he said : A *farruj* that is a silk cloak was presented to the Apostle of Allāh, may Allāh bless him. He wore it, then he offered prayers

1 Negus was the title of the rulers of Abyssinia. The contemporary Negus of the Apostle of Allāh, may Allāh bless him, was Aṣḥamah Ibn Baḥr, who had given asylum to the Muhājirs.

in it. Then he removed it and returned it like one who disliked it and he said : It does not befit pious men.

Sulaymān Ibn Dāwūd al-Hāshimī informed us ; he said : Ibrahim Ibn Sa'd informed us on the authority of al-Zuhrī, he on the authority of 'Urwah, he on the authority of 'Āyishah[1] : Verily, the Apostle of Allāh, may Allāh bless him, offered prayers in a sheet having figures. He looked at its figures and after completing the prayers he said : Carry this sheet to Abū Jahm because it diverted my attention from prayers and bring me the Anbajānī[2] sheet of Abū Jahm.

Ma'n Ibn 'Īsā informed us : Mālik Ibn Anas informed us on the authority of 'Alqamah Ibn Abū 'Alqamah, he on the authority of his father, he on the authority of 'Āyishah ;[1] she said : Abu al-Jahm Ibn Ḥudhayfah presented a printed Syrian sheet to the Apostle of Allāh, may Allāh bless him. He offered prayers in it. When he returned, he said : Return this sheet to Abū Jahm because I looked at its prints which diverted my attention from prayers.

Ma'n Ibn 'Īsa informed us : Mālik informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father : Verily the Apostle of Allāh, may Allāh bless him, put on a sheet having prints. Then he gave it to Abū Jahm and took an Anbajāniyan sheet from him. Thereupon he asked : O Apostle ! Why ? The Apostle of Allāh, may Allāh bless him, said : I cast a glance on its prints in the prayers.

ACCOUNT OF THE TYPES OF HIS (PROPHET'S) DRESS, THEIR LENGTH AND BREADTH

Ma'n Ibn 'Īsā and Isḥāq Ibn Sulaymān al-Rāzī informed us ; they said : Mālik Ibn Anas informed us on the authority of Isḥāq

1 رضى الله عنها in Beirut edition, p 457.

2 Nibāj was a village. Anbajānī and Munbajānī are irregular adjectives.

Ibn ʿAbd Allāh Ibn Abī Ṭalḥah, he on the authority of Anas Ibn Mālik ; he said : One day I was walking with the Apostle of Allāh, may Allāh bless him, who was wearing a Najrāniyan sheet with thick border. A Badouin met him. He pulled his sheet very violently. Anas said : I saw the marks of that violent pulling of the border on the skin of the neck of the Apostle of Allāh, may Allāh bless him. Then he said : O Muḥammad ! order for me (something) to be given from the property of Allāh that is with you. He (Anas) said : The Apostle of Allāh, may Allāh bless him, turned to him and laughed. Then he ordered a gift for him.

Saʿīd Ibn Manṣūr informed us : Khālid Ibn ʿAbd Allāh informed us on the authority of Muslim al-*Aʿwar* (blind of one eye). he on the authority of Anas Ibn Mālik ; he said : The shirt of the Apostle of Allāh, [P. 153] may Allāh bless him, was of cotton of short length and short sleeves.

Muḥammad Ibn Rabīʿah al-Kilābī informed us on the authority of Mūsā al-Muʿallim (teacher), he on the authority of Budayl : The sleeve of the Apostle of Allāh, may Allāh bless him, was up to his wrist.

ʿAbd al-ʿAzīz Ibn ʿAbd Allāh al-Uwaysī informed us : Ibn Lahīʿah related to me on the authority of Abu al-Aswad, he on the authority of ʿUrwah Ibn al-Zubayr : Verily, the length of the sheet of the Prophet, may Allāh bless him, was four cubits and its width was two cubits and a span.

ʿAttāb Ibn Ziyād informed us : ʿAbd Allāh Ibn al-Mubārak informed us : Ibn Lahīʿah informed us on the authority of Muḥammad Ibn ʿAbd al-Raḥmān Ibn Nawfal : Verily, he related on the authority of ʿUrwah Ibn al-Zubayr : Verily, the garment of the Apostle of Allāh, may Allāh bless him, in which he met the deputations and his Ḥaḍramī sheet were (both) four cubits long and two cubits and a span wide ; it was with the Caliphs and it was worn out. They had rolled it in a piece of cloth and used to put it on their body on (the days of the festivals of) Sacrifice and Fiṭr.

'Uthmān Ibn Sa'id Ibn Murrah, the *mawlā* of Sa'īd Ibn al-'Āṣ said: Ḥasan informed us on the authority of Muslim, he on the authority of Mujāhid, he on the authority of Ibn 'Abbās; he said The Prophet, may Allāh bless him, used to wear a shirt of short sleeves and short length.

Yazīd Ibn Hārūn informed us: Isrā'īl Ibn Yūnus informed us on the authority of 'Abd al-A'lā al-Tha'labī, he on the authority of 'Abd al-Raḥmān Ibn Abī Laylā; he said: I was with 'Umar[1] who narrated a Tradition, in the course of which he said: I saw Abu al-Qāsim (the Prophet ﷺ) wearing a Syrian cloak with narrow sleeves.

DESCRIPTION OF HIS WAIST-WRAPPERS, MAY PEACE BE ON HIM

Khālid Ibn Khidāsh related to us: 'Abd Allāh Ibn Wahb informed us on the authority of Ibn Lahī'ah, he on the authority of Yazīd Ibn Abī Ḥabīb: Verily, the Apostle of Allāh, may Allāh bless him, used to lower his waist-wrapper in front and raise it in rear.

Abū Ḍamrah Anas Ibn 'Iyāḍ al-Laythī informed us on the authority of Muḥammad Ibn Yaḥyā the *mawlā* (enfranchised slave) of the Aslamīs, he on the authority of 'Ikrimah the *mawlā* (enfranchised slave) of Ibn 'Abbās; he said: I saw Ibn 'Abbās when he put on a waist-wrapper, that he lowered the front part of his waist-wrapper till its borders touched his feet, and he raised it in the rear. He ('Ikrimah) said: I asked him: Why do you put on your waist-wrapper in this way? He said: I saw the Apostle of Allāh, may Allāh bless him, putting waist-wrappers in this way.

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1 رضى الله عنه in Beirut edition, p. 459.

Sa'īd Ibn Manṣūr informed us : 'Abd al-'Aziz Ibn Muḥammad informed us : Muḥammad Ibn Abī Yaḥyā informed us on the authority of a man, he on the authority of Ibn 'Abbās ; he said : I noticed the Apostle of Allāh, may Allāh bless him, wearing his waist-wrapper below his navel and his navel was exposed. I saw 'Umar wearing his waist-wrapper above his navel.

[P. 154] ACCOUNT OF HIS (PROPHET'S) CONTENTMENT[1] WITH ONE GARMENT ; HIS WEARING A SHIRT ; AND WHAT HE SAID WHEN HE PUT ON A GARMENT

Khallād Ibn Yaḥyā al-Makki informed us : Sufyān al-Thawrī informed us on the authority of al-Rabī', he on the authority of Yazid Ibn Abān, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, mostly covered his head so that looked like the border of his cloak that appeard to be the sheet of an oil-man.

'Umar Ibn Ḥafṣ al-'Abdi informed us on the authority of Abū Muḥammad Yazid al-Raqāshī Ibn Abān, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, mostly covered his head with his sheet to such an extent that it turned out to be the sheet (ثوب) of an oil-man.

Al-Faḍl Ibn Dukayn informed us : Zuhayr informed us on the authority of 'Urwah Ibn 'Abd Allāh Ibn Qushayr : Mu'āwiyah Ibn Qurrah related to me on the authority of his father ; he said : I came to the Apostle of Allāh, may Allāh bless him, with a party of the people of Muzaynah. I offered *bay'ah* to him. His shirt was un-buttoned. Then I thrust my hand through the collar of his shirt and touched the seal. 'Urwah said : I never saw Mu'āwiyah and his son buttoning (their shirts) in winter or summar.

1 May Allāh bless him : in Beirut edition, p. 460.

'Abd al-Wahhāb Ibn 'Aṭā al-'Jjlī informed us : Sa'īd Ibn Iyās al-Jurayrī informed us on the authority of Abū Naḍrah, he on the authority of Abū Sa'īd al-Khudrī ; he said : When the Apostle of Allāh, may Allāh bless him, prepared a new cloth, he called it a shirt or a waist-wrapper or a turban and said : O Allāh ! all praises are to Thee ; Thou hast clothed me, I ask Thee to grant me its benefit and benefit of what it is made for. I seek refuge with Thee from its evil and the evil of what it is made for.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān informed us on the authority of Ibn Abī Laylā, he on the authority of 'Īsā, he on the authority of 'Abd al-Raḥmān Ibn Abī Laylā ; he said : When the Apostle of Allāh, may Allāh bless him, wore a cloth : or he (Prophet) said : When any one of you wears a cloth, he should say : All praises be to Allāh, Who clothed me with what covers my nakedness and with what I am decorated in my life.

Muḥammad Ibn Muqātil informed us : 'Abd Allāh Ibn al-Mubārak informed us : Mūsā Ibn 'Ubaydah informed us on the authority of Iyās Ibn Salamah, he on the authority of his father; he said : The Prophet, may Allāh bless him, sent 'Uthmān Ibn 'Affān to Makkah, and Abān Ibn Sa'īd took him under his protection, and made him ride on his saddle as his co-rider, till he arrived at Makkah. He said : O my uncle's son (cousin) ! I see you humble. Lower your waist-wrapper as the people of our tribe do. He replied : Our master wears the waist-wrapper in this way, to the middle of his calfs. He said : O my uncle's son ! circumambulate round the Ka'bah. He replied : We do not do any thing unless our master does it and we follow his foot-prints.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us : Abū 'Amr Ibn al-'Alā informed us on the authority of Iyās Ibn Ja'far al-Ḥanfī [P. 155] he said : The Apostle of Allāh, may Allāh bless him, had a piece of cloth (خرقة) with which he drenched when he performed ablution.

'Amr Ibn 'Āṣim al-Kilābi informed us : Hammām Ibn Yaḥyā informed us : Qatādah informed us on the authority of Muḥammad Ibn Sīrīn : Verily, the Prophet, may Allāh bless him, purchased a garment (حلة) or a peace of cloth for twenty nine she-camels.

Al-Faḍl Ibn Dukayn informed us : Hammām informed us on the authority of Qatādah, he on the authority of 'Alī Ibn Zayd, he on the authority of Isḥāq Ibn 'Abd Allāh Ibn al-Ḥārith Ibn Nawfal : Verily, the Prophet, may Allāh bless him, purchased a garment for twenty-seven *ūqiyahs* (of silver).

Al-Faḍl Ibn Dukayn informed us on the authority of 'Abd al-Salām Ibn Ḥarb : Mūsa al-Ḥārī[1] related to me in the time of the Umayyids ; he said : A Persian toga (طيلسان) was described before the Apostle of Allāh, may Allāh bless him. Thereupon he said : It is a cloth, thanks for which cannot be offered (to God fully).

Al-Faḍl Ibn Dukayn informed us : Ḥasan Ibn Ṣāliḥ informed us on the authority of Ismā'īl ; he said : The sheet of the Prophet, may Allāh bless him, was a coverlet, the price of which was a *dīnār*.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, OFFERING PRAYER IN ONE PIECE OF CLOTH AND THE MANNER OF WEARING IT

Waki' Ibn al-Jarrāḥ and Mūsā Ibn Dāwūd informed us on the authority of Sharīk Ibn 'Abd Allāh al-Nakha'ī, he on the authority of Ḥuṣayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās : Verily, he saw the Apostle of Allāh, may Allāh bless him, offering prayers in a

1 الحارثى in Beirut edition, p. 461.

single piece of cloth. He protected himself from the heat and cold of the earth by its remaining portion.

Abū Ḍamrah Anas al-Laythī Ibn 'Iyāḍ informed us : Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik ; he said : The last prayer that the Apostle of Allāh, may Allāh bless him, offered with the people led by Abū Bakr, was in one garment which he had wrapped beneath his arm-pit and over his shoulder.

Al-Faḍl Ibn Dukayn informed us : Mandal informed us on the authority of Ḥumayd, he on the authority of Anas ; he said : The Prophet, may Allāh bless him, offered prayers seated, during his ailment, in a single garment wrapped under his arm-pit and over his shoulder.

Muṭarrif Ibn 'Abd Allāh informed us : 'Abd al-Raḥmān Ibn Abi al-Mawwāl informed us on the authority of Mūsā Ibn Ibrāhīm Ibn Abī Rabī'ah, he on the authority of his father ; he said : We went to Anas Ibn Mālik who stood up to offer prayers in a single garment. We asked him : Do you offer prayers in a single garment while your sheet is lying ? He replied : Yes, I saw the Apostle of Allāh, may Allāh bless him, offering (prayers) in this manner.

Mūsā Ibn Dāwūd informed us : 'Abd al-'Azīz Ibn Abī Salamah informed us on the authority of Ḥumayd al-Ṭawīl, he on the authority of Anas, he on the authority of Umm al-Faḍl ; she said : The Apostle of Allāh, may Allāh bless him, offered al-Maghrib (sunset) prayers in his house in a single garment, during his last illness, wrapping it under his arm-pit and over his shoulder. He recited *wa al-Mursalāt*[1]. He could not offer prayers after that until he breathed his last.

'Ubayd Allāh Ibn [P. 156] Mūsā informed us : Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Umar Ibn Abī Salamah : Verily, the Prophet, may Allāh bless him, offered prayers in a single garment ; the sides of which were opposed to each other.

1 *Al-Qur'ān, sūrah,* 77.

Muḥammad Ibn Ismā'īl Ibn Abī Fudayk informed us on the authority of al-Ḍaḥḥāk Ibn 'Uthmān, he on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Umar Ibn Abī Salamah ; he said : I saw the Apostle of Allāh, may Allāh bless him, offering prayers in his house, wrapped in a single garment.

Anas Ibn 'Iyāḍ informed us on the authority of 'Ubayd Allāh Ibn 'Umar, he on the authority of Ibn Shihāb, he on the authority of 'Umar Ibn Abī Salamah al-Makhzūmī : Verily, he saw the Apostle of Allāh, may Allāh bless him, offering prayers, wrapped in a single garment.

'Abd Allāh Ibn Ja'far al-Raqqī informed us : 'Ubayd Allāh Ibn 'Amr informed us on the authority of Ibn 'Aqīl ; he said : We said to Jābir Ibn 'Abd Allāh : Lead us in prayers as you have seen the Apostle of Allāh, may Allāh bless him, offering prayers. He said : Thereupon he took a coverlet which he tied under his chest and said : I saw the Apostle of Allāh, may Allāh bless him, doing like this.

Al-Faḍl Ibn Dukayn informed us : Ibrāhim Ibn Ismā'īl Ibn Mujammi' informed us : Abu al-Zubayr informed us : Verily, I saw Jābir Ibn 'Abd Allāh offering prayers wrapped in a single garment. Verily Jābir informed him that he went to the Prophet of Allāh, may Allāh bless him ; he was offering prayers in a single garment, wrapped under his arm-pit and over his shoulder.

Al-Faḍl Ibn Dukayn informed us : Sufyān informed us on the authority of Abu al-Zubayr, he on the authority of Jābir ; he said : I saw the Apostle of Allāh, may Allāh bless him, offering prayers in a single garment, wrapped under his arm-pīt and over his shoulder.

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us : 'Amr informed me that al-Zubayr had related to him, that he saw Jābir Ibn 'Abd Allāh offering prayers in a single

garment, wrapped over his shoulder through his arm-pit while there were clothes with him. Abu al-Zubayr said : Jābir said, that he had seen the Apostle of Allāh, may Allāh bless him, doing like-wise.

Yazīd Ibn Hārūn informed us : Yazīd Ibn 'Iyāḍ Ibn Yazīd Ibn Ju'dubah informed us : Zayd Ibn Ḥasan informed us on the authority of Jābir Ibn 'Abd Allāh : Verily, the Apostle of Allāh, may Allāh bless him, offered prayers wearing a waist-wrapper and there was no other cloth besides it.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us : Ya'lā Ibn al-Ḥārith al-Muḥāribī informed us on the authority of Ghaylān Ibn Jāmi', he on the authority of Iyās Ibn Salamah, he on the authority of Ibn al-'Ammār Ibn Yasār, he on the authority of his father ; he said : The Apostle of Allāh, may Allāh bless him, led us in prayers in a single garment, wrapped over his shoulder through his arm-pit.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimashqī informed us on the authority of al-Ḥasan Ibn Yaḥyā al-Khushanī : Zayd Ibn Wāqid informed us on the authority of Busr Ibn 'Ubayd Allāh al-Ḥaḍramī, he on the authority of Abū Idrīs al-Khawlānī, he on the authority of Abu al-Dardā ; he said : The Apostle of Allāh, may Allāh bless him, came to us and led us in prayers in a single garment, wrapped over his shoulder through his arm-pits, and two sides opposing each other. When he was free, 'Umar said : (Did you offer prayers) in this and in this ? He replied : Yes. He meant : Prayers in sleeping dress الجنابة والصلاة.

Hāshim Ibn al-Qāsim informed us : Muḥammad Ibn [P. 157] Ṭalḥah, informed us on the authority of al-A'mash, he on the authority of Abū Sufyān, he on the authority of Jābir Ibn 'Abd Allāh, he on the authority of Abū Sa'īd al-Khudrī ; he said : I went to the Apostle of Allāh, may Allāh bless him, in his house and he was offering prayers in one garment wrapped over his shoulder through his arm-pit.

Hāshim Ibn al-Qāsim informed us: Al-Layth informed us: Yazīd Ibn Abī Ḥabīb informed us on the authority of Suwayd Ibn Qays, he on the authority of Mu'āwiyah Ibn Ḥudayj, he on the authority of Mu'āwiyah Ibn Abī Sufyān: Verily, he asked his sister Umm Ḥabībah, the wife of the Prophet, may Allāh bless him, if the Apostle of Allāh, may Allāh bless him, offered prayers in the garment which he was wearing when engaged in sexual intercourse. She replied: Yes, but only when he did not notice uncleanliness in it.

ACCOUNT OF THE BEDDING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND HIS LYING DOWN ON IT

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah[1]; she said: The bed of the Prophet was of leather stuffed with date fibre.

Hāshim Ibn al-Qāsim informed us: Abu Ma'shar informed us: Ḥārithah Ibn Muḥammad Ibn 'Abd al-Raḥmān Ibn Abi al-Rijāl informed us; he said: I went with al-Qāsim Ibn Muḥammad to my grandmother 'Amrah Bint 'Abd al-Raḥmān; she said: 'Āyishah[1] related to me; she said: The Apostle of Allāh, may Allāh bless him, admitted 'Umar Ibn al-Khaṭṭāb before him, while the Apostle of Allāh, may Allāh bless him, was lying and there was nothing except a mat between him and the earth, which had left marks on his sides. Under his head there was a pillow of leather stuffed with date fibre. Over his head was hung some fat which emitted odour.

Sa'id Ibn Sulaymān informed us: 'Abbād Ibn 'Abbād informed us on the authority of al-Mujālid, he on the authority of

1 رضى الله عنها in Beirut edition, p. 464.

al-Sha'bī, he on the authority of Masrūq, he on the authority of 'Āyishah[1]; she said : A woman of the Anṣār entered before me. She noticed the bedding of the Apostle of Allāh, may Allāh bless him, which was a wrapped cloak. She went out and sent a bedding which was stuffed with wool (صوف). Then the Apostle of Allāh, may Allāh bless him, came in ; he asked : What is this ? I said : O Apostle of Allāh ! such and such an Anṣāri woman came to me. She saw your bed, and on returning (home) she has sent it. Thereupon he said : Return it. I did not return it, and I wanted that it should remain in my home. He repeated it thrice and said : O Āyishah[1] ! if I wished, Allāh would have made mountains of gold and silver ; move with me.

'Umar Ibn Ḥafṣ informed us on the authority of Umm Shubayb, she on the authority of 'Āyishah[1] that she used to spread a cloak folded double. One night he came in and I had folded it four times. He slept on it and said : O 'Āyishah ! what has happened to my bedding tonight. It is not as it used to be. I said : O Apostle of Allāh ! I folded it four times. He said : Make it as it had been.

'Affān Ibn Muslim informed us : Abān Ibn Yazīd al-'Aṭṭār informed us : Yaḥyā Ibn Abī Kathīr informed us : 'Imrān Ibn Ḥiṭṭān related to me that 'Āyishah[1] [P. 158] related to him ; she said : The Prophet of Allāh, may Allāh bless him, did not leave in his house anything bearing the mark of a cross without breaking it.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Isrā'il, he on the authority of Simāk, he on the authority of Jābir Ibn Samurah ; he said : I went to the Prophet, may Allāh bless him, in his house and I saw him reclining[2] on a pillow.

Abū Ghassān Mālik al-Nahdī Ibn Ismā'il informed us : 'Umar Ibn Ziyād al-Ḥilālī informed us on the authority of al-Aswad Ibn

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1 رضى الله عنها in Beirut edition, p. 665.

2 متكئاً in Beirut edition, p. 665.

Qays, he on the authority of Jundab Ibn Sufyān ; he said : The finger of the Prophet, may Allāh bless him, was pricked by a thorn of the palm and it began to bleed. He said : This finger is bleeding but it has not suffered in the path of Allāh. He (Jundab) said : He was carried and placed on a bedstead which was netted with palm-rope, and under his head there was a pillow of leather stuffed with date fibre. Then 'Umar entered and observed marks of ropes in his side. Thereupon 'Umar wept. He (Prophet ﷺ) asked him : What makes you weep ? He replied : O Apostle of Allāh ! I have learnt that Ceasar and Kisrā sit on thrones of gold and wear silk (السندس و الاستبرق) or he said الحرير و الاستبرق . Thereupon he said : Will you not like to have the life hereafter, and for them this world ? He (Jundab) said : In the house there was fat which emitted odour. He ('Umar) said : If you order me I shall remove it. Thereupon he said : There is no other provision for the family.

'Amr Ibn 'Āṣim, al-Kilābi informed us : Abu al-Ashhab informed us ; he said . I heard al-Ḥasan saying : 'Umar Ibn al-Khaṭṭāb went to the Apostle of Allāh, may Allāh bless him, and he saw him (Prophet ﷺ) on a mat or a bedstead, Abu al-Ashhab doubted. He said : I saw that it had left marks on his side. He said : In the house there were odorous fats. He said : Thereupon 'Umar wept. He (Prophet ﷺ) asked : O 'Umar ! what makes you weep ? He ('Umar) said : You are the Prophet of Allāh, but Ceaser and Kisra sit on golden thrones. He (Prophet) said : O 'Umar ! will you not like that they get this world and we get thee hereafter ?

'Abd al-Wahhāb Ibn 'Āṭā and al-Faḍl Ibn Dukayn informed us ; they said : Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭā ; he said : One day 'Umar Ibn al-Khaṭṭāb came to the Prophet, may Allāh bless him, who was lying on a leather bedding. Al-Faḍl said in his narration : It was stuffed with date fibre. He added nothing to it. 'Abd al-Wahhāb added : In the house there were fats. Thereupon 'Umar wept. He (Prophet ﷺ) asked : O

'Umar ! what makes you weep ? He replied : I weep because Kisrā wears garments of several kinds of silk. Likewise there is the Ceasar, while you are the chosen and selected one of Allāh and I see you in the condition you are. He said : O 'Umar ! do not weep. If I liked, the mountains could be converted into gold and moved with me. And if the world had been worth a fly's wing in the eyes of Allāh, He would not have given anything from it to an unbeliever.

Yaḥyā Ibn 'Abbād and Hāshim Ibn al-Qāsim informed us, they said : Al-Mas'ūdī informed us on the authority of 'Amr Ibn Murrah, he on the authority of Ibrāhīm, he on the authority of 'Alqamah, he on the authority of 'Abd Allāh Ibn Mas'ūd ; he said : The Apostle of Allah, may Allāh bless him, slept on a mat which had left marks on his skin. When he woke up, I began to rub it and said : O Apostle of Allāh ! Will you not permit us to spread something [P. 159] on this mat to protect you ? Thereupon the Apostle of Allāh, may Allāh bless him, said : I have nothing to do with this world, I have nothing to do with this world, I am in the world but like a traveller sitting under the shade of the tree, who wakes a halt and leaves it.

Ma'n Ibn 'Īsā informed us : Mālik informed us on the authority of Abu al-Naḍr, the *mawlā* of 'Umar Ibn 'Ubayd Allāh ; he said : 'Umar Ibn al-Khaṭṭāb went to the Prophet, may Allāh bless him, who was on a fibre mattress or a straw-mat, which had left marks (on his body).

Mūsā Ibn Dāwūd informed us : Ibn Lahī'ah informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Sinān, he on the authority of Ibn Sa'd, he on the authority of Anas Ibn Mālik ; he said : I saw the Prophet, may Allāh blāss him, offering prayers on a carpet, in the house of Abū Ṭalḥah.

Hāshim Ibn al-Qāsim informed us : 'Abd al-'Azīz Ibn Abī Salamah informed us on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abī Ṭalḥah, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, led us in prayers in the

house of Umm Sulaym, on a mat, the colour of which had changed because of its being old. He said : He washed it with some water and then offered *sajdah* on it.

Muḥammad Ibn Rabī'ah al-Kilābī informed us on the authority of Yūnus Ibn al-Ḥārith al-Thaqafī, he on the authoriny of Abū 'Awn, he on the authority of his father, he on the authority of al-Mughīrah Ibn Shu'bah ; he said : The Apostle of Allāh, may Allāh bless him, had a fur-garment. He liked tanned fur so that he could offer prayers on it.

Muḥammad Ibn Muqātil informed us : 'Abd Allāh Ibn al-Mubārak informed us : Qays Ibn al-Rabī' informed us on the authority of 'Uthmān al-Thaqafī he on the authority of Abū Laylā al-Kindī, he on the authority of the Chief of this family, Jurayr, or Abū Jurayr ; he said : I went to the Apostle of Allāh, may Allāh bless him, who was delivering a sermon. I put my hand on his pillow which was of sheep-skin.

Hāshim Ibn al-Qāsim informed us : Abū Ma'shar informed us on the authority of Sa'd i.e. al-Maqburī, he said : The Prophet, may Allāh bless him, owned a mat which he spread in the day time and put it in a room of the mosque in the night in which he offered prayers.

'Affān Ibn Muslim informed us : Wuhayb informed us : on the authority of Mūsā Ibn 'Uqbah; he said: I heard Abu al-Naḍr relating on the authority of Busr Ibn Sa'īd he on the authority of Zayd Ibn Thābit : The Prophet of Allāh, may Allāh bless him, erected a room (حجرة) with (pieces of) mat in the mosque. The Apostle of Allāh, may Allāh bless him, offered prayers therein for several nigths. People assembled there. One night they missed his voice and thought he was sleeping, so some of them began to hem so that he might come out to them. Then he came out and said: I have been watching your action and I fear lest it be ordained for you and then it would be irksome for you. So offer your prayers, O people, at your houses, since the best of the prayers except prescribed ones are those offered in the house.

[P. 160] ACCOUNT OF THE MAT ON WHICH THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, OFFERED PRAYERS

'Affān Ibn Muslim informed us ; Thābit Ibn Yazīd informed us : 'Āṣim al-Aḥwal informed us on the authority of Abū Qulābah; he said : I entered the apartment of Umm Salamah and inquired from her son's daughter Umm Kulthūm about the prayer-carpet of the Prophet, may Allāh bless him. She showed me the mosque where there was a mat. I wanted to remove it, but she said : The Prophet, may Allāh bless him, used to offer prayers on it.

Yaḥyā Ibn 'Abbād informed us : Ḥammād Ibn Salamah informed us on the authority of al-Alandaq Ibn Qays, he on the authority of Dhakwān, he on the authority of 'Āyishah[1]; (she said): Verily, the Prophet, may Allāh bless him, used to offer prayers on the mat.

'Ubaydah Ibn Ḥumayd al-Taymī informed us : Sulaymān al-A'mash related to me on the authority of Thābit Ibn 'Ubayd, he on the authority of al-Qāsim Ibn Muḥammād Ibn Abī Bakr, he said : 'Āyishah[1] said : The Apostle of Allāh, may Allāh bless him, said : Bring the prayer-mat from the mosque to me. She said : I said : I am in courses. Thereupon he said : Courses are not in your hand.

Muḥammad Ibn Sābiq informed us : Zā'idah informed us on the authority of Ismā'īl al-Saddī, he on the authority of 'Abd Allāh al-Bahiyyi ; he said : 'Āyishah[2] related to me : Verily, the Apostle of Allāh, may Allāh bless him, was in the mosque. He said to a hand-maid : Pass on the mat to me. She said that she was in the courses. Thereupon he said that her courses were not in her hand. Then 'Āyshah[2] said : He meant that we could spread it and he could offer prayers on it.

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1 رضى الله عنها in Beirut edition, p. 468.

1 رضى الله عنها in Beirut edition, p. 469.

Muḥammad Ibn Al-Ṣabāḥ informed us : Hushaym informed us : Ibn Abī Laylā informed us on the authority of Nāfi', he on the authority of Ibn 'Umar : Verily, the Apostle of Allāh, may Allāh bless him, said : O 'Āyishah ! Bring the prayer-mat from the mosque. She replied : O Apostle of Allāh ! I am in the courses. He said : It is not in your hand.

Sa'īd Ibn Sulaymān informed us : Shurayk informed us on the authority of Abū Isḥāq, he on the authority of al-Bahiyyi, he on the authority of Ibn 'Umar : Verily, the Apostle of Allāh, may Allāh bless him, offered prayers on the mat.

Hāshim Ibn al-Qāsim informed us : Shu'bah informed us ; (second chain) Sa'īd Ibn Sulaymān informed us : 'Abbād Ibn al-'Awwām informed us ; both on the authority of al-Shaybānī, he on the authority of 'Abd Allāh Ibn Shaddād, he on the authority of Maymūnah Bint al-Hārith ; Verily, the Apostle of Allāh, may Allāh bless him, used to offer prayers on the mat.

ACCOUNT OF THE GOLDEN RING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Yazīd Ibn Hārūn and al-Faḍl Ibn Dukayn informed us ; they said: Sufyān informed us on the authority of 'Abd Allāh Ibn Dīnār; he said : I heard Ibn 'Umar ; (second chain), 'Affān Ibn Muslim and 'Abd Allāh Ibn [P. 161] Maslamah Ibn Qa'nab informed us ; they said : 'Abd al-'Azīz Ibn Muslim informed us on the authority of 'Abd Allāh Ibn Dīnār, he on the authority of Ibn 'Umar ; (third chain), Khālid Ibn Mukhallad al-Bajalī informed us : Sulaymān Ibn Bilāl informed us on the authority of 'Abd Allāh Ibn Dīnār, he on the authority of Ibn 'Umar ; (fourth chain) Muslim Ibn Ibrāhīm informed us : Juwayriyah Ibn Asmā informed us on the authority of Nāfi', he on the authority of Ibn 'Umar ; (fifth chain) Hāshim Ibn al-Qāsim informed us : Layth Ibn Sa'd informed us

on the authority of Nāfi', he on the authority of Ibn 'Umar ; (sixth chain) 'Affān Ibn Muslim and Khālid Ibn Khidāsh informed us ; they said : Abū 'Awānah informed us : Abū Bishr informed us on the authortty of al-Mughirāh[1] Ibn Ziyād al-Mawṣilī, he on the authority of Nāfi' he on the authority of Ibn 'Umar ; (seventh chain) Khālid Ibn Mukhallad al-Bajalī informed us : 'Abd Allāh Ibn 'Umar al-'Umari informed us on the authority of Nāfi', he on the authority of Ibn 'Umar ; (eighth chain) Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us : Zuhayr informed us : Mūsā Ibn 'Uqbah informed us : Nāfi' informed me that he heard Ibn 'Umar (saying) ; (ninth chain) 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us : Usāmah Ibn Zayd informed us on the authority of Nāfi', he on the authority of Ibn 'Umar ; their narrations are intermingled ; he said : The Apostle of Allāh, may Allāh bless him, had a golden ring prepared, the stone of which he used to turn towards his palm when he put it in his right hand. The people also got golden signets prepared. Subsequently the Apostle of Allāh, may Allāh bless him, sat on the pulpit then he took it out, and said : Verily, I put on this signet and kept its gem inside my hand. Then he threw it away and said : By Allāh ! I shall never wear it. The Prophet, may Allāh bless him, threw the ring away and then the people threw away their rings.

Al-Faḍl Ibn Dukayn informed us : Muḥammad Ibn Shurayk informed us on the authority of 'Amr Ibn Dīnār, he on the authority of Ṭāwūs ; (second chain) 'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he said : I heard Ṭāwūs relating : Verily, the Prophet, may Allāh bless him, prepared a ring of gold. While he was one day delivering a sermon to the people he saw it, and said : You will have another. Then he took it out and threw it saying : I shall never wear it,

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways and Khālid Ibn Mukhallad informed us ; they said ; Sulaymān Ibn Bilāl informed

1 عن between المغيره and ابن زياد in Beirut edition, p. 470.

us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father : Verily, the Apostle of Allāh, may Allāh bless him, used to wear a signet of gold in his left hand. Then he came out before the people. They began to see him. He placed his right hand on the small finger of his left hand ; then he returned to the members of his family and threw it away.

Ḥajjāj Ibn Muḥammad informed us : Shu'bah informed us on the authority of Qatādah, he on the authority of al-Naḍr Ibn Anas, he on the authority of Bashīr Ibn Nahīk, he on the authority of Abū Hurayrah, he on the authority of the Prophet, may Allāh bless him, that he prohibited the wearing of the golden ring.

[P. 162] ACCOUNT OF THE SILVER SIGENT-RING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Abd Allāh al-Anṣārī and 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us ; they said : Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik ; (second chain) Yazīd Ibn Hārūn and Hāshim Ibn al-Qāsim informed us ; they said : Shu'bah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, wrote an epistle to the Ceasor of Rome but did not seal it. It was said to him : Your epistle will not be read unless it is sealed. Thereupon the Apostle of Allāh, may Allāh bless him, got a silver signet-ring prepared on which was engraved Muḥammad the Apostle of Allāh.[1] He (Anas) said : As if I am seeing its whiteness in the hand of the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn, Muḥammad Ibn 'Abd Allāh al-Ansārī and 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us ; they said : Ḥumayd

1 صلى الله عليه وسلم (May Allah bless him) is also added in Beirut edition, p. 471.

al-Ṭawīl informed us ; (second chain) 'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us : Thābit informed us; some of them added some information to that furnished by others ; he said : Anas Ibn Mālik was asked : Had the Apostle of Allāh, may Allāh bless him, got a ring prepared ? He said : Yes. One night he delayed *al-'ishā* prayers till mid-night. When he had offered prayers, he turned to us and said : People have offered prayers and gone to sleep while you are still offering prayers during the time you wait for prayers. Anas said : As if I am just now seeing the glow of his signet-ring in his hand. Anas raised his left hand, (while he said this).

'Amr Ibn 'Āṣim al-Kilābī informed us : Hammām informed us on the authority of Abān Ibn Abī 'Ayyāsh, he on the authority of Anas Ibn Mālik : Verily, the Apostle of Allah, may Allāh bless him, got a signet prepared of silver only. He said : No body should make one like this.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Mūsā Ibn Dāwūd informed us ; they said : Zuhayr informed us : Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik ; he said : The signet-ring of the Apostle of Allāh, may Allāh bless him, was of silver[1] and its gem was also of it (silver). Zuhayr said : I asked Ḥumayd about the gem, how it was. He informed me that he did not know how it was.

'Abd Allāh Ibn Wahb al-Baṣrī and 'Uthmān Ibn 'Umar informed us ; they said : Yūnus Ibn Yazīd informed us on the authority of al-Zuhrī : Anas Ibn Malik related to me ; he said : The Apostle of Allāh, may Allāh bless him, got a signet-ring prepared of silver and its gem was from Abyssinia. 'Uthmān Ibn 'Umar added :[2] Its inscription was : Muḥammad the Apostle of Allāh.

Sulaymān Ibn Dāwūd al-Hāshimī and Mūsā Ibn Dāwūd al-Ḍalbi informed us ; they said : Ibrāhīm Ibn Sa'd informed us on

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1 كله "من فضة (entirely of silver) in Beirut edition, p. 472.

2 في حديثه (In his narration) in Beirut edition, p. 474.

the authority of Ibn Shihāb, he on the authority of Anas, that one day he saw a silver-ring in the hand of the Apostle of Allāh, may Allāh bless him. Subsequently people got silver-rings prepared for them, wearing them on their fingers. Thereupon the Prophet may Allāh bless him, threw away his ring and so the people also threw their rings.[1]

'Abd Allāh Ibn Numayr informed us on the authority of 'Ubayd Allāh Ibn 'Umar, he on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: The Apostle of Allāh, may Allāh bless him got a signet-ring prepared of silver. It was in his hand, then it was in the hand of Abū Bakr after him; then it was in the hand of 'Umar after him; then it was in the hand of 'Uthmān, till it fell in the Well of Arīs. Its inscription was: Muḥammad, the Apostle of Allāh.

Al-Faḍl Ibn Dukayn informed us: Ibn 'Uyaynah informed us on the authority of Ayyūb Ibn Mūsā, he on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: The Apostle of Allāh, may Allāh bless him, had a silver signet-ring on which was inscribed Muḥammad the Apostle of Allāh. He kept its gem towards the palm.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of Jābir, he on the authority of Muḥammad Ibn 'Alī and 'Aṭā; they said: The signet-ring of the Apostle of Allāh, may Allāh bless him, was of silver and on it was engraved: Muḥammad, the Apostle of Allāh.

Al-Faḍl Ibn Dukayn informed us: Sufyān informed us on the authority of Manṣūr, he on the authority of Ibrāhīm; he said: The signet of the Prophet, may Allāh bless him, was of silver and on it was (engraved): Muḥammad the Apostle of Allāh.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways informed us: Ja'far Ibn Muḥammad related to me on the authority of his father: Verily, the Apostle of Allāh, may Allāh bless him, dropped his

1 خاتم may mean signet as well as ring.

ring of gold, then got a ring prepared of silver and put it on his left (hand).

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of 'Īsā Ibn Abī 'Izzah, he on the authority of 'Āmir; he said: The signet-ring of the Prophet, may Allāh bless him, was of silver.

ACCOUNT OF THE SIGNET-RING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, GILDED WITH SILVER

Jarīr Ibn 'Abd al-Ḥamīd al-Rāzī informed us on the authority of Mughīrah, he on the authority of Farqad, he on the authority of Ibrāhīm; he said: The signet of the Apostle of Allāh, may Allāh bless him, was of iron gilded with silver.

Al-Faḍl Ibn Dukayn and Mūsā Ibn Dāwūd informed us; they said: Muḥammad Ibn Rāshid informed us on the authority of Makḥūl: Verily, the signet of the Apostle of Allāh, may Allāh bless him, was of iron gilded with silver except that its gem was exposed.

Al-Faḍl Ibn Dukayn informed us: Isḥāq informed us on the authority of Sa'īd: Verily, Khālid Ibn Sa'īd came to the Apostle of Allāh, may Allāh bless him, and in his hand there was a signet-ring. The Apostle of Allāh, may Allāh bless him, asked him: What is this signet-ring? He replied: This is a ring which I have got prepared. Thereupon he said: Pass it on to me. He passed it on to him, and it was a ring of iron gilded with silver. Then he asked: What is its inscription? He replied: Muḥammad, the Apostle of Allāh. He (Sa'īd) said: The Apostle of Allāh, may Allāh bless him, took it and put it on and it was the same that remained in his hand.

Aḥmad Ibn Muḥammad al-Azraqī al-Makkī informed us: 'Amr Ibn Yaḥyā Ibn Sa'īd al-Qurashi informed us on the authority of his grandfather; he said: When 'Amr Ibn Sa'īd Ibn al-'Āṣ

came from Abyssinia, he came to the Apostle of Allāh, [P. 164] may Allāh bless him. He (Prophet) asked him : O 'Amr ! What is this ring for, in your hand ? He replied : O Apostle of Allāh ! it is a ring. He asked : What is its inscription ? He replied : Muḥammad, the Apostle of Allāh. He ('Amr) said : The Apostle of Allāh, may Allāh bless him, took it and made it his seal. It remained in his hand till he passed away. Then it remained in the hand of Abū Bakr till he passed away. Then it remained in the hand of 'Umar till he passed away. Then 'Uthmān wore it. While he was (supervising the) digging a well for the people of al-Madīnah named the Well of Arīs and sitting on its edge, the ring fell in the well. 'Uthmān used to take out and put it on frequently. The people searched for it but did not find it.

ACCOUNT OF THE INSCRIPTION OF THE SIGNET-RING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

'Abd Allāh Ibn Idrīs al-Awdī informed us : Hishām informed us on the authority of Ibn Sīrīn ; he said : (The engraving) in the signet of the Apostle of Allāh, may Allāh bless him, was : In the name of Allāh, Muḥammad, the Apostle of Allāh.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us : My father related to me : Thumāmah related to me : Anas Ibn Mālik informed us ; he said : The engraving in the signet-ring of the Prophet, may Allāh bless him, was : Muḥammad, the Apostle of Allāh, in three lines—Muḥammad in a line, Rasūl in a line and Allāh in a line.

Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the authority of 'Abd al-'Azīz Ibn Ṣuhayb, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, got a signet-ring prepared. He said : We have got a signet-ring prepared

and an inscription engraved on it, so none of you should have the same inscription on theirs.

Muḥammad Ibn 'Abd Allāh al-Ansārī and 'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us ; they said : Ibn Jurayj related to us ; Al-Ḥasan Ibn Muslim informed me on the authority of Ṭāwūs ; he said : the Quraysh said to the Prophet, may Allāh bless him : Verily, there are people—as if they meant 'Ajamīs—who do not issue ordinances without a seal. This made him get a signet-ring prepared and inscribed on it : Muḥammad, the Apostle of Allāh. He said : The ring of none of you should have the same inscription as in my signet.

Abū 'Āṣim al-Ḍaḥḥāk Ibn Mukhallad al-Shaybānī informed us on the authority of Sa'īd Ibn Abī 'Urūbah, he on the authority of Qatādah, he on the authority of Anas ; he said : The inscription on the signet-ring of the Apostle of Allāh, may Allāh bless him, was : Muḥammad, the Apostle of Allāh.

Shabābah Ibn Sawwār informed us on the authority of al-Mubārak, he on the authority of al-Ḥasan ; he said : The Apostle of Allāh, may Allāh bless him, said : I have got a signet-ring prepared so none should encroach on it. He said : Its inscription was : Muḥammad Rasūl Allāh.

Ismā'īl Ibn Ibrāhīm al-Asadī informed us on the authority of Al-Ḥajjāj Ibn Abī 'Uthmān ; he said : Al-Ḥasan was asked about a man wearing a ring inscribed with the name of Allāh, and entering the privy. He asked : Was there no verse of the Book of Allāh inscribed on the ring of the Apostle of Allāh, [P. 165] may Allāh bless him, referring to Muḥammad Rasūl Allāh ?

Jarīr Ibn 'Abd al-Ḥamīd al-Rāzī informed us on the authority of Manṣūr, he on the authority of Ibrāhīm ; (second chain) Al-Faḍl Ibn Dukayn informed us : Shurayk informed me on the authority of Manṣūr, he on the authority of Ibrāhīm and Sālim Ibn Abī al-Ja'd ; (third chain) Yazīd Ibn Hārūn informed us : Sufyān Ibn Sa'īd informed us on the authority of Manṣūr, he on the authority of Ibrāhīm ; he said : The inscription on the signet-ring

of the Apostle of Allāh, may Allāh bless him, was : Muḥammad Rasūl Allāh.

'Ārim Ibn al-Faḍl informed us ; he said : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of Muḥammad ; he said : The inscription of the signet-ring of the Prophet, may Allāh bless him, was : Muḥammad Rasūl Allāh.

Al-Faḍl Ibn Dukayn informed us : Abū Khaldah informed us ; he said : I asked Abū al-'Āliyah : What was the inscription on the signet of the Apostle of Allāh, may Allāh bless him ? He replied : (It was) صدق الله, Allāh is Truth, then الحق الحق, Truth is truth ; then محمد رسول الله Muḥammad, the Apostle of Allāh after it.

Khālid Ibn Khidāsh informed us : 'Abd Allāh Ibn Wahb informed us on the authority of Usāmah Ibn Zayd : Verily, Muḥammad Ibn 'Abd Allāh Ibn 'Amr Ibn 'Uthmān related to him that when Mu'ādh Ibn Jabal returned from al-Yaman where the Apostle of Allāh, may Allāh bless him, had sent him, there was a silver ring in his hand with the inscription, Muḥammad Rasūl Allāh. The Apostle of Allāh, may Allāh bless him, asked him : What is this ring for ? He said : O Apostle of Allāh ! when I write something for the people, I apprehend that some thing may be added to it or diminished from it, so I have prepared a signet-ring to seal with it. He asked : What is its inscription ? He replied : Muḥammad Rasūl Allāh. Thereupon the Apostle of Allāh, may Allāh bless him, said : Every thing of Mu'ādh has embraced Islām, including his ring. Then the Apostle of Allāh, may Allāh bless him, took it and put a seal with it.

ACCOUNT OF WHAT HAPPENED TO HIS SIGNET-RING MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us : My father informed me : Thumāmah Ibn 'Abd Allāh related to me : Anas

Ibn Mālik related to us; he said: The signet-ring of the Prophet, may Allāh bless him, remained on his finger (lit. in his hand) till he passed away, then it remained on the fingers of Abū Bakr and 'Umar till they passed away. Then it remained on the finger of 'Uthmān for six years. When there remained six years (of his caliphate) we were with him at the well of Aris while he was moving the ring of the Apostle of Allāh, may Allāh bless him, on his finger it fell into the well. We made a search for it with 'Uthmān for three days but did not find it.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of Jābir, he on the authority of 'Adī Ibn 'Adī, he on the authority of 'Alī Ibn Ḥusayn; he said: (The signet-ring of) the Apostle of Allāh, may Allāh bless him, remained with Abū Bakr and 'Umar, and when 'Uthmān got it, he lost it and so he perished. Subsequently 'Alī got his own inscription engraved.

Al-Faḍl Ibn Dukayn informed us: Sa'īd Ibn 'Abd al-Raḥmān informed us: Muḥammad Ibn Sīrīn informed us: Verily, [P. 166] the ring of the Apostle of Allāh, may Allāh bless him, fell down from the hand of 'Uthmān. It was searched but was not found.

Al-Faḍl Ibn Dukayn and Abū Yaḥyā Isḥāq Ibn Sulaymān al-Rāzī informed us; they said: 'Abd al-'Azīz Ibn Abī Rawwād informed us on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, kept the gem of his ring touching his palm.

Yazīd Ibn Hārūn informed us: Ḥammād Ibn Salamah informed us; he said: I saw Ibn Abī Rāfi' wearing his ring in his right hand, and I inquired about it. He replied, that he saw 'Abd Allāh Ibn Ja'far wearing his ring in his right hand and 'Abd Allāh Ibn Ja'far said: The Apostle of Allāh, may Allāh bless him, used to wear his ring in his right hand.

Muḥammad Ibn 'Umar informed us: Isḥāq Ibn Ibrāhīm Ibn Abī Manṣūr informed us on the authority of Rubayḥ Ibn 'Abd

al-Raḥmān Ibn Abī Sa'īd, he on the authority of his father, he on the authority of his (Rubayḥ's) grandfather; (second chain) Muḥammad Ibn 'Umar informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of 'Abd al-Malik Ibn Muslim, he on the authority of Ya'lā Ibn Shaddād: Verily, the Prophet, may Allāh bless him, used to wear his ring in his left hand.

Aḥmad Ibn Muḥammad Ibn al-Walīd al-Azraqī informed us: 'Aṭṭāf Ibn Khālid informed us on the authority of 'Abd al-A'lā Ibn 'Abd Allāh Ibn Abī Farwah, he on the authority of Sa'īd Ibn al-Musayyib; he said: The Apostle of Allāh, may Allāh bless him, did not wear a ring till he met Allāh. Abū Bakr did not wear a ring till he met Allāh. 'Umar did not wear a ring till he met Allāh. 'Uthmān did not wear a ring till he met Allāh. Then he mentioned the three Comparions of the Prophet, may Allāh bless him.

ACCOUNT OF THE SHOES OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM

Yazīd Ibn Hārun informed us: Hammām informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik: There were two laces in the shoe of the Prophet, may Allāh bless him.

'Ubayd Allāh Ibn Mūsā informed us: Isrā'īl informed us on the authority of Jābir: Verily, Muḥammad Ibn 'Alī brought the shoe of the Apostle of Allāh, may Allāh bless him, before them. He showed me its heal which was like al-Ḥaḍramiyyah (shoe) with two laces.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us: Sufyān informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of 'Abd Allāh Ibn al-Ḥārith; he said: The shoe of the

Apostle of Allāh, may Allāh bless him, had two laces, the edges of which were tied in the heel?

'Affān Ibn Muslim and 'Amr Ibn 'Āsim informed us; they said: Ḥammām informed us on the authority of Qatādah, he on the authority of Anas; he said: The shoe of the Prophet, may Allāh bless him, had two laces. 'Affān said in his narration: From *sibt* i.e., there was no hair on them.

Yaḥyā Ibn 'Abbād informed us: Ḥammād Ibn Salamah informed us on the authority of Hishām Ibn 'Urwah; he said: I saw the shoe of the Apostle of Allāh, may Allāh bless him, with low heel, and pointed toe, [P. 167] with two laces.

Al-Faḍl Ibn Dukayn informed us: 'Īsa Ibn Ṭahmān informed us; he said: While I was with Anas, he ordered and a shoe with two laces was brought; then I heard Thābit al-Bunānī saying: This is the shoe of the Prophet, may Allāh bless him.

Hāshim Ibn al-Qāsim informed us: Shu'bah informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of 'Abd Allāh Ibn al-Ḥārith al-Anṣārī that he saw the shoes of the Prophet, may Allāh bless him, which had two laces.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Ibn 'Awn informed us; he said: I went with my shoes at Makkah to get laces for them. He (Ibn 'Awn) said: It was, I believe, in A.H. 100 or 110. I approached a cobbler to obtain laces for them. He (Ibn 'Awn) said: They (shoes) had two laces. He, (Ibn 'Awn) said: I said to him: Put laces of other type in them. He (cobbler) said: Should I not put laces in them as I have seen in the shoes of the Apostle of Allāh, may Allāh bless him. He (Ibn 'Awn) said: I asked him: Where did you see them? He replied: With Fāṭimah Bint 'Ubayd Allāh Ibn 'Abbās. He (Ibn 'Awn) said: I said: Put laces in them. He (Ibn 'Awn) said: He put laces in them with their edges on the right.

'Affān Ibn Muslim informed us: Sulaym Ibn Akhdhar informed us: Ibn 'Awn informed us; he said: I approached a

cobbler at Makkah and said to him : Put laces in my shoes. Thereupon he said : If you like I shall put laces in them to the right as I have seen in the shoes of the Apostle of Allāh, may Allāh bless him. I asked him : Where did you see them ? He replied : I saw them with Fāṭimah Bint 'Ubayd Allah Ibn 'Abbās. He (Ibn 'Awn) said : I said to him : Put laces in them as you have seen in the shoes of the Apostle of Allāh, may Allāh bless him. Then he put laces in them on the right side.

Al-Faḍl Ibn Dukayn and Qabīṣah Ibn 'Uqbah informed us on the authority of Sufyān ; (second chain) 'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us : All of them on the authority of al-Suddī : He informed us on the authority of one who heard 'Amr Ibn Ḥurayth who had observed the people offering prayers without their shoes and said : I saw the Apostle of Allāh, may Allāh bless him, offering prayers in mended shoes.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Mis'ar informed us on the authority of Ziyād Ibn Fayyāḍ, he on the authority of a man ; (he said) : The Prophet, may Allāh bless him, used to offer prayers in mended shoes.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Sufyān informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of Yazīd Ibn al-Shikhkhīr, he on the authority of Muṭarrif Ibn Shikhkhīr ; he said : A Bedouine informed me ; he said : I saw mended shoe of your Prophet, peace be on him.

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Zayd informed us on the authority of Sa'īd Ibn Yazīd ; (second chain) Hishām Ibn 'Abd al-Malik al-Ṭayālisī informed us on the authority of Abū 'Awānah, he on the authority of Abū Maslamah who is Sa'īd Ibn Yazīd ; he said : I asked Anas Ibn Mālik whether the Apostle of Allāh, may Allāh bless him, used to offer prayers in his shoes. He replied : Yes.

Muḥammad Ibn Mu'āwiyah al-Naysābūri informed us : Mujammi' Ibn Ya'qūb Ibn Mujammi' al-Anṣārī informed us :

Muḥammad Ibn Ismāil Ibn Mujami' informed me; he said: It was asked of 'Abd Allāh Ibn Abī Ḥabībah: How did you find the Apostle of Allāh, may Allāh bless him? He replied: I saw him offering prayers in his shoes in [P. 168] the mosque of Qubā.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Ḥusayn al-Mu'allim informed us on the authority of 'Amr Ibn Shu'ayb, he on the authority of his father, he on the authority of his ('Amr's) grandfather; he said: I saw the Apostle of Allāh, may Allāh bless him, offering prayers bare-footed, and also in shoes turning to his right and left, fasting in journey and also not observing fast in journey, and drinking (water) standing and also sitting.

Sa'īd Ibn Muḥammad al-Thaqafī informed us on the authority of al-Aḥwas Ibn Ḥakīm, he on the authority of Khālid Ibn Mā'dān; he said: The Apostle of Allāh, may Allāh bless him, offered prayers with shoes, bare-footed, standing, sitting and turning to his right and left.

Abu al-Walīd Hishām al-Ṭayālisī informed us: Ḥammād Ibn Salamah informed us on the authority of Abū Nu'āmah al-Sa'di, he on the authority of Abū Naḍrah, he on the authority of Abū Sa'īd; he said: While the Apostle of Allāh, may Allāh bless him, offered prayers, he placed his shoes to his left. Thereupon the people also placed their shoes. When the Apostle of Allāh, may Allāh bless him, completed the prayers, he said: What made you place your shoes? They said: We saw you placing yours, so we also placed. Thereupon he said: Gabriel informed me that there was filth or harm in them; so whoever sees filth or harm in his shoes he should wipe out from them and offer prayers in them.

Mūsā Ibn Dāwūd informed us: 'Abd Allāh Ibn Mu'ammal informed us on the authority of Muḥammad Ibn 'Abbād Ibn Ja'far; he said: Most of the prayers of the Prophet, peace be on him, were (offered) with shoes. He (Muḥammad) said: Gabriel came to him and said that there was some thing in it. So the Apostle of Allāh, may Allāh bless him, removed

the shoes and the people also removed their shoes. When he finished the prayers, he said to them: Why did you remove your shoes? They answered: We saw you removing yours so we removed ours. He said: Verily, Gabriel said to me there was some thing (filth) in them.

'Ubaydah Ibn Ḥumayd al-Taymi informed us on the authority of Manṣūr, he on the authority of Ibrāhīm; he said that the Prophet, may Allāh bless him, removed his shoes in prayers. When the people saw him taking off his shoes they took off theirs. He (Ibrāhīm) said: When he observed them putting off their shoes he put on his and after that he was never seen taking off his shoes (in prayers).

'Attāb Ibn Ziyād informed us on the authority of 'Abd Allāh Ibn al-Mubārak: Mālik Ibn Anas informed us on the authority of Abu al-Naḍr; he said: A strap of the shoe of the Apostle of Allāh, may Allāh bless him, was rent. He joined it with that of silk and continued seeing it. When he finished his prayers, he said to them: Cut it and replace it by the former one. It was said to him: How is it, O Apostle of Allāh? He replied: I was looking at it while offering prayers.

Sulaymān Ibn Ḥarb and 'Affān Ibn Muslim informed us; they said: Shu'bah informed us: Al-Ash'ath Ibn Sulaym informed us; he said: I heard my father relating on the authority of Masrūq, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, liked (commencing) with right in ablutions, in mounting (the camel etc.) and in wearing shoes. 'Affān said in his version: Then I asked him (Shu'bah) about it at al-Kūfah, he replied: (Commencing) with the right (hand or foot) as far as possible.

'Ubyd Allāh Ibn Mūsā al-'Absi informed us: Isrā'īl informed us on the authority of 'Abd Allāh Ibn 'Īsā, [P. 169] he on the authority of Muḥammad Ibn Sa'īd Ibn 'Abd Allāh Ibn 'Aṭā, he on the authority of 'Āyishah; she said: The Prophet, may Allāh bless him, used to wear shoes standing or sitting, drink water

standing or sitting, commence (his work sometimes) with the right and (sometimes) with the left.

Al-Faḍl Ibn Dukayn informed us : Hishām Ibn Sa'd informed us on the authority of Zayd Ibn Aslam, he on the authority of 'Ubayd Ibn Jurayj ; he said : I said to Ibn 'Umar : O Abū 'Abd al-Raḥmān ! I see you like these *sibtī* (of leather without hair) shoes. He replied : I observed the Apostle of Allāh, may Allāh bless him, wearing them and performing ablutions in them.

Hāshim Ibn al-Qāsim informed us : 'Āṣim Ibn 'Umar informed us on the authority of 'Abd Allāh Ibn Sa'd al-Maqburī. he on the authority of 'Ubayd Ibn Jurayj ; he (al-Muqbarī) said : I heard him ('Ubayd) while he was talking to my father ; he said : I went to Ibn 'Umar whom I said : I see you not wearing but *sibtī* shoes. Thereupon, he replied : I saw the Apostle of Allāh, may Allāh bless him, doing likewise.

Al-Faḍl Ibn Dukayn informed us : Yūnus Ibn Abī Isḥāq informed us : Al-Minhāl Ibn 'Amr informed us ; he said : Anas was the keeper of the shoes and water-skin of the Apostle of Allāh, may Allāh bless him.

ACCOUNT OF خف (LEATHER SOCKS) OF THE APOSTLE OF ALLAH, MAY ALLĀH BLESS HIM

Al-Faḍl Ibn Dukayn informed us : Dalham Ibn Ṣāliḥ informed us : A man related to me on the authority of 'Abd Allāh Ibn Buraydah, he on the authority of his father: Verily, the ruler (صاحب) of Abyssinia presented to the Apostle of Allāh, may Allāh bless him, two simple boots which he rubbed (with wet fingers).

Muḥammad Ibn Rabī'ah al-Kilābi informed us on the authority of Dalham Ibn Ṣāliḥ, he on the authority of Ḥujayr Ibn 'Abd Allāh, he on the authority of Ibn Buraydah, he on the authority of his father : Verily, the Negus presented the Apostle of Allāh,

may Allāh bless him, two simple black boots which he wore and rubbed with wet hands (while performing ablution).

ACCOUNT OF THE CLEANSING OF THE TEETH BY THE PROPHET,[1] MAY ALLĀH BLESS HIM

'Affān Ibn Muslim or some other person informed us on the authority of Hammām Ibn Yaḥyā, he on the authority of 'Alī Ibn Zayd ; he said : Umm Muḥammad related to us on the authority of 'Āyishah[2] : Verily the Prophet, may Allāh bless him, did not wake up from sleep during night or day but cleansed his teeth before performing ablutions.

Abū Ḥudhayfah Mūsā Ibn Mas'ūd al-Nahdī al-Baṣri informed us : 'Ikrimah Ibn 'Ammār informed us on the authority of Shaddād Ibn 'Abd Allāh ; he said : The (frequent) cleansing of the teeth had thinned the gums of the Apostle of Allāh, may Allāh bless him.

[F. 170] Sa'īd Ibn Manṣūr informed us : Hushaym informed us : Abū Ḥurrah informed us on the authority of al-Ḥasan, he on the authority of Ṣa'd Ibn Hishām, he on the authority 'Āyishah : Verily, a *miswāk* (tooth-brush) was put for the Apostle of Allāh, may Allāh bless him, by night, as he commenced cleansing teeth when he got up (from sleep) during the night. Then he performed ablutions and offered two short *rak'ahs*[3] of prayers. Then he offered eight *rak'ahs* (voluntary prayers) and then offered *witr*[4].

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Zayd informed us on the authority of Ghaylān Ibn Jarīr, he on the authority of Abū Hurayrah, he on the authority of his father ; he said : I saw the Prophet, may Allāh bless him, cleansing his teeth with a

1 رسول (Apostle) in place of نبی in Beirut edition, p. 483.

2 رضی الله عنها in Beirut edition, p. 483.

3 i.e.. recited short *sūrah*.

4 Semi-obligatory prayers.

miswāk in his hand and his mouth. He was uttering 'A ! 'A ! as if he was vomitting.

Al-Ḥajjāj Ibn Nuṣayr informed us : Al-Ḥusām Ibn Miṣakk informed us on the anthority of Qatādah, he on the authority of 'Ikrimah ; he said : The Apostle of Allāh, may Allāh bless him, cleansed his teeth with a fresh palm-branch while fasting. It was said to Qatādah : People dislike it. He said : By Allāh ! the Apostle of Allāh, may Allāh bless him, cleansed his teeth with a fresh twig of the palm while fasting.

Al-Faḍl Ibn Dukayn informed us ; he said : Mandal informed us on the authority of Thawr, he on the authority of Khālid Ibn Ma'dān ; he said : The Apostle of Allāh, may Allāh bless him, used to travel with *miswāk* (tooth-brush).

ACCOUNT OF THE COMB OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, HIS COLLYRIUM PENCIL, MIRROR AND CUP

Al-Faḍl Ibn Dukayn informed us : Mandal informed us on the authority of Ibn Jurayj; he said : The Apostle of Allāh, may Allāh bless him, had an ivory comb with which he combed (his hair).

Al-Faḍl Ibn Dukayn informed us : Mandal informed us on the authority of Thawr, he on the authority of Khālid Ibn Ma'dān; he said : the Apostle of Allāh, may Allāh bless him, used to travel with a comb, a mirror, oil, *miswāk* and collyrium.

Qabīṣah Ibn 'Uqbah informed us : Sufyān informed us on the authority of Rabī' Ibn Ṣubayḥ, he on the authority of Yazīd al-Riqāshī, he on the authority of Anas Ibn Mālik ; he said : The Apostle of Allāh, may Allāh bless him, used to apply oil to his head frequently, and washed his beard with water.

Yazīd Ibn Hārūn informed us : 'Abbād Ibn Manṣūr informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās, he said : The Apostle of Allāh, may Allāh bless him, had a

collyrium pencil and applied collyrium to either of his eyes thrice at the time of sleep.

Al-Faḍl Ibn Dukayn and Muḥammad Ibn Rabī'ah al-Kilābi informed us ; they said : 'Abd al-Ḥamīd Ibn Ja'far informed us on the authority of 'Imrān Ibn Abī Anas ; he said : The Prophet, may Allāh bless him, applied collyrium to his right eye three times and to his left eye twice.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Mūsā Ibn Dāwūd informed us ; they said : Ḥibbān informed us on the authority of Muḥammad Ibn 'Ubayd Allāh Ibn Abi Rāfi, he on the authority of his father, he on the authority of his (Muḥammad's) grandfather : Verily, the Apostle of Allāh, may Allāh bless him, anointed his eyes with antimony while he was fasting.

[P. 171] Yaḥyā Ibn 'Abbād informed us : Al-Mas'ūdi informed us ; (second chain) Surayj Ibn al-Nu'mān informed us ; Abū 'Awānah informed us ; both informed us on the authority of 'Abd Allāh Ibn 'Umar Ibn Khuthaym al-Makkī, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, said : Stick to use antimony which clears vision, and grows hair. Surayj added in his version : Verily, it is the best of things beautifying the eyes (انجال).

Muḥammad Ibn 'Abd Allāh al-Asadī informed us : Mandal informed us on the authority of Muḥammad Ibn Isḥāq, he on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah ; he said : Al-Muqawqis presented to the Apostle of Allāh, may Allāh bless him, a cup of glass, in which he used to drink (water etc).

Muḥammad Ibn 'Abd Allāh al-Asadi informed us : Mandal related to us on the authority of Ibn Jurayj, he on the authority of 'Aṭā ; he said : The Apostle of Allāh, may Allāh bless him, had a cup of glass in which he used to drink (water etc.).

Al-Faḍl Ibn Dukayn informed us : Shurayk informed us on the authority of Ḥumayd ; he said : I saw the cup of the Prophet,

may peace be on him, with Anas, strengthend with silver.

Mūsā Ibn Dāwūd informed us : Ibn Lahī'ah informed us on the authority of Abu al-Naḍr ; he said : The Apostle of Allāh, may Allāh bless him, had a bathing-vessel of brass.

ACCOUNT OF THE SWORDS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of 'Abd al-Majīd Ibn Suhayl ; he said : The Apostle of Allāh, may Allāh bless him, migrated to al-Madīnah with a sword which belonged to Abū Māthūr, meaning his (i.e. Ibn Suhayl's) father.

Muḥammad Ibn 'Umar informed us : Ibn Abi al-Zināḍ informed us on the authority of his father, he on the authority of 'Ubayd Allāh Ibn Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās : Verily, the Apostle of Allāh, may Allāh bless him, got his sword *dhu al-faqār* from the booty (غنيمة) obtained in the Battle of Badr.

Muḥammad Ibn 'Umar informed us : Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhrī, he on the authority of Ibn al-Musayyib (his narration being) similar to this adding that the Apostle of Allāh, may Allāh bless him, assigned this name to it.

'Ubayd Allāh Ibn Mūsā, al-Faḍl Ibn Dukayn and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us ; they said : Isrā'īl informed us on the authority of Jābir, he on the authority of 'Āmīr ; he said : 'Alī Ibn Ḥusayn brought out to us the sword of the Apostle of Allāh, may Allāh bless him, the hilt of which was of silver, and the ring and the chain, in which it was suspended, were (also) of silver. It was a sword which had been thinned and originally it belonged to Munabbih Ibn al-Ḥajjāj al-Sahmī, and he (Prophet) got it on the day of Badr.

Muḥammad Ibn Mu'āwiyah al-Naysābūri informed us : Ibn Abi al-Zinād informed us on the authority of his father, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās : Verily, the Prophet, may peace be on him, chose a sword for himself on the day of Badr [P. 172] which was called *dhu al-faqār* and the same he later saw in a dream on the day of Uḥud.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways informed us : Sulaymān Ibn Bilāl informed us on the authority of 'Alqamah Ibn Abī 'Alqamah ; he said : It has reached me and Allāh knoweth the best, that the name of the sword of the Apostle of Allāh, may Allāh bless him, was *dhu al-faqār* (literally having vertebrae) and that of his banner was *al-'Uqāb* (Eagle).

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Marwān Ibn Abī Sa'id Ibn al-Mu'allā ; he said : The Apostle of Allāh, may Allāh bless him, got three swords from the weapons of Banū Qaynuqā', one sword *Qalā'ī*[1], second called *battār* (killing) and the third called *al-hatf* (death). Subsequently he got two swords *al-Mikhdham* and *Rasūb* from Fulus.

'Affān Ibn Muslim informed us : 'Abd al-Wāḥid Ibn Ziyād informed us : Khuṣayf informed us on the authority of Mujāhid and Ziyād Ibn Abī Maryam ; they said : The sword of the Apostle of Allāh, may Allāh bless him, was *Khīfi*[2], and of sharp edge.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'il informed us on the authority of Jābir, he on the authority of 'Āmir ; he said : I read on the sheath of *dhu al-faqār*, the sword of the Apostle of Allāh, may Allāh bless him ; Blood money is due from the believers; none in Islām should be left without a *mawlā*. A person without a *mawlā* should be attributed to a tribe which is not known to

1 Qal'ah was the name of a celebrated tin mine.

2 *Khīf* means a knife and the sword being small in size was probably called *Khīfi*.

have had a *mawlā*. A *Muslim* should not be killed for an unbeliever.

'Amr Ibn 'Āṣim informed us : Hammām and Jarīr Ibn Ḥāzim informed us ; (second chain) Muslim Ibn Ibrāhīm, Yūnus Ibn Muḥammad al-Muwaddib and al-Aswad Ibn 'Āmir informed us : they said : Jarīr Ibn Ḥāzim informed us ; he said : Qatādah informed us on the authority of Anas Ibn Mālik ; he said : The hilt of the sword of the Apostle of Allāh. may Allāh bless him, was of silver. 'Amr Ibn 'Āsim added in his version that the edge of the scabbard of the sword of the Apostle of Allāh, may Allāh bless him, was of silver, its hilt was of silver and there was a silver ring between them.

Muslim Ibn Ibrāhīm and 'Abd al-Wahhāb Ibn 'Aṭā informed us ; they said Hishām al-Dastawā'ī informed us ; Qatādah informed us on the authority of Sa'īd Ibn Abi al-Ḥasan ; he said : The hilt of the sword of the Prophet, peace be on him, was of silver.

Khālid Ibn Mukhallad al-Bajalī informed us : Sulaymān Ibn Bilāl related to me : Ja'far Ibn Muḥammad informed us on the authority of his father ; he said : The edge of the scabbard of the sword of the Apostle of Allāh, may Allāh bless him, its hilt and circle were of silver.

ACCOUNT OF THE MAIL COATS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Marwān Ibn Abī Sa'īd Ibn al-Mu'allā ; he said : The Apostle of Allāh, may Allāh bless him, received two coats of mail, one of them called *al-Sa'diyyah* and the other *fiḍḍah*, from the equipment of Banū Qaynuqā'.

[P. 173] Muḥammad Ibn 'Umar informed us : Mūsā Ibn 'Umar informed us on the authority of Ja'far Ibn Maḥmūd, he on the authority of Muḥammad Ibn Maslamah ; he said : I saw on the Apostle of Allāh, may Allāh bless him, on the day of Uḥud, two coats of mail—one called *dhāt al-Faḍūl* and the other *fiḍḍah* ; and I saw on the day of Khaybar, two coats of mail—*dhāt al-fuḍūl* and *al-sa'diyyah*.

'Ubayd Allāh Ibn Mūsā, al-Faḍl Ibn Dukayn and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us ; they said : Isrā'īl informed us on the authority of Jābir, he on the authority of 'Āmir ; he said : 'Alī Ibn Ḥusayn brought out to us the coat of mail of the Apostle of Allāh, may Allāh bless him. It was of Yaman with thin chains. When it was suspended by its chains it did not touch the earth but when it was loosened it touched it.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us : Sulaymān Ibn Bilāl informed us ; (second chain) Khālid Ibn Khidāsh informed us : Ḥātim Ibn Ismā'īl informed us ; both informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father : There were two rings of silver in the coat of mail of the Apostle of Allāh, may Allāh bless him at a place. 'Abd Allāh said : On the breasts (ثدى), while Khālid said : On the chest (صدر). There were two circles of silver behind the back, Khālid said in his version on the authority of Ja'far : My father said : I put it on and it touched the earth.

Khālid Ibn Mukhallad al-Bajalī informed us : Sulaymān Ibn Bilāl related to me : Ja'far Ibn Muḥammad related to me on the authority of his father ; he said : The Apostle of Allāh, may Allāh bless him, had mortgaged his coat of mail with Abu al-Shaḥn, a Jew of Banū Ẓafar, for barley.

Yazīd Ibn Hārūn and Muḥammad Ibn 'Abd Allāh al-Asadī informed us ; they said : Sufyān Ibn Sa'īd informed us on the authority of al-A'mash, he on the authority of Ibrāhīm, he on the authority of al-Aswad, he on the authority of 'Āyishah ;[1] she said :

1 رضى الله عنها in Beirut edition, p. 488.

The Apostle of Allāh, may Allāh bless him, breathed his last while his coat of mail was mortgaged. Yazīd added in his version, for thirty *ṣā's* of barely, while Muḥammad Ibn 'Abd Allāh al-Asadī said in his version : For sixty *ṣā's*.

Yazīd Ibn Hārūn informed us ; he said : Hishām informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās (said something) like it, and one of them added : It was for providing his family.

Ḥajjāj Ibn Nuṣayr informed us : 'Abd al-Ḥamīd Ibn Bahrām informed us : Shahr Ibn Ḥawshab informed us : Asmā Bint Yazīd related to me : Verily, the Apostle of Allāh, may Allāh bless him, expired on the day he expired and (at that time) his coat of mail was mortgaged with a Jew for a *wasq*[1] of barley.

ACCOUNT OF THE SHIELD OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

'Attāb Ibn Ziyād informed us : 'Abd Allāh Ibn al-Mubārak informed us ; he said : 'Abd al-Raḥmān Ibn Yazīd Ibn Jābir informed us ; he said : I heard Makḥūl saying : The Apostle of Allāh, may Allāh bless him, had a shield which had the picture of the head of a ram. The Prophet, may Allāh bless him, disliked it. The next morning Allāh effaced it.

[P. 174] ACCOUNT OF THE SPEARS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND HIS BOWS

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Marwān Ibn Abī Sa'īd Ibn al-Mu'llā ; he said : The Apostle of Allāh,

1 A measure equal to 60 *ṣā's*. and a *ṣā'* is equal to 5 1/3 lbs.

may Allāh bless him, got from the weopons of Banū Qaynuqā' three spears and three bows ; the name of one bow was *al-Rawḥā*, the name of the other bow of *shawḥaṭ* (yew tree) was *al-Bayḍā* and the name of the yellow bow was *al-Ṣafrā* because it was of *al-naba'* wood.

ACCOUNT OF THE HORSES OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND HIS QUADRUPEDS

Muḥammad Ibn 'Umar informed us, Muḥammad Ibn Yaḥyā Ibn Sahl Ibn Ḥathmah informed us on the authority of his father ; he said : The first horse that the Apostle of Allāh, may Allāh bless him, owned was one that he purchased at al-Madīnah from a person of the Banū Fazārah for ten *ūqiyahs*[1] (of silver). Its name with that Bedouine was *al-Ḍaris*, but the Apostle of Allāh, may Allāh bless him, named him al-Sakb. The first battle that he fought on it was that of Uḥud. That day there was no horse with the Muslims except his and the horse of Abū Burdah Ibn Niyār which was called Mulāwiḥ.

Muḥammad Ibn 'Umar informed us : 'Abd al-Ḥamīd Ibn Ja'far informed us on the authority of Yazīd Ibn Abī Ḥabīb ; he said : The Apostle of Allāh, may Allāh bless him, owned a horse named al-Sakb.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Alqamah Ibn Abī 'Alqamah ; he said : It has reached me, and Allāh is the most knowing, that the name of the horse of the Prophet, may Allāh bless him, was al-Sakb which had some whiteness in his forehead and no whiteness in his feet.

Sulaymān Ibn Ḥarb informed us : Sa'īd Ibn Zayd informed us on the authority of al-Zubayr Ibn al-Khirrīt, he on the authority of Abū Labīd, he on the authority of Anas Ibn Mālik ; he

1 *Ūqiyah*, Arabicised form of uncia (ounce) which in the time of the Prophet was equal to five ounces.

said : The Apostle of Allāh, may Allāh bless him, raced his she-horse named Sayḥah which came first and it pleased him.

Muḥammad Ibn 'Umar informed us : Al-Ḥasan Ibn 'Umārah informed us on the authority al-Ḥakam Ibn Miqsam, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, owned a horse which was called al-Murtajiz.

Muḥammad Ibn 'Umar informed us ; he said. I asked Muḥammad Ibn Yaḥya Ibn Sahl Ibn Abī Ḥathmah about al-Murtajiz. He replied : It was a horse which he i.e., the Apostle of Allāh, may Allāh bless him, had purchased from a Bedouine. Khuzaymah Ibn Thābit had testified to it and the Bedouine belonged to Banū Murrah.

Muḥammad Ibn 'Umar informed us : Ubayyi Ibn 'Abbās Ibn Sahl informed us on the authority of his father, he on the authority of his (Ubayyi's) grandfather ; [P. 175] he said : It is a confirmed fact with me that the Apostle of Allāh, may Allāh bless him, owned three horses, Lizāz, al-Ẓarib and al-Laḥīf. As regards Lizāz it was presented to him by al-Muqawqis. As regards al-Laḥīf, it was presented to him by Rabī'ah Ibn Abi al-Barā. In reward he (Prophet[ﷺ]) appointed him to collect the *zakāh* of the animals of Banū Kilāb. As regards al-Ẓarib, Farwah Ibn 'Amr[1] al-Judhāmi had presented it to him. Tamīm al-Dāri presented a horse to the Apostle of Allāh, may Allāh bless him. It was known as al-Ward. He gave it to 'Umar[2] who rode on it fighting, in the way of Allāh, and subsequently he realized that it should be sold.

Ḥujayn Ibn al-Muthannā informed us : Al-Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazīd he on the authority of Sa'īd Ibn Abī Hilāl, he on the authority of Abū 'Abd Allāh Wāqid, that it (the report) had reached him, that the Apostle of Allāh, may may Allāh bless him, stood by a horse and rubbed its face with

1 Farwah Ibn 'Amr ('Umayr in Beirut edition, p. 490.) was a Byzantine chief in the territories adjoining Arabia, with Mu'ān in Syria as his headquarters. He informed the Prophet of his embracing Islām. Consequently the Byzantine authorities executed him: See Ibn Hishām Vol. II, pp. 591-92.

2 رضى الله عنه in Beirut edition, p. 490.

the sleeve of his shirt. Thereupon they asked : O Apostle of Allāh ! (do you rub) with your shirt ? He replied : Gabriel had frowned at me in regard to horses.

'Alī Ibn Yazīd al-Ṣudā'ī informed us on the authority of 'Abd al-Quddūs, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said: A white she-mule was presented to the Apostle of Allāh, may Allāh bless him. She was the first gray she-mule in Islām. The Apostle of Allāh, may Allāh bless him, sent me to his wife Umm Salamah. I brought wool and palm-leaf to him. Then the Apostle of Allāh, may Allāh bless him, and I twisted a halter and a check-strap. Then he entered the house and brought a new cloak which he folded double and then fourfold, on her back. Then he rose and mounted on her and made me sit behind him.

Muḥammad Ibn 'Umar informed us : Mūsā Ibn Ibrāhīm informed us on the authority of his father ; he said : Duldul was the mule of the Prophet, may Allāh bless him. It was the first mule seen in Islām. Al-Muqawqis had presented it to him. He had presented with it a donkey which was called 'Ufayr. The mule survived him (Prophet ﷺ) and was alive upto the time of Mu'āwiyah.

Muḥammad Ibn 'Umar informed us : Ma'mar informed us on the authority of al-Zuhrī ; he said : Duldul was presented by Farwah Ibn 'Amr al-Judhāmī.

Abū Bakr Ibn 'Abd Allāh Ibn Abī Uways informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Alqamah Ibn Abī 'Alqamah ; he said : It (report) has reached me, and Allāh knoweth the best, that the name of the mule of the Prophet, may Allāh bless him, was al-Duldul. It was white and remained at Yanba' till it died.

Muḥammad Ibn 'Umar al-Aslamī informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Zāmil Ibn 'Amr ; he said : Farwah Ibn 'Amr presented a she-mule to the Prophet, may Allāh bless him. It was called Fiḍḍah.

He bequeathed it to Abū Bakr along with his donkey Ya'fūr which died on the return journey from the last pilgrimage حجة الوداع.

Hāshim Ibn al-Qāsim al-Kinānī informed us : Layth Ibn Sa'd informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Abu al-Khayr, he on the authority of 'Abd Allāh Ibn Zurayr al-Ghāfiqī, he on the authority of 'Alī Ibn Abī Ṭālib he said : A she-mule was presented to the Apostle of Allāh, may Allāh bless him. Thereupon we said : O Apostle of Allāh ! if we get her impregnated by our horses, she will bear young ones like her. The Apostle of Allāh, may Allāh bless him, said : Those who do not know, do it.

Abū Bakr Ibn [P. 176] 'Abd Allāh Ibn Abī Uways al-Madanī informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Alqamah Ibn Abī 'Alqamah ; he said : It (report) has reached me, and Allāh knoweth the best, that the name of the donkey of the Prophet, may Allāh bless him, was al-Ya'fūr.

Ya'qūb Ibn Iṣḥāq al-Ḥaḍramī informed us : Yazīd Ibn 'Aṭā al-Bazzāz (cloth-merchant) related to me : Abū Isḥāq informed us on the authority of Abū 'Ubaydah Ibn 'Abd Allāh Ibn Mas'ūd, he on the authority of his father ; he said : The Prophets used to wear *sūf* (wool), milk she-goats and ride donkeys. The Apostle of Allāh, may Allāh bless him, owned a donkey known as 'Ufayr.

Muḥammad Ibn 'Abd Allāh al-Asadī and Qabīṣah Ibn 'Uqbah informed us ; they said : Sufyān al-Thawrī informed us on the authority of Ja'far, he on the authority of his father ; he said : The she-mule of the Prophet, may Allāh bless him, was called al-Shahbā and his donkey al-Ya'fūr.

ACCOUNT OF THE CAMELS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us : Mūsā Ibn Muḥammad Ibn Ibrāhīm al-Taymī related to me on the authority of his father ;

he said : Al-Qaṣwā[1] was from the animals of Banū al-Ḥarīs. Abū Bakr purchased her and one other with her for eight hundred dirhams. The Apostle of Allāh, may Allāh bless him, took her for four hundred (dirhams). She remained with him till she died. It was on her that he migrated. When the Apostle of Allah, may Allāh bless him, arrived at al-Madīnah, she had grown four teeth. Her names were al-Qaṣwā, al-Jad'ā and al-'Aḍbā.

Muḥammad Ibn 'Umar informed us : Ibn Abī Dhīb related to me on the authority of Yaḥyā Ibn Ya'lā, he on the authority of Ibn al-Musayyib ; he said : Her name was al-'Aḍbā and her ear was mutilated (at the end).

Muḥammad Ibn 'Abd Allāh al-Asadī and Qabīṣah Ibn 'Uqbah informed us ; they said : Sufyān related to us on the authority of Ja'far, he on the authority of his father ; he said ; A she-camel belonged to the Apostle of Allāh, may Allāh bless him, and she was called al-Qaṣwā.

Abū Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Alqamah Ibn Abī 'Alqamah ; he said: It has reached me, and Allāh knoweth the best, that the name of the she-camel of the Prophet, may Allāh bless him, was al-Qaṣwā.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us on the authority of Ḥumayd al-Ṭawīl, he on the authority of Anas Ibn Mālik ; he said : A she-camel belonged to the Apostle of Allāh, may Allāh bless him, she was called al-'Aḍbā and she was never defeated in a race. He (Anas) said : A Bedouine came there on a young camel and ran with her. She was preceded by him. This grieved the Muslims. They remarked : Al-'Aḍbā has been preceded. He (Anas) said : It (report) reached the Apostle of Allāh, may Allāh bless him, who said : Allāh had a right to humiliate one who rises high in the world.

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1 This was the name of the she-camel of the Prophet ﷺ.

Ma'n Ibn 'Īsā informed us : Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of Sa'īd Ibn al-Musayyib ; he said : Al-Qaṣwā was the she-camel [**P. 177**] of the Apostle of Allāh, may Allāh bless him. She (always) left behind (other camels) when put to race. Once she was left behind. It grieved the Muslims that she was left behind. Thereupon the Apostle of Allāh, may Allāh bless him, said : When people elevate or want to elevate a person, Allāh humiliates him.

Muḥammad Ibn 'Umar informed us . Ayman Ibn Nābil related to me on the authority of Qudāmah Ibn 'Abd Allāh, he said : I saw the Apostle of Allāh, may Allāh bless him, in his pilgrimage, performing *ramyi*[1] (throwing pebbles) on a red she-camel.

Muḥammad Ibn 'Umar informed us : Al-Thawrī related to me on the authority of Salamah Ibn Nubayṭ, he on the authority of his father ; he said : I saw the Apostle of Allāh, may Allāh bless him, during the pilgrimage at 'Arafah on a red camel.

ACCOUNT OF THE MILK-YIELDING SHE-CAMELS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us : Mu'āwiyah Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn Abī Rāfi' related to me ; he said : The Apostle of Allāh, may Allāh bless him, owned milk-yielding she-camels ; they were carried away by the people from the forest. They were twenty in number and the members of the family of the Apostle of Allāh, may Allāh bless him, used to get their sustenance from them (their milk). Every night two large water-skins, containing milk were brought to him. Among them were she-camels which yielded much milk and they were called, al-Ḥannā, al-Samrā, al-'Aris, al-Sa'diyah, al-Baghūm, al-Yasirah and al-Dabbā.

1 It is a ritual of pilgrimage.

Muḥammad Ibn 'Umar informed us : Hārūn Ibn Muḥammad related to me on the authority of his father, he on the authority of Nabhān, the *mawlā* of Umm Salamah ; he said : I heard Umm Salamah saying : Our sustenance provided by the Apostle of Allāh, may Allāh bless him, was on milk ; or else she had said : most of our sustenance. The Apostle of Allāh, may Allāh bless him, owned milk-yielding she-camels which lived in a forest. He had allotted them to his wives. A milk-yielding she-camel was called al-'Arīs. We lived on her milk and took as much as we liked. To 'Āyishah was allotted a milk-yielding she-camel called al-Samrā, which yielded abundant milk, and it was not like that of mine. Their herdman took the milk-yielding she-camels to the pasture of al-Jawwāniyah. They were brought in the evening to our apartments and they two were milked. It was found that his (i. e. Prophet's^{ص}) milk-yielding she-camel yielded more plentiful and abundant (milk).

Muḥammad Ibn 'Umar informed us: Mūsā Ibn 'Ubaydah related to me on the authority of Thābit the *mawlā* of Umm Salamah ; she said : Al-Ḍaḥḥāk Ibn Sufyān al-Kilābi presented a milk-yielding she-camel called Burdah to the Apostle of Allāh, may Allāh bless him. I never saw a camel more beautiful than that. She yielded milk equal (to that of) two milk-yielding she-camels. She was brought by night to our apartments. Hind and Asmā grazed her alternately at Uḥud and al-Jammā. Then he brought her to our residence and with him there was a sheet full of leaves of trees having fallen of themselves or plucked. She passed the night with (this) fodder till morning. Mostly she was milked for his guests [P. 178] who drank of it till they were satisfied. The remaining was distributed among us. Her milk in the morning was very good.

Muḥammad Ibn 'Umar informed us: 'Abd al-Salām Ibn Jubayr informed us on the authority of his father ; he said : The Apostle of Allāh, may Allāh bless him, owned seven milk-yielding she-camels which lived at Dhu al-Jadr and at al-Jammā. Their milk was brought to us. One of them was called Mahrah, another

al-Shaqrā, and another al-Dabbā. Mahrah was one which Sa'd Ibn 'Ubādah sent to him from the animals of Banū 'Aqīl. She yielded much milk. As regards al-Shaqrā and al-Dabbā, he had purchased them at the market of al-Nabaṭ from Banū 'Āmir Others were Burdah, al-Samrā, al-'Arīs, al-Yasīrah and al-Ḥannā which were milked, and their milk was brought to him by night. A slave of the Prophet, may Allāh bless him, named Yasār was with them. (Some people) killed him.

Muḥammad Ibn 'Umar informed us; he said: Sulaymān Ibn Bilāl related to me on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Sa'īd, Ibn al-Musayyib; he said: When the Apostle of Allāh, may Allāh bless him, did not get milk of his milk-yielding she-camels in the evening; he would say: May Allāh keep him thirsty who kept the family of Muḥammad thirsty tonight.

ACCOUNT OF MILK-YIELDING SHE-GOATS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us: Zakariyyā Ibn Yaḥyā related to me on the authority of Ibrāhīm Ibn 'Abd Allāh, a descendant of 'Utbah Ibn Ghazwān; he said: There were seven milk-yielding she-goats of the Apostle of Allāh, may Allāh bless him—'Ajwah, Zamzam, Suqyā, Barakah, Warisah, Iṭlāl and Iṭrāf.

Muḥammad Ibn 'Umar informed us: Abū Isḥāq related to me on the authority of 'Abbād Ibn Manṣūr, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, owned seven milk-yielding she-goats which were grazed by Umm Ayman.

Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Malik Ibn Sulaymān related to me on the authority of Muḥammad Ibn

'Abd Allāh Ibn al-Ḥuṣayn; he said: The milk-yielding she-goats of the Apostle of Allāh, may Allāh bless him, were grazed at Uḥud, and every night they were brought to the apartment in which the Apostle of Allāh, may Allāh bless him, happened to stay.

Muḥammad Ibn 'Umar informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Muslim Ibn Yasār, he on the authority of Wajīhah, the *mawlāt* (enfranchised slave-girl) of Umm Salamah; she said: I asked Umm Salamah: Was the Apostle of Allāh, may Allāh bless him, accustomed to go to the forest? She said: No. I do not know. We had seven goats, which were grazed by a shepherd alternately at al-Jammā and Uḥud, and brought back by night. The Apostle of Allāh, may Allāh bless him, had milch-camels at Dhu al-Jadr and their milk was brought to us at night. Sometimes they were at the forest and their milk was brought to us at night. Mostly our sustenance was obtained from the camels and goats.

Al-Aswad [P. 179] Ibn 'Āmir and al-Haytham Ibn Khāriah informed us; they said: Yaḥyā Ibn Ḥamzah informed us on the authority of Zayd Ibn Wāqid and al-Nu'mān, they on the authority of Makḥūl; (he said) that he was asked about the skin of a dead animal. He replied: The Apostle of Allāh, may Allāh bless him, owned a she-goat, named Qamar. When he lost it one day he asked: What has happened to Qamar? They said: O Apostle of Allāh! it has died. He asked: What have you done of its skin? They said: It is a corpse. He said: The tanning of the skin of a corpse is its cleanliness (i.e. the tanning makes it clean). Al-Haytham did not mention al-Nu'mān in his version but said only: On the authority of Zayd, he on the authority of Makḥūl.

Muḥammad Ibn 'Umar informed us: Khālid Ibn al-Yās informed us on the authority of Ṣāliḥ Ibn Nabhān, he on the authority of his father, he on the authority of Abu al-Haytham Ibn al-Tayyihān, he on the authority of the Prophet, may Allāh bless him; he said: There is no family having a she-goat but has its blessing in their house.

Muḥammad Ibn 'Umar informed us: Khālid Ibn al-Yās informed us on the authority of Abū Thifāl, he on the authority of Khālid, he on the authority of the Prophet, peace be on him; he said: Any family passing night with three goats will have angels offering prayers for them throughout the night till morning.

ACCOUNT OF THE SERVANTS AND THE *MAWLĀS* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar al-Aslamī informed us: Muḥammad Ibn Nu'aym Ibn 'Abd Allāh al-Mujmir informed us on the authority of his father; he said: I heard Abū Hurayrah saying: I believe Hind and Asmā al-Aslamīs the sons of Ḥārithah, were not but the slaves of the Apostle of Allāh, may Allāh bless him. Muḥammad Ibn 'Umar said: They served him and did not leave his door, nor did Anas Ibn Mālik.

Muḥammad Ibn 'Umar informed us: Fā'id the *mawlā* of 'Abd Allāh informed us on the authority of 'Abd Allāh Ibn 'Alī Ibn Abī Rāfi', he on the authority of his grandmother Sulmā; she said: The servants of the Apostle of Allāh, may Allāh bless him, were besides me, Khuḍrah, Raḍwā and Maymūnah Bint Sa'd. The Apostle of Allāh, may Allāh bless him, manumitted us all.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān al-Thawrī informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: There was a slave-girl of the Prophet, may Allāh bless him, named Khuḍrah:

Muḥammad Ibn 'Umar informed us: 'Utbah Ibn Jabīrah al-Ashhalī related to me; he said: 'Umar Ibn 'Abd al-'Azīz wrote to Abū Bakr Ibn Ḥazm: Search for me the names of the slaves of the Apostle of Allāh, may Allāh bless him, be they men or

women, and his *mawlās* (enfranchised slaves). He wrote to inform him that there was Umm Ayman whose name was Barakah. She belonged to the father of the Apostle of Allāh.[1] The Apostle of Allāh, may A lāh bless him, inherited her and then manumitted her. There was 'Ubayd al-Khazraji to whom she was married at Makkah. She bore Ayman. Khadijah owned Zayd Ibn Ḥārithah whom Ḥakīm Ibn Ḥizām Ibn Khuwaylid had purchased at the market of 'Ukāẓ for four hundred dirhams. The Apostle of Allāh, may Allāh bless him, asked [**P. 180**] Khadijah to bequeath Zayd Ibn Ḥārithah to him. This took place after he had married her. She made a gift of him to him (the Prophet). The Apostle of Allāh, may Allāh bless him, set free Zayd Ibn Ḥārithah and liberated his wife Barakah. There was Abū Kabshah born at Makkah, whom he set free. There was Ansah from the people born at al-Sarāh whom he manumitted. Sāliḥ Shuqrān was a slave of his and he manumitted him. Safīnah was another slave whom he set free. Thawbān was one of the Yamanites whom the Apostle of Allāh, may Allāh bless him, had purchased at al-Madīnah and manumitted. His relatives live in al-Yaman. There was Rabāḥ Aswad whom he manumitted. There was Abū Rāfi' (a slave) of al-'Abbās. He bequethed him to the Apostle of Allāh, may Allāh bless him. When al-'Abbās embraced Islām, Abū Rāfi' conveyed the good news of his joining Islām to the Apostle of Allāh, may Allāh bless him, who was much pleased and manumitted him. His name was Aslam. There was Faḍālah who was his Yamanite *mawlā*. He lived in Syria after that. Abū Muwayhibah was born amidst Muzaynites. He manumitted him. Rāfi' was a slave of Sa'īd Ibn al-'Āṣ. Subsequently his children inherited him. Some of them liberated him, to the extent of their share, in Islām. While others abstained. Rāfi' approached the Prophet, may Allāh bless him, to seek his assistance for the share not manumitted. He talked with him about him. He made a gift of him to the Prophet, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, manumitted him and so he used to say: I am the

1 صلى الله عليه وسلم in Beirut edition, p. 497.

mawlā of the Apostle of Allāh, may Allāh bless him. There was Mid'am, a slave of the Prophet, may Allāh bless him. Rifā'ah Ibn Zayd al-Judhāmi had gifted him to him (the Prophet ﷺ). He was born at Ḥismā.

Muḥammad Ibn 'Umar informed us: Mālik Ibn Anas informed us on the authority of Thawr Ibn Zayd al-Dīli, he on the authority of Abu al-Ghayth, he on the authority of Abū Hurayrah; he said: Rafā'ah Ibn Zayd al-Judhāmī had gifted him to him (the Prophet ﷺ). When the Apostle of Allāh, may Allāh bless him, was present at Khaybar, he retired to Wādi al-Qurā. When he was taking out the camel-litter, an arrow from an unknown person shot him, and he died. Then it was said: Bravo the martyrdom! Thereupon the Prophet, peace be on him, said: No. By Him in Whose control is my life, the turban that he seized from us on the day of Khaybar, will be burnt on him (his head) in hell.

Now the narration is linked with the previous one; he said: There was Karkarah, a slave of the Prophet, peace be on him.

Hāshim Ibn al-Qāsim al-Kinānī informed us: 'Ikrimah Ibn 'Ammār informed us: Iyās Ibn Salamah Ibn al-Akwa' related to me on the authority of his father in the course of a *ḥadīth* that he narrated: There was a slave of the Prophet, peace be on him, named Rabāḥ. He was behind the Prophet, peace be on him, when 'Uyaynah Ibn Ḥiṣn made a raid on him.

ACCOUNT OF THE HOUSES (بيوت) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND THE APARTMENTS (حجره) OF HIS WIVES

Muḥammad Ibn 'Umar informed us: 'Abd Allāh Ibn Yazīd al-Hudhali informed us; he said: I saw the houses of the wives of the Apostle of Allāh when 'Umar Ibn 'Abd al-'Aziz demolished them. They were built [P. 181] with sun-dried bricks and rooms were constructed of palm-leaf stalks plastered with earth. I

counted them, and there were nine rooms. They were (situated) from the house of 'Āyishah[1] to the door joining the door of the Prophet, may peace be on him, and that of Asmā Bint Ḥasan Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn al-'Abbās. I saw the house of Umm Salamah and her room of sun-dried bricks. Thereupon I asked her grandson (about it). He replied: When the Apostle of Allāh, may Allāh bless him, fought the *ghazwah* of Dūmah, Umm Salamah built her room with sun-dried bricks. When the Apostle of Allāh, may Allāh bless him, looked at the bricks, he went to her first of all and said to her: What is this construction? She said: O Apostle of Allāh! I like to obstruct the gaze of the people. He said: O Umm Salamah! the worst investment of the wealth of Muslims is the construction (of building).

Muḥammad Ibn 'Umar said: Then I related this Ḥadīth to Mu'ādh Ibn Muḥammad al-Anṣāri. Thereupon, he said: I heard 'Aṭā al-Khurāsānī in a meeting where 'Umar Ibn Abī Anas was saying, while he was between the grave (of the Prophet) and (his) pulpit: I saw the apartments of the wives of the Apostle of Allāh, may Allāh bless him, constructed of palm-leaf stalks and on their doors were curtains of black hair (wool). I was present when the epistle of al-Walīd Ibn 'Abd al-Malik was read containing the order to take the apartments of the wives of the Prophet, may Allāh bless him, within the mosque of the Apostle of Allāh, may Allāh bless him. I never saw (people) more weeping than on that day.

'Aṭā continued: Then I heard Sa'īd Ibn al-Musayyib say: By Allāh, that day I wanted that they should have been left as they were. Any person growing (living) at al-Madīnah, or coming from the four corners of the world could see on what the Apostle of Allāh, may Allāh bless him, contented during his life. As a result people would have abstained from hoarding and boasting (on excessive wealth). Mu'ādh said: When 'Aṭā al-Khurāsānī finished his narration, 'Umar Ibn Abī Anas said: Out of them four houses

1 رضى الله عنها in Beirut edition, p. 499.

were of sun-dried bricks, and their apartments were of palm-leaf stalks, and there were five houses of palm-leaf stalks plastered with earth with no apartments ; on their doors were curtains of hair. I measured the screen and found them three cubits (ذراع) into one cubit, more or less. As regards the weeping (of the people) that day which I mentioned, I saw sitting (in that crowd) several sons of the Companions of the Apostle of Allāh, may Allāh bless him, including Abū Salamah Ibn 'Abd al-Raḥmān Ibn 'Awf, Abū Umāmah Ibn Sahl Ibn Ḥunayf and Khārijah Ibn Zayd Ibn Thābit ; and they wept so bitterly that their beards grew wet. That day Abū Umāmah said : I wish they would not have been demolished so that people would have abstained from construction and would have seen what Allāh was pleased (to grant) to His Prophet, may peace be on him, although he had the keys of the treasures of the world in his hand.

Muḥammad Ibn 'Umar informed us on the authority of 'Abd Allāh Ibn 'Āmir al-Aslamī ; he said : Abū Bakr Ibn Ḥazm, while he was at the place of his prayer which lay between the pillar adjoining the end of the grave (of the Prophet ﷺ) which is adjacent to the other on the way of the door of the Apostle of Allāh, may Allāh bless him, said to me : [P. 182] This was the house of Zaynab Bint Jaḥsh and the Apostle of Allāh, may Allāh bless him, used to offer prayers in it. All of this extends today from the door of the house of Asmā Bint Ḥasan Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn al-'Abbās to the court-yard of the mosque. These were his houses made of palm-leaf stalks plastered with earth and curtains of hair.

Qabīṣah Ibn 'Uqbah informed us: Nijād Ibn Farrūkh al-Yarbū'ī informed us on the authority of an old man resident of al-Madīnah ; he said : I saw the apartments of the Prophet, may Allāh bless him, before they were demolished. They were constructed of palm-leaf stalks covered with leather.

Khālid Ibn Mukhallad informed us : Dāwūd Ibn Shaybān related to me ; he said : I saw the apartments of the wives of the

Prophet, may Allāh bless him They had curtains of hair-cloth i.e., what was used by Bedouins.

Muḥammad Ibn Muqātil al-Marwazī informed us; 'Abd Allāh Ibn al-Mubārak informed us: Ḥurayth Ibn al-Sā'ib informed us: I heard al-Ḥasan saying: I used to enter the houses of the wives of the Prophet, may peace be on him, during the Caliphate of 'Uthmān Ibn 'Affān, and I could touch their roofs with my hand.

ACCOUNT OF THE *ṢADAQĀT* (ALMS) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us: Ṣāliḥ Ibn Ja'far informed us on the authority of al-Maysūr Ibn Rifā'ah, he on the authority of Muḥammad Ibn Ka'b; he said: The first *ṣadaqah* in Islām was the Trust of the property of the Apostle of Allāh, may Allāh bless him. When Mukhayriq was killed at Uḥud, he left a will: If I suffer (death); my property vests in the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, took its possession and gave it in charity.

Muḥammad Ibn 'Umar informed us: 'Abd al-Ḥamīd Ibn Ja'far related to me on the authority of Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith: 'Abd Allāh Ibn Ka'b Ibn Mālik related to me; he said: Mukhayriq said on the day of Uḥud: If I suffer (death) my property shall vest in Muḥammad to be spent as Allāh directs him. It was the public *ṣadaqah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us: Muḥammad Ibn Bishr Ibn Ḥumayd related to me on the authority of his father; he said: I heard 'Umar Ibn 'Abd al-'Azīz saying at Khunāṣarah in the days of his Caliphate: I heard at al-Madīnah when many *shaykhs* of Muhājirs and al-Anṣār were there that the gardens of the Prophet i.e., the

seven of which he made an endowment were the property of Mukhayrīq, who had said : If I suffer (death) my property shall vest in Muḥammad to be spent as Allāh directs him. He was slain on the day of Uḥud. Thereupon the Apostle of Allāh, may Allāh bless him, said : Mukhayrīq was the best of the Jews. Then 'Umar sent for dates for us. Dates were brought to him in a tray. Then he said : Abū Bakr Ibn Ḥazm wrote to me informing me that those dates were obtained from a grove which existed in the days of the Apostle of Allāh, may Allāh bless him, and the Apostle of Allāh, may Allāh bless him, used to eat from its dates. He (Bishr) said : I said : O Commander of the Faithful! distribute them among us. He added : Then he distributed and every one of us got nine dates. 'Umar [P. 183] Ibn 'Abd al-'Azīz said : I entered it (grove) when I was the Wāli of al-Madīnah and I ate (dates) from that tree and I have not seen any date finer and sweeter than them.

Muḥammad Ibn 'Umar informed us : Yaḥyā Ibn Sa'īd Ibn Dīnār informed us on the authority of Abū Wajzah Yazīd Ibn 'Ubayd al-Sa'dī ; he said : Mukhayrīq was the wealthiest person of Banū Qaynuqā'. He was one of the Jewish scholars and learned men, well versed in Torah. He set out with the Apostle of Allāh, may Allāh bless him, to Uḥud to help him, although he was on his own creed. He said to Muḥammad Ibn Maslamah and Salamah Ibn Salamah : If I suffer (death) my property shall vest in Muḥammad to be spent as Allāh directs him. When it was Saturday, the Quraysh dispersed and the dead were buried ; Mukharīq was found among the dead with wounds. He was interred by the side of the graves of the Muslims and none said obsequies over him. The Apostle of Allāh, may Allāh bless him, was not heard that day or afterwards asking for Divine mercy for him. He did not add to what he said, (i. e.) Mukharīq was the best of the Jews and this is his affair.

Muḥammad Ibn 'Umar informed us : Ayyūb Ibn Abī Ayyūb related to me on the authority of 'Uthmān Ibn Waththāb ; he said : These gardens are not but the property of Banu al-Naḍīr. When

the Apostle of Allāh, may Allāh bless him, had returned from Uḥud, he distributed the property of Mukhayrīq.

Muḥammad Ibn 'Umar informed us ; al-Ḍaḥḥāk Ibn 'Uthmān related to me on the authority of al-Zuhrī ; he said : These seven groves were from the property of Banu al-Naḍīr.

Muḥammad Ibn 'Umar informed us : Mūsā Ibn 'Umar al-Ḥārithī related to me on the authority of Muḥammad Ibn Sahl Ibn Abī Ḥathmah ; he said : The endowment (صدقه) of the Apostle of Allāh, may Allāh bless him, was from the property of Banu al-Naḍīr. They were seven groves (1) al-A'wāf, (2) al-Ṣāfiyah, (3) al-Dalāl, (4) al-Mīthab, (5) Burqah, (6) Ḥusnā, and (7) Mashrabah Umm Ibrāhīm. It was named Mashrabah Umm Ibrāhim because Māriyah, the mother of Ibraḥim, used to halt there and that was the property of Salām Ibn Mishkam al-Naḍiri.

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of al-Maysūr Ibn Rifā'ah, he on the authority of Muḥammad Ibn Ka'b al-Quraẓī ; he said : The endowment (حبس) in the days of the Apostle of Allāh, may Allāh bless him, included seven groves at al-Madīnah al-A'wāf, al-Ṣāfiyah, al-Dalāl, al-Mīthab, Burqah, Ḥusnā and Mashrabah Umm Ibrāhim. Ibn Ka'b said : The Muslims continued the endowment after him in favour of their children and the children of their children.

Muḥammad Ibn 'Umar informed us : Usāmah Ibn Zayd al-Laythī related to me on the authority of al-Zuhrī, he on the authority of Mālik Ibn Aws Ibn al-Ḥadathān, he on the authority of 'Umar Ibn al-Khaṭṭāb ; he said : The Apostle of Allāh, may Allāh bless him, owned three personal properties (out of booty). (The property of) Banu al-Naḍīr was an endowment for emergency. Fadak was for travellers and Khaybar was an endowment. He divided *Khums* into three parts, two for Muslims and one for the expenses of his family. If there was some surplus it was defrayed to the poorer (فقرا) among Muhājirs.

[P. 184] ACCOUNT OF THE WELLS, WHOSE WATER THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, DRANK

Muḥammad Ibn 'Umar informed us : Sa'īd Ibn Abī Zayd related to me on the authority of Marwān Ibn Abī Sa'īd Ibn al-Mu'allā ; he said : I made a search for the wells, whose water the Apostle of Allāh, may Allāh bless him, drank and which were blessed and into which saliva was dropped. He used to drink (water) from the *Bīr Buḍā'ah* (the well of Buḍā'ah) put his saliva in it and blessed it. He used to drink (water) from the *Bīr Mālik Ibn al-Naḍr Ibn Ḍamḍam* which is known as Bīr Abī Anas. He used to drink from a well which today lies by the side of Qaṣr Banī Ḥudaylah. He used to drink from Jāsim, the well of Abu al-Haytham Ibn al-Tayyihān at Rātij. He used to drink from *Buyut al-Suqyā*. He used to drink from *Ghars* a well at Qubā, he blessed it, and said about it : This is a spring from the springs of Paradise. He used to drink water from *al-'Abīrah*, the well of Banū Umayyah Ibn Zayd. He stood by its side, dropped his saliva into it. He drank from it and blessed it. He asked its name. It was said : *Al-'Abīrah*. He named it *al-Yasīrah*. He used to drink from *Bīr Rūmah* at al-'Aqīq.

Muḥammad Ibn 'Umar informed us : Mu'āwiyah Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn Abī Rāfi' related to me on the authority of his father, he on the authority of his ('Ubayd Allāh's) grandmother Sulma ; she said : When the Apostle of Allāh, may Allāh bless him, stayed in the house of Abū Ayyūb, Abū Ayyūb used to serve him and bring water for him, from the well of Abū Anas Mālik Ibn al-Naḍr. When the Apostle of Allāh, may Allāh bless him, moved to his own house, Anas Ibn Mālik and Hind and Asmā sons of Ḥārīthah brought kettles of water to the houses of his wives from the well of *al-Suqyā*. Then his servant Rabāḥ, a black slave, brought water from *Bīr Ghars* and *Buyūt al-Suqyā* alternately at his command.

Muḥammad Ibn 'Umar informed us : Sa'd Ibn Abī Zayd related to me on the authority of one who heard it from Nāfi'

informing on the authority of Ibn 'Umar ; he said The Apostle of Allāh, may Allāh bless him, said, while he was sitting at the top of the *Bir Ghars* : I saw tonight that I am sitting by a spring from the springs of the heaven, i.e. this well.

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh Ibn 'Abbās, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, said : The *Bir Ghars* is one of the springs of the heaven.

Muḥammad Ibn [P. 185] 'Umar informed us : 'Āṣim Ibn 'Abd Allāh al-Ḥakamī informed us on the authority of 'Umar Ibn al-Ḥakam ; he said : The Apostle of Allāh, may Allāh bless him, said : The best of the wells is *Bīr Ghars*. It is one of the springs of the heaven and its water is the best of waters. The Apostle of Allāh, may Allāh bless him, was supplied drinking water from it, and he bathed from (the water of) *Bīr Ghars*.

Muḥammad Ibn 'Umar informed us : Sa'īd Ibn Mnḥammad informed us on the authority of Sa'īd Ibn Ruqaysh ; he said : I heard Anas Ibn Mālik saying : We arrived with the Apostle of Allāh, may Allāh bless him, at Qubā and reached the *Bīr Ghars*. Water was being drawn from it and loaded on a donkey and then for the most part of the day we stood there and we did not find water in it. The Apostle of Allāh, may Allāh bless him, put some water from his mouth into a bucket and poured it into it and (water) began to overflow.

Muḥammad Ibn 'Umar informed us : Al-Thawri ; related to me on the authority of Ibn Jurayj, he on the authority of Abū Ja'far ; he said : Water was brought to the Apostle of Allāh, may Allāh bless him, from the *Bir Ghars* and with it he bathed.

Muḥammad Ibn 'Umar informed us : Ibrāhīm Ibn Muḥammad related to us on the authority of his father, he on the authority of Sahl Ibn Sa'd ; he said : I made the Apostle of Allāh, may Allāh bless him, drink (water) of the *Bir Buḍā'ah* with my hands.

Muḥammad Ibn 'Umar informed us : Ubayyi Ibn 'Abbās Ibn Sahl Ibn Sa'd related to me on the authority of his father ; he said : I heard several Companions of the Prophet, may Allāh bless him, including Abū Asīd, Abū Ḥumayd, Abū Sahl Ibn Sa'd saying : The Apostle of Allāh, may Allāh bless him, came to the *Bīr Buḍā'ah*, performed ablutions in a bucket and poured it into the well. On another occasion he washed his mouth and threw saliva into a bucket and drank from its water. When there was an ailing person he prescribed : Bathe him with the water of *Buḍā'ah*. (The patient) was bathed and (he recovered) as if he was loosened from a rope.

Muḥammad Ibn 'Umar informed us : 'Abd al-Muhaymin Ibn 'Abbās related to me on the autority of Yazīd Ibn al-Mundhir Ibn Abī Usayd al-Sā'idi, he on the authority of his father ; he said : I heard Abū Ḥumayd al-Sā'idi saying : I saw the Apostle of Allāh, may Allāh bless him, standing, several times by the *Bīr Buḍā'ah* while his horses drank water. He (also) drank from it, performed ablutions and invoked blessings for it.

Muḥammad Ibn 'Umar informed us : 'Amr Ibn 'Abd Allāh Ibn 'Anbasah related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn 'Amr Ibn 'Uthmān; he said : The Apostle of Allāh, may Allāh bless him, saw *Rūmah* which belonged to a person of Muzaynah who supplied drinking water for some consideration. Thereupon he said : It will be a good act of charity for a Muslim to purchase it from the person of the Muzaynah and dedicate it for charity. 'Uthmān Ibn 'Affān purchased it for four hundred dirhams and dedicated it for charity. When an enclosure was made, the Apostle of Allāh, may Allāh bless him, passed by it and inquired about it. He was informed that 'Uthmān had purchased it and had dedicated it for charity. Thereupon he prayed : O Allāh ! Confirm his going to the heaven. He asked for a bucket full of water and drank from it. The Apostle of Allāh, may Allāh bless him, said : This is sweet water and in this valley there will be numerous wells of sweet water and the well of the Muzani is the sweetest of all.

Muḥammad Ibn 'Umar informed us : Abū Bakr Ibn [P. 186] 'Abd Allāh Ibn Abī Sabrah informed us on the authority of Khālid Ibn Rabāḥ, he on the authority of al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab ; he said : The Apostle of Allāh, may Allāh bless him, one day passed by the well of Muzanī. The tent of the owner was by its side and there was a jar with cold water in it. The Apostle of Allāh, may Allāh bless him, drank cold water in summer and said : This is sweet and pure water.

Muḥammad Ibn 'Umar informed us : Ma'mar i.e. Ibn Rāshid informed us on the authority of al-Zuhrī, he on the authority of Maḥmūd Ibn al-Rabī' that he remembered the Apostle of Allāh, may Allāh bless him, having rinsed his mouth and thrown the water into a bucket pouring it into the well of Anas.

Muḥammad Ibn 'Umar informed us : Ibn Abī Ṭuwālah related to me on the authority of his father ; he said : I heard Anas Ibn Mālik saying : The Apostle of Allāh, may Allāh bless him, drank (water) from this well of ours.

Muḥammad Ibn 'Umar informed us : 'Abd al-'Aziz Ibn Muḥammad informed us on the authority of Hishām, he on the authority of 'Urwah, he on the authority of 'Āyishah ;[1] she said : For the Apostle of Allāh, may Allāh bless him, water was drawn from the *Buyūt al-Suqyā*.

Muḥammad Ibn 'Umar informed us : 'Āṣim Ibn 'Abd Allāh al-Ḥakamī informed us ; he said : When the Apostle of Allāh, may Allāh bless him, proceeded to Badr, he drank (water) from the *Bīr al-Suqya* and after that he continued drinking from it.

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1 رضى الله عنها in Beirut edition, p. 506.